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IMPLEMENTATION OF THE POMPANAI PINOVALI TRADITION AS A CULTURAL HERITAGE OF THE KAILI COMMUNITY IN NORTH SIBALAYA VILLAGE

[1)]**Windarni,** [2)]**Hasan,** [3)]**Misna,** [4)]**Idrus**

[1,2,3,4)]History Education, Tadulako University, Palu

Correspondence Author: windarni07@gmail.com

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ABSTRACT

This study aims to describe the practice of the Pompanai Pinovali tradition, explain its underlying meanings, and identify values that can benefit history education. This study employed a qualitative method and was conducted in Sibalaya Utara Village, Tanambulava Subdistrict, Sigi Regency, Central Sulawesi. Data collection was conducted through observation, interviews, and documentation, while data analysis included data reduction, data presentation, and drawing conclusions. The results of the study indicate that the Pompanai Pinovali tradition is a cultural heritage of the Kaili people related to agricultural life and is carried out in Bantaya with the participation of traditional leaders, religious figures, village officials, and the community. The ceremony includes joint preparations, the arrangement of gane-gane or offerings, the recitation of traditional prayers, prayers, a message from the village government, and a communal meal. The significance of this tradition relates to respect for ancestral heritage, expressions of gratitude for the agricultural harvest, as well as beliefs and customary rules associated with rice planting activities. This tradition also embodies cultural values such as the transmission of customs, social values such as cooperation and solidarity, and spiritual values that form part of the community's worldview. These values have the potential to be used as a resource for local history education to introduce the cultural identity of the Kaili people, their agricultural way of life, and the process of passing down traditions from one generation to the next. However, their use in history education remains a potential that needs to be further developed.

Article Information

KataKunci:
Kearifan lokal, sejarah lokal, identitas budaya, pewarisan tradisi.

ABSTRACT

Penelitian ini bertujuan untuk mendeskripsikan pelaksanaan tradisi *Pompanai Pinovali*, menjelaskan makna yang terkandung di dalamnya, serta mengidentifikasi nilai-nilai yang dapat memberikan manfaat bagi pembelajaran sejarah. Penelitian ini menggunakan metode kualitatif yang dilaksanakan di Desa Sibalaya Utara, Kecamatan Tanambulava, Kabupaten Sigi, Sulawesi Tengah. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa tradisi *Pompanai Pinovali* merupakan warisan budaya masyarakat Kaili yang berkaitan dengan kehidupan pertanian dan dilaksanakan di Bantaya dengan melibatkan pelaku adat, tokoh agama, pemerintah desa, serta masyarakat. Pelaksanaannya mencakup persiapan bersama, penataan *gane-gane* atau sesajian, penyampaian ucapan adat, doa, penyampaian dari pemerintah desa, dan makan bersama. Makna tradisi ini berkaitan dengan penghormatan terhadap warisan leluhur, ungkapan syukur atas hasil pertanian, serta kepercayaan dan aturan adat yang berhubungan dengan kegiatan penanaman padi. Tradisi ini juga mengandung nilai budaya berupa pewarisan adat, nilai sosial berupa kerja sama dan kebersamaan, serta nilai kepercayaan yang menjadi bagian dari pandangan hidup masyarakat. Nilai-nilai tersebut berpotensi dimanfaatkan sebagai sumber pembelajaran sejarah lokal untuk mengenalkan identitas budaya masyarakat Kaili, kehidupan pertanian, dan proses pewarisan tradisi antargenerasi. Namun, pemanfaatannya dalam pembelajaran sejarah masih berupa potensi yang perlu dikembangkan lebih lanjut.

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✉***Corresponding Author:*** (1) Windarni, (2) History Education Study Program, (3) Tadulako University, (4) Palu, Indonesia, (5) Email: windarni07@gmail.com

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1. Introduction

Indonesia is a country with diverse ethnicities, languages, customs, and cultures. This diversity has given rise to various traditions that have been passed down from generation to generation and are still practiced by the community today. Traditions are not only habits that are repeated, but also related to the values, knowledge, and way of life of the people who inherit them. Therefore, local traditions need to be preserved so that their existence remains known to future generations (Arifin & Siregar, 2025). This effort is in line with Law Number 5 of 2017 concerning the Advancement of Culture, which emphasizes the importance of protecting, developing, utilizing, and fostering culture as an effort to advance Indonesian national culture (Republic of Indonesia, 2017). Culture is a very important concept in human life because it reflects the way of life of a society. In general, culture can be understood as the entire system of ideas, actions, and human works acquired through the learning process in community life. Culture is not innate, but is learned and passed down from generation to generation through social interaction. Therefore, culture is a characteristic that distinguishes one group of people from another (Koentjaraningrat, 2021).

Cultural heritage is an important part of community life, reflecting the creativity, feelings, and desires of humans passed down from previous generations. Cultural heritage is not only understood as a legacy of the past, but also as something that still holds value and meaning in the lives of today's communities. The existence of cultural heritage is evidence that a society has a unique history and identity. Therefore, cultural heritage plays a crucial role in maintaining identity and strengthening the character of a community (Sedyawati, 2020). According to cultural studies, cultural heritage is divided into two types: tangible cultural heritage and intangible cultural heritage. Tangible cultural heritage includes tangible relics such as historic buildings, temples, and other relics. Meanwhile, intangible cultural heritage encompasses traditions, language, arts, and various social practices that exist within the community. These two types of cultural heritage complement each other and play a crucial role in maintaining cultural sustainability (Sulasman & Gumilar, 2020). One community with a rich local culture is the Kaili community in Central Sulawesi. In the Kaili community, the value of togetherness is recognized through the concept of Sintuvu, which relates to unity, mutual cooperation, kinship, deliberation, and shared responsibility. Septiwiharti (2020) explains that Sintuvu is part of the Kaili community's culture that grew from the community's life experiences and remains relevant in social life. This value shows that local culture is not only related to customs, but also to the way people build relationships and maintain togetherness in everyday life. North Sibalaya Village, Tanambulava District, Sigi Regency, is one of the areas in Central Sulawesi where the community has a close relationship with agricultural activities, especially rice cultivation. This agricultural life is also related to traditions passed down from previous generations. One tradition still practiced by the Kaili community in this village is the Pompanai Pinovali tradition. The existence of this tradition is part of the local cultural life because its implementation is related to agricultural activities, customary rules, and beliefs inherited from ancestors. Everyday life demonstrates that culture is not only visible in physical objects, but also in the mindset, attitudes, and behavior of a society. Culture encompasses upheld values, norms that serve as guidelines, and unwritten rules that govern social life. All of these elements are interrelated and form a complete system. With culture, social life becomes more orderly because each individual has a guideline for acting and interacting (Geertz,2020). Culture also encompasses customs and beliefs that develop within a community. Customs are habits passed down from generation to generation and become part of community life. Meanwhile, beliefs relate to a community's belief in things considered sacred or possessing certain powers. These two elements significantly influence the formation of community life patterns, including the implementation of various traditions and traditional ceremonies (Sulasman & Gumilar, 2020). North Sibalaya Village, Sigi Regency, is an area where the majority of the population is from the Kaili tribe and still relies on agriculture, particularly rice farming, for its livelihood. In village life, various traditions related to agricultural activities are still maintained as part of the cultural heritage passed down from generation to generation. These traditions not only complement agricultural activities but also serve as a means to strengthen social relations, maintain values of togetherness, and preserve the community's cultural identity. This aligns with the concept of sintuvu, a principle of living together that emphasizes the values of family, solidarity, and social responsibility within the community (Septiwiharti, 2020).

Based on the researcher's initial observations, the Pompanai Pinovali tradition is a traditional tradition related to the agricultural activities of the Kaili community in North Sibalaya Village. This tradition is carried out in the Bantaya, or traditional house, and is related to the transition from agricultural activities after harvest to the beginning of the next rice planting. In the understanding of the community who practice it, the Pinovali are believed to be inhabitants of the land whose existence is related to agricultural land. The implementation of this tradition is also understood as a form of respect for ancestral customs and an expression of gratitude for the harvest obtained by the community. Kaili culture can be seen through the values that develop in daily life, including customs and habits passed down from generation to generation. This culture not only becomes the community's identity but also relates to how the community builds social relationships and maintains a shared life. One cultural value known in the Kaili community is Sintuvu. Septiwiharti (2020) explains that Sintuvu is part of Kaili culture that reflects togetherness and mutual cooperation. This value grows from the community's life experiences and is reflected in their social relationships. In line with this, Mustansyir (2020) explains that the basic concept of Sintuvu relates to unity built through deliberation to reach agreement. This demonstrates that togetherness is an important value in the social life of the Kaili people. This value of togetherness is relevant to understanding the lives of the Kaili people in maintaining traditions inherited from their ancestors. Local community life often displays culture in the form of traditions and customs that are still practiced today. One such tradition is the Pompanai Pinovali tradition,

which is part of the Kaili culture. This tradition reflects cultural values that live within the community, such as togetherness, mutual cooperation, and spiritual connections with the environment and ancestors. Thus, this tradition is a tangible form of local culture that still survives (Yurianto, 2024). Belief in Pinovali is also related to customary rules that apply to agricultural activities. Based on initial information obtained by researchers, there are prohibitions on carrying out certain activities, such as burning straw and scattering seeds, before the tradition is carried out. Violations of these rules can be subject to customary sanctions. After the tradition is carried out, previously prohibited activities can be carried out again according to customary provisions. This shows that Pompanai Pinovali is not only related to community beliefs but also to the rules governing agricultural activities. Therefore, this tradition needs to be understood based on the experiences and perspectives of the people who practice it.including the meaning they give to the rules and traditional equipment used. Tradition is a crucial element in community life, demonstrating the continuity of values and cultural identity from one generation to the next. In daily life, traditions often manifest themselves in habits that are repeated and passed down from generation to generation. These traditions are not merely routine but also hold profound meaning for the communities that support them. Through tradition, communities can maintain their identity and distinguish themselves from other groups. Therefore, tradition plays a crucial role in maintaining the cultural continuity of a community (Affandi, 2024). Pompanai Pinovali also demonstrates community involvement in preserving cultural heritage. The preparation and implementation of the tradition involve traditional leaders, religious leaders, village government officials, and community members who participate according to their roles. This involvement can provide a space for maintaining social relationships and passing on knowledge about customs to the next generation. In this context, the Pompanai Pinovali tradition can be studied through its cultural values, social values, and beliefs. This discussion is not intended to determine the right or wrong of a belief according to religion, but rather to understand how this belief is part of the cultural experience of the Kaili people. The Pompanai Pinovali tradition is one of the Kaili people's traditional traditions that is still preserved by the people of North Sibalaya Village, Tanambulava District, Sigi Regency, Central Sulawesi. This tradition has been passed down from generation to generation as part of the life of an agrarian society that is closely related to agricultural activities. For the Kaili people, tradition is not only understood as a habit inherited from ancestors, but also as a medium to maintain cultural values, strengthen social relations, and maintain the balance of the relationship between humans, nature, and the Creator. Etymologically, Pompanai means to feed or provide food, while Pinovali refers to spirits or inhabitants believed to guard a region or agricultural land. In the Kaili community's view, every agricultural land has a Pinovali that must be respected as a form of appreciation for nature that has provided the harvest. Therefore, the Pompanai Pinovali Tradition is held as an expression of gratitude for the harvest and as a way of honoring the traditional values passed down from ancestors. The Pompanai Pinovali Tradition is generally held after the harvest season and marks the start of the next agricultural cycle. During the tradition, the community gathers at the Bantaya (traditional house) with various prepared dishes.The entire series of activities is led by traditional leaders who understand the procedures for carrying out the tradition. The presence of the community in this tradition reflects the spirit of togetherness, mutual cooperation, and respect for the traditions still maintained by the Kaili community. As a society that lives from the agricultural sector, the Kaili community has various traditions related to the farming cycle. This condition aligns with the research of Mohammad Alim (2022) on the Movunja Custom in Pakuli Village, which shows that the Kaili community performs post-harvest rituals as a form of gratitude to God for the harvest and as a means of strengthening community togetherness. Despite having different procedures, the Pompanai Pinovali Tradition and the Movunja Custom both reflect the close relationship between agricultural activities and the social and cultural life of the Kaili community. Based on the researcher's initial observations, understanding of the implementation of the tradition is more widely known by traditional leaders and community members directly involved. Some people, especially the younger generation, are known to be familiar with this tradition as a custom carried out before rice planting activities, but do not necessarily understand the full meaning and beliefs behind it. This situation is of concern because the sustainability of a tradition is not only related to the continued implementation of traditional activities, but also to the community's understanding of the reasons, values, and knowledge passed down through those traditions. Changes in community lifestyles and the development of the times pose challenges to the sustainability of local traditions. While knowledge about a tradition is primarily conveyed orally, documentation through research becomes one way to record information obtained from traditional leaders and their supporting communities. This documentation is crucial so that information about the implementation, rules, and meaning of the tradition can be re-examined by future generations. Therefore, research on Pompanai Pinovali not only discusses ongoing traditional activities but also seeks to document local knowledge that lives within the community.The Pompanai Pinovali and Movunja traditions both reflect the close relationship between agricultural activities and the social and cultural life of the Kaili people. Based on the researchers' initial observations, understanding of the implementation of these traditions is mostly known by traditional leaders and the community directly involved. Some people, especially the younger generation, are known to recognize this tradition as a custom carried out before rice planting, but do not necessarily understand the full meaning and beliefs behind it. This situation is of concern because the sustainability of a tradition is not only related to the continued implementation of traditional activities, but also to the community's understanding of the reasons, values, and knowledge passed down through those traditions. Changes in community lifestyles and developments over time pose challenges to the sustainability of local traditions. When knowledge about a tradition is mostly passed down orally, documentation through research becomes one way to record information obtained from traditional leaders and the

community supporting them. This documentation is important so that information about the implementation, rules, and meaning of the tradition can be re-learned by future generations. Thus, research on Pompanai Pinovali not only discusses ongoing traditional activities but also seeks to document local knowledge that lives within the community.The Pompanai Pinovali and Movunja traditions both reflect the close relationship between agricultural activities and the social and cultural life of the Kaili people. Based on the researchers' initial observations, understanding of the implementation of these traditions is mostly known by traditional leaders and the community directly involved. Some people, especially the younger generation, are known to recognize this tradition as a custom carried out before rice planting, but do not necessarily understand the full meaning and beliefs behind it. This situation is of concern because the sustainability of a tradition is not only related to the continued implementation of traditional activities, but also to the community's understanding of the reasons, values, and knowledge passed down through those traditions. Changes in community lifestyles and developments over time pose challenges to the sustainability of local traditions. When knowledge about a tradition is mostly passed down orally, documentation through research becomes one way to record information obtained from traditional leaders and the community supporting them. This documentation is important so that information about the implementation, rules, and meaning of the tradition can be re-learned by future generations. Thus, research on Pompanai Pinovali not only discusses ongoing traditional activities but also seeks to document local knowledge that lives within the community.

Based on the researcher's initial search of the sources found, no studies have been found specifically discussing the implementation of the Pompanai Pinovali tradition and the meaning of beliefs in Pinovali among the Kaili community in North Sibalaya Village. Research on local traditions from other regions can provide comparative material, but cannot fully explain the uniqueness of the traditions that exist in this village. Each community has its own experiences, rules, and interpretations of the traditions they inherit. Therefore, a study focused on Pompanai Pinovali is needed to provide a clearer picture of the implementation of the tradition and the meanings understood by its supporters. This research also has a relationship with the field of History Education. History not only discusses major events at the national level but can also examine the life experiences of local communities, including traditions and culture passed down from generation to generation. Prasetyo and Kumalasari's (2021) research on the Peusijuek tradition shows that the values within local traditions can be studied as part of local wisdom-based history learning. Putri et al.'s (2021) research on the Saprahan tradition also demonstrates the potential of community traditions as a source for learning about local history. These two studies illustrate that the culture that lives within the community can serve as a resource for introducing local history and values to the younger generation. In line with this, the Pompanai Pinovali tradition has the potential to be utilized as a source for learning about local history, particularly in introducing the cultural heritage of the Kaili community in North Sibalaya Village. Through studying this tradition, students can gain insight into community life in the areas of agriculture, customary inheritance, social relations, and how the community interprets the environment and the beliefs that develop in their lives. These values can enrich understanding of local history and Indonesian cultural diversity. This potential represents the possibility of utilizing research results as a learning resource, not a statement that the Pompanai Pinovali tradition has been implemented or proven effective in school learning. The researcher's interest in the Pompanai Pinovali tradition arose because this tradition is still maintained by the Kaili community in North Sibalaya Village, while written information regarding its implementation and meaning is still limited based on initial research. As a researcher in the field of History Education, the researcher views documenting local traditions as one effort to introduce the historical experiences of the community in their own environment. This research is important to be carried out so that Pompanai Pinovali is not only known as a tradition that is carried out from generation to generation, but is also understood through its cultural, social, and cultural values.and the beliefs contained therein.

The research findings are expected to provide additional information regarding the Kaili people's cultural heritage and provide potential starting material for use in local history teaching. Therefore, traditions need to be protected and preserved so that they remain known to future generations. Preserving traditions not only aims to preserve ancestral heritage but also to safeguard the cultural values they contain so that they remain understood by the community. In this way, traditions can continue to be part of the community's cultural identity and a source of knowledge for the younger generation.

2. Method

1. Type of Research

The type of research used in this study is qualitative research. Qualitative research is a research method used to understand social phenomena that occur in natural conditions, where the researcher acts as the main instrument in the data collection process. Data analysis in this study was carried out inductively, and emphasized the meaning of a phenomenon rather than generalization efforts (Sugiyono, 2020; Lexy J. Moleong, 2019). This research was conducted in North Sibalaya Village, which was chosen because the community in the area still actively carries out the Pompanai Pinovali tradition. This location was chosen based on the consideration that the existence of this tradition is still maintained, thus allowing the researcher to obtain data in accordance with the research needs. The research time was adjusted to the conditions in the field, especially during the implementation of the tradition, so that the data obtained truly reflects the actual situation.

a. Research Time

Research time is the process or time stages required by the researcher during the research process. The researcher conducted initial observations on September 21, 2025. The

research will be conducted for one month after the research permit is issued.

b. Research Location
This research was conducted in North Sibalaya Village, located in Tanambulava District, Sigi Regency.

2. Research Subjects
Research subjects are the parties used as sources of information in the data collection process. In this study, the research subjects came from the Kaili community in North Sibalaya Village, which is involved in the Pompanai Pinovali tradition. This involvement can be direct or indirect. The research subjects in question include traditional leaders, community leaders, and the general public who know, understand, and have been involved in the tradition. The selection of these subjects was based on the consideration that they have sufficient experience and knowledge regarding the Pompanai Pinovali tradition, thus being able to provide information relevant to the research needs (Ramdhan, 2021). Furthermore, the diversity of research subjects is also expected to provide different perspectives, so that the data obtained is more comprehensive and able to describe the actual conditions in the field. The data source in this study refers to the origin of the data obtained by the researcher. The existence of a data source is very important because it is related to the validity and completeness of the information used in the research. In this study, data was obtained from two types of sources: primary data sources and secondary data sources.

3. Data Collection Techniques
Data collection techniques are the methods used by researchers to obtain the information needed for their research. Through these techniques, researchers can gather various data related to events, experiences, and public perspectives on the object being studied. Data collection is carried out to support the achievement of the overall research objectives (Sugiyono, 2020). In this study, the data collection techniques used included observation, interviews, and documentation.

4. Data Analysis Techniques
Data analysis techniques are the process of processing and interpreting data obtained from interviews, observations, and documentation, so that the data can be more easily understood. Data analysis is carried out by organizing data into certain categories, then sorting, arranging, and connecting them to each other to produce an understanding that is in accordance with the research objectives (Sugiyono, 2020). Related to the problem formulation in this study, namely regarding the implementation, meaning, and role of the Pompanai Pinovali tradition, the researcher collected various relevant information from the field. The data obtained were then analyzed in stages to determine how the tradition is carried out, how the community interprets it, and how it plays a role in the social life of the Kaili community in North Sibalaya Village. In this study, data analysis refers to the interactive analysis model proposed by Matthew B. Miles and A. Michael Huberman (2014), which consists of three stages: data reduction, data presentation, and conclusion drawing. These three stages took place simultaneously during the research process.

3. Results and Discussion

1. Research Results

a. Implementation of the Pompanai Pinovali Tradition in the Kaili Community in North Sibalaya Village

The Pompanai Pinovali tradition is a tradition still practiced by the Kaili community in North Sibalaya Village. This tradition is carried out as part of community life related to agricultural activities and is passed down from generation to generation. The implementation of the Pompanai Pinovali tradition involves several stages, from preparation to implementation. Each stage is carried out by the community, each with their own role in accordance with the customs passed down from their ancestors. This study describes the implementation of the Pompanai Pinovali tradition based on observations and interviews with several informants who are familiar with and involved in the implementation of the tradition. The description of the implementation of the tradition includes the preparation stages, the implementation process, and the parties involved.

1. Preparation Stage for Implementing Traditions
The preparation stage for the Pompanai Pinovali tradition is carried out approximately one week before the event. Based on an interview with the Head of North Sibalaya Village, preparations begin with a meeting held at the Bantaya (traditional house). The meeting was attended by the village government, traditional leaders, religious leaders, community members, Babinsa (village supervisory officer), the Village Consultative Body (BPD), and the Village Development Agency (BPP). The meeting was held to discuss the series of activities to be carried out, determine the time and hours for the tradition, and determine the rice planting schedule after the tradition. Before determining the rice planting schedule, the village government also coordinated with the irrigation department because water flow for agriculture is regulated using an open-close system.

In an interview with the Head of North Sibalaya Village, Mr. Afdhal, S.Pd (August 25, 2026), he said that: For the preparations, usually about a week before the event, we start holding meetings in Bantaya. Those who attended the meeting were the village government, traditional leaders, religious leaders, imams, community members, Babinsa, then the BPD and BPP were also present. There we discussed how the series of Pompanai Pinovali activities would be carried out, including determining when the event would be held and what time the activity would start. We also determined the schedule for planting rice after the event was carried out. So, before the day of the event, it had been discussed and agreed upon together. In addition, Mr. Afdhal, S.Pd also said: We also told the community to collect rice, one liter for each head of family. That was a form of community support for the implementation of Pompanai Pinovali. In addition to rice, the community also usually brought food ingredients such as cakes, vegetables, chicken and sticky rice for the needs of the event. Based on the overall results of the interview with the Head of North Sibalaya Village, it can be seen that the preparation stage of the Pompanai Pinovali tradition was carried out together before the day of the event. Preparations began with a meeting in Bantaya involving

the village government, traditional leaders, religious leaders, the community, the Babinsa (village supervisory officer), the Village Consultative Body (BPD), and the Village Development Planning Agency (BPP). The meeting discussed the series of activities, the timing and hours of implementation, and the rice planting schedule. The village government then informed the community about the preparation of materials, including the collection of one liter of rice for each head of family. The community participated by providing the necessary food supplies for the activities. The village government also provided support by budgeting for traditional activities in the annual Village Budget (APB Desa). This preparatory stage is the initial stage carried out jointly by the village government and community before the Pompanai Pinovali tradition is carried out.

2. The Process of Implementing the Pompanai Pinovali Tradition

The Pompanai Pinovali tradition takes place in Bantaya, the site of traditional activities. The tradition involves traditional practitioners, religious leaders, the village government, the Village Consultative Body (BPD), and the community. The following photos document the Pompanai Pinovali tradition in North Sibalaya Village.

a. The activity begins with arranging the offerings or in Kaili language called Gane-gane with a banana leaf base placed on the central pillar of the Bantaya.



The gane-gane consists of four colors of sticky rice (black, white, red, and yellow), as well as betel, areca nut, lime, gambier, and tobacco. These ingredients are known as sambulu gana, which consists of seven and nine traditional ingredients.

b. Then the traditional practitioners go down to the bottom of Bantaya to put the rice. The rice is placed right on the center pole of the Bantaya.



When carrying out this activity, the traditional performer holds the pole with both hands while saying "Aku ei tumpu, umba komi tumpu kami lemba, lampsidiru, tumpu kami pue janggo, tumpu kami pue Tandayo, tumpu kami i ranta. Ei aku bijami mi po bija mi po ana. Komi pontuho Tanah ei Rampa Tanah, sindi baruga, lana langi, kumulana, mantiro lemba, vuntu lemba. Ei I ado I mabunto rabuntoi mabuntopa land. Ngena I pade mepagaga nemo komi matekanja behiumba tulau mehapiampu me Komi." After delivering the traditional sentence, the traditional practitioner returns to the upper part of the Bantaya. The tradition is held on Fridays, so the community and other involved parties arrive after Friday prayers. Those who come bring trays filled with various foods for the event. These include vegetables, rice, cakes, and a tray containing sticky rice, eggs, and a bunch of bananas.

c. After the community and other involved parties are present, the traditional activities begin. First, the traditional practitioners sit cross-legged while holding the Bantaya's central pole with both hands.



Then say Assalamualikum warahmatullahi wabarakatuh, Eiyo niheke bijana, eiyo mulina, bijantina, bija madika, bija maradika, bija galara, bija pabisara, bija yoguguna, bija tadulakona. Tabe tabe tabe I tidy up tabe ante we pretend. Eiyo I ku pagaga ngena ala ado I masala mbela masala njudu. Thank you for your prayers and praise alla taala. Ado me mabunto, ado me masilaka, ado me mahayambolu. Accept my prayers for the Prophet Muhammad, Rasul Pue Nabi. I mahapi tabeta kita dea-dea koromi ei puhao nasiromu, bijana, bijantina, madika, maradika, galara, pabisara, ponggavana, parigauna, yoguguna, oh tadulako mi njani ngena. When I put it on, I put it on, when I put it on. Motion failsaha mboto, motion ulika mboto tulau.

d. After saying that, the traditional performer stands with both hands still holding the pole while saying Bismillahirahmannirrohim then shouts and speaks eiyo aku tumpu then shouts again and speaks ado aku mabunto then shouts again and speaks eiyo aku pue ado aku mabunto. Peace be upon you, and Allah's mercy and blessings. Tab tabe tabe. Ei puhao kita nipobijaka ngata Sibalaya ei, ado nahiya naguegue n aga ga. Nasinggani puha bija ntina, tuama ntina, bija madika kana madika nipotondimadika ante tadulako kana bija madika hapo bijata. I ado mabunto mombahonde malaeka-malaeka komi tumpu kami hilau sangguya ntapi hilau i pangone ei nagana puha salapana ini petihoku ini oleku, topo ada papitu pokona, tpo ada sasio. Mosinggani puha mosi nganesi pale ado maguegue ado mosimpoga ga ei purao. Ake ngena mombasangai komi sangami tulau. Ado I mabunto ado I rabuntoina ado mabubu ado I mahayambulu ado mabokopa my life, behiumba kandoe my life uve ivei mbui pue kandoe my life. Komi tulau i pue janggo i pue Tandayo i pue dir ngule pue lemba, mosiromu purao ei puhao tona mpongona mompongo topo ada sasio ngena, tolenge komitopo tarana ngaulu topo ntalu hianupelke, ei purao nasiromu belo pura. Komi tulau narili balia, aku ado mabunto ado masilaka, marilako himai ngena kita kusangai balia, balia amitu displaygi, talibarangi, bikoro hat, tolorena to bobona nemo hakeni ka kami nanu pompobolaka land, merapi ampu kami ante tumpu ala ta'ala. Tabe komi manuru topulrbarangana toponturo hi pusentasi komi ado me mabunto me ado masilaka. I sumbalinoante hawalino ritu ponturona, hey iburantasi ngena nojagai hi kalinti hindatena hindauna hikasoloa matayona iburantasi nojagaina, merapi our ampu. Komi to baraka to panggeni amitu displaygi i datu lemba, kamai purao keni ka kami rumaiya povia kami. Komi tulau i semana puha merdeka merdekaka puha datu lemba datu mbaluku kamai puhao komi, malaeka-malaeka ei puhao nuapa mpangaya ei. I mopagaga mombaca salama pretend kami, eiyo I tumpumi merapi prayers advice belo me komi tulau pue janggo pue lemba pue Tandayo pue gelek amai purao komi e paka Jadimi pae kami to Sibalaya ei toponturo hi langi pitu ntapi, toponturo ri betue, pantaona

ayukana I want to pae to sibalaya nemo ngena mo ngatunju, topo tona nanggeni kapi tonandiu nemo komi want tavende ane mopu mandiu e pondodo komi. Nanu dako hi land ngena nta No. kapi lamonti napa mpengaya, toponturo ri uve toponturo riapu tu nemo ngena mosinggeni mpanai napa mpengaya tulau komi tumpu kami tulau, komi ngena tulau kamaiyo kita mompongo singganingani want roko singganingani. Mopu ngena mombanai jasaromu pura kita ngena mau livu panjili ngena hei hiumba ngena panjilita mompamula dako hi sidiru i simpalola etu vimai hi kalora kalukulau dala mpesa, kamai pura komi mau dala ngena vimai mau dala ngena ripediu ane dako ribavona mau dala ngena komi riposampah ri bengga hitu posambale ngena dala vimai hi Bantaya kami ei,Bantaya pengguli kami to sibalaya aga malayuna baruga, Bantaya ngena mosiromu puha kita mopu manginu mombanai moroko ngena singganingani tona mpongo mompongo. Eiyo pantanana pompegagaku, komi toponturo ri buntina singganingani puha keni topanggeni rumaiya ka kami agar majadi povia kami topo dalena hi buluna topo paena hi lovuna tuda-tuda napa mpengaya paka isi belo pura, tantadu limpurunaka pura nariapuha ponggavanatuh mau malimpuru poviana topo puputina topo ntohakana e Merapi ampu kami nemo ha voi ka kami nanu etu limpurunaka mi pura, eiyo pantanana Assalamualaikum warahmatullahi wabarakatuh.

e. The next stage is the recitation of the tahlil (recitation of the Koran) and prayers led by religious figures and an Imam. The recitation of the tahlil and prayers is done as an expression of gratitude for a good and successful harvest.



After the tahlil reading and prayers, the event continued with a speech from the North Sibalaya Village Head and the BPD Chair. This speech was part of a series of activities before the community ate together.



A communal meal is held after the entire series of presentations is complete. The community and attendees enjoy the food brought and provided for the Pompanai Pinovali event. After the communal meal, the community doesn't immediately leave Bantaya. They remain seated and socialize. This atmosphere becomes part of the post-traditional activities, allowing people to gather, talk, and interact with one another.

3. Parties Involved

The implementation of the Pompanai Pinovali tradition involves several parties who have their respective roles in the series of activities. The parties involved consist of traditional actors as the main implementers in the series of customs, religious leaders and imams in the religious part, the village government in supporting and coordinating activities, as well as the BPD, BPP, Babinsa, irrigation parties, and the community who are also involved in supporting the implementation of the tradition. Traditional actors are the parties who carry out the main series in the implementation of the Pompanai Pinovali tradition. Traditional actors are tasked with preparing Gane-gane or sambulu gana, placing the prepared materials on the central pole of Bantaya, and carrying out the traditional series by holding the central pole and delivering traditional greetings. Traditional actors are the parties who carry out the main part of the traditional procession in the Pompanai Pinovali tradition. Religious leaders and imams play a role in the religious part of the tradition implementation. After the series of customs is completed, the religious leader or imam reads congratulations and tahlil. This part is a series carried out after the traditional implementation before the activity continues with a welcome and a meal together. The Village Government plays a role in supporting and coordinating the implementation of the Pompanai Pinovali tradition. The village government is involved in preparatory meetings, discussing the timing and schedule of rice planting, informing the community about necessary support, and providing support through budgeting for traditional activities in the annual Village Budget (APB). The Village Consultative Body (BPD) is involved in preparatory meetings for the tradition. The BPD chairman also delivers a speech after the reading of the greetings and tahlil (prayer offerings). The Village Consultative Body (BPP) is involved in coordination related to agricultural activities. The BPP's involvement relates to discussing the rice planting schedule after the tradition is carried out. The irrigation department is involved in coordinating the regulation of water flow for agriculture. Coordination takes place before the rice planting schedule is determined because water management for agricultural needs is carried out using an open-close system. The community plays a role in supporting the Pompanai Pinovali tradition through attendance and participation in the activities. The community also contributes one liter of rice for each head of family and brings food such as cakes, vegetables, chicken, and sticky rice. The community follows the series of activities until they are completed and shares a meal and socializes afterward. Based on observations, it can be seen that the Pompanai Pinovali tradition is not carried out by a single party. Traditional actors are the main parties in carrying out the series of customs, while religious leaders and imams carry out the religious part. Village government, BPD, BPP, Babinsa, irrigation department,and the community has involvement according to their respective roles in supporting the implementation of traditions and agricultural activities related to determining planting schedules.

4. Customary Rules

The implementation of the Pompanai Pinovali tradition has customary rules related to community agricultural activities. These rules apply before and after the tradition is carried out. Based on the results of interviews with the Traditional Leader, there is a prohibition for farmers to burn straw and scatter seeds before the Pompanai Pinovali is carried out. Based on an interview with the traditional elder of North Sibalaya Village, Mr. Tamrin S. Tandayo, who said: If the Pompanai Pinovali has not been carried out, farmers are prohibited from burning straw and if anyone is caught violating it will be given a sanction of one goat and cannot scatter seeds. After the Pinovali is carried out, farmers can burn straw and scatter seeds. (Interview, August

14, 2026) The statement shows that the community has rules that must be obeyed before continuing agricultural activities. Farmers are not allowed to burn straw and scatter seeds before Pompanai Pinovali is carried out. Violation of these rules is subject to sanctions in the form of one goat. After the tradition is carried out, farmers are allowed to continue agricultural activities by burning straw and scattering seeds. These rules are part of the customary provisions that are still followed by the community in carrying out Pompanai Pinovali. These provisions also show the connection between the implementation of traditions and the agricultural activities of the community in North Sibalaya Village.

2. The meaning of the Pompanai Pinovali Tradition and the Beliefs in Pinovali Contained in it

1. The meaning of trust in Pinovali

Belief in Pinovali is an inseparable part of the Pompanai Pinovali tradition in the Kaili community in North Sibalaya Village. This belief is related to the community's understanding of the existence of Pinovali, its relationship with agricultural land, and the success of the harvest. This can be seen from the statement of Mr. Qadir as the Traditional Head of North Sibalaya Village who said that: Pinovali is actually a spirit, meaning a spirit is someone we cannot see. Actually, Pinovali is above the betue (star) that carries Pinovali, if this Pinovali, that's why we usually do it in Bantaya (traditional house). Every harvest must be made. The purpose of Pinovali is for the rice fields, for a successful harvest. If Pompanai Pinovali has not been carried out, farmers are prohibited from burning straw and if anyone is caught violating it will be given a sanction of one goat and cannot scatter seeds. After Pinovali is carried out, farmers can burn straw and scatter seeds. Pinovali has existed since our ancestors, we just have to continue what our ancestors did before, if not implemented it will impact the success of the harvest (crop failure). This custom was created so that the crops will be successful (successful). (Interview August 10, 2026). This was clarified by Mr. Abdul Rauf who said that: for example, if he wants to plant rice, well, before he plants the rice, of course he looks up at this sky. What is it like at night in our sky? Up there, there are stars, right, in our language, betue. Well, there the ancient people saw the stars. When he wanted to plant rice, starting to plant rice, he had to look at the stars first. So he didn't just plant anything. (Interview August 9, 2026). The informant's quote above shows that Pinovali is understood as a spirit person, that is, someone who cannot be seen by humans. Pinovali is related to betue (stars) and is believed to have a connection with the rice fields and the success of the harvest. The Pompanai Pinovali ceremony is held in the Bantaya (traditional house) and must be held every harvest. This belief is related to the community's agricultural activities, particularly in determining the time to restart rice planting. This is reinforced by the statement of Mr. Abdul Rauf, who explained that the ancient community did not choose a time to start planting rice arbitrarily. Before starting planting, they first observed the condition of the night sky and observed the stars, or what in the local language is called betue. Observing betue was one way the ancient community determined the right time to start planting rice. This statement indicates a connection between beliefs in Pinovali, betue, and community agricultural activities. The Traditional Leader also explained that before the Pompanai Pinovali ceremony,Farmers are prohibited from burning straw and scattering seeds. If a farmer violates this rule, they will be sanctioned with one goat and will not be allowed to scatter seeds. After the Pompanai Pinovali is carried out, farmers are permitted to burn straw and scatter seeds. According to the Traditional Leader, Pinovali is a tradition that has existed since the time of their ancestors and is still carried out by the community. The implementation of Pompanai Pinovali is believed to be related to a successful harvest. If this tradition is not carried out, the community believes it can impact the success of the harvest and cause crop failure. This tradition is carried out to ensure plants can grow and produce a good harvest.

2. The meaning of offerings or Gane-gane

Offerings or Gane-gane are one of the parts that have meaning in the Pompanai Pinovali tradition. These offerings are not only equipment in carrying out the tradition, but are related to the community's belief in the ancestors who have created and passed down the Pompanai Pinovali tradition. Based on an interview with a traditional elder of North Sibalaya Village, Mr. Tamrin S. Tandayo: These offerings are used for mopegaga, inviting malaeka, the ancestors who have created this tradition to participate in the implementation of Pompanai Pinovali. The offerings are called sambulu gana, namely the papitu and sasio traditions. Those who like nompongo, he nompongo, who smokes, he smokes. The offerings are placed on the central pole of Bantaya because the central pole in Bantaya is the king's pillar. (interview August 14, 2026) Based on the results of interviews with traditional elders, offerings are used for mopegaga, namely inviting malaeka or the ancestors who have created the tradition to participate in the implementation of Pompanai Pinovali. The offerings are called sambulu gana, which consist of the papitu (7) and sasio (9) traditions. The equipment contained therein is also adapted to the customs of the past, such as equipment for chewing betel and smoking. This information shows that Gane-gane has a meaning related to the community's belief in the ancestors who have inherited the Pompanai Pinovali tradition. Mopegaga is part of the understanding that the ancestors are included in the implementation of the tradition. Sambulu gana, which consists of the papitu and sasio traditions, shows that there are customary provisions that are still maintained in the implementation of the tradition. The placement of offerings on the central pillar of Bantaya also follows customary provisions because that part is understood as the king's pillar. This statement is supported by the results of interviews with community leaders who explained that offerings are part of the deeds of the past. Mr. Abdul Rauf said: Offerings. They are offerings from the deeds of the past. So let's not, eh, return to this Pinovali, considering it sacred. That's not allowed. (interview 09 August 2026). This statement aligns with the statement regarding the Gane-gane used in the Pompanai Pinovali tradition. Offerings are part of the customs inherited from the previous community and are still used in the implementation of the tradition. The understanding of offerings cannot be separated from the religious views of the community, so that the implementation of customs remains placed in the

lives of people who adhere to religion. Based on all of this information, the offerings or Gane-gane in the Pompanai Pinovali tradition have the meaning as part of the custom that connects the implementation of the tradition with the legacy of previous parents. Gane-gane, called sambulu gana, consists of the papitu and sasio customs.and placed on the central Bantaya pillar, understood to be the king's pillar. The presence of offerings indicates that customary rules passed down from previous generations are still maintained in the Pompanai Pinovali ceremony.

3. The Meaning of Traditional Greetings in the Pompanai Pinovali Tradition

The meaning of belief in Pinovali can also be seen from the traditional sayings conveyed during the Pompanai Pinovali ceremony. These sayings are not only part of a series of customs, but also illustrate the community's belief in ancestors, descendants, the environment, and Allah Ta'ala. The contents of the traditional sayings conveyed by the perpetrators have a specific purpose related to the implementation of Pompanai Pinovali. The sayings are as follows: Aku ei tumpu, umba komi tumpu kami lemba, lampusidiru, tumpu kami pue janggo, tumpu kami pue tandayo, tumpu kami i ranta (This is me, grandmother, where are you, our grandmother, lemba, lapusidiru, our grandmother pue janggo, our grandmother pue tandayo, our grandmother i ranta). Ei aku bijami mi po bija mi po ana (This is me, your descendant and your child).

Komi pontuho Tanah ei Rampa Tanah, Sindi Baruga, Lana Langi, Kumulana, Mantiro Lemba, Vuntu Lemba (You residents of this land Rampa Tanah, Sindi Baruga, Lana Langi, Kumulana, Mantiro Lemba, Vuntu Lemba). Ei aku, ado aku mabunto, rabuntoi, mabuntopa land (it's me, I'm innocent, cursed, sinful again land). Ngena I pade mepagaga nemo komi matekanja behiumba tulau mehapiampu me (later I just invited you directly, don't you be surprised how then I apologize). Mopu ngena komi tulau malaeka-malaeka tumpu kami mompamula i lemi tande dunia, tande dunia pokono ntoto pade lemba, pue janggo, pue Tandayo ante i buruntasi (after you finish, our grandmother's angels start from Lemi, the supporter of the world, the supporter of the world loves once, then Lemba, grandmother janggo, grandmother Tandayo and buruntasi). We eyi mehapiampu support Allah Ta'ala ante komi (we ask forgiveness from the Almighty with you). The traditional greeting is also continued when the perpetrator sits on the central pillar of Bantaya. The greetings delivered while sitting on the central pillar of Bantaya are as follows: Eiyo niheke bijana, eiyo mulina, bijantina, bija madika, bija maradika, bija galara, bija pabisara, bija yoguguna, bija tadulakona (this is the count of his descendants, this is his child, his mother's descendants, his descendants of madika, his descendants of maradika, his descendants of galara, his descendants of pabisara, his descendants of togugu, his descendants of tadulakonya). Tabe tabe tabe aku merapi tabe ante kita pura-pura (Excuse me, excuse me, I ask for permission from all of us). Eiyo aku ku pagaga ngena ala ado aku masala mbela masala njudu (I invite you later so that I don't make a mistake in saying something wrong). Mahapi doa aku ante tumpu alla taala (I ask for prayers from Allah ta ala). Ado aku mabunto, ado aku masilaka, ado aku mahayambolu (I am not sinful, I am not harmed and I am not destroyed). Mahapi doa aku nte nabita baginda rasul pue nabi (asking for my prayers with our prophet, the great apostle). Aku mahapi tabeta kita dea-dea koromi ei puhao nasiromu, bijana, bijantina, madika, maradika, galara, pabisara, ponggavana, parigauna, yoguguna, oh tadulako mi njani ngena (I ask for permission from all of you to gather their descendants, their biological descendants, madika, maradika, galara, pabisara, their leaders, parigauna, yoguguna, oh tadulako you will know later). Sema ado ku pasangai, sema ado ku uli (who I do not mention by name, who I do not say).
Mosi gagalaha mboto, mosi ulika mboto tulau (invite each other yourself, tell each other yourself later). The traditional greeting is also continued when the perpetrator stands on the central pillar of Bantaya. The greetings delivered are as follows: Bismillahirahmannirrohim then shout and speak eiyo aku tumpu (this is me grandmother) then shout again and speak ado aku mabunto (I am not sinful) Then shout again and speak eiyo aku pue ado aku mabunto (this is me grandmother I am not sinful). Assalamualaikum warahmatullahi wabarakatuh. Tabe tabe tabe (excuse me excuse me excuse me). Ei puhao kita nipobijaka ngata Sibalaya ei, ado nahiya naguegue nagaga (this is all of us who are descendants of this Sibalaya village, no one is reduced or separated). Nasinggani puha bija ntina, tuama ntina, bija madika kana madika nipotondimadika ante tadulako kana bija madika hapo bijata (together with all his biological descendants, his father and mother, the descendants of madika must be madikadi remember with tadulako must be the descendants of madika who are our descendants). Aku ado mabunto mombahonde malaeka-malaeka komi tumpu kami hilau sangguya ntapi hilau, i pangone ei nagana puha salapana ini petihoku ini oleku, topo ada papitu pokona, tpo ada sasio (I am not guilty of calling your angels our grandmothers who are of what level, now this is enough I have noticed I have seen, the traditional people are 7 pokonya, the traditional people are 9). Mosinggani puha mosi nganesi pale ado maguegue ado mosimpoga ga ei purao (together all hand in hand not reduced not separated this is all enough). I ngena mombasangai komi sangami tulau (I will mention your names later). Ado aku mabunto ado aku rabuntoina ado mabubu ado aku mahayambulu ado mabokopa nyawaku,behiumba kandoe nyawa uve ivei mbui pue kandoe nyawaku (I am not sinful, I am not united, I am not destroyed, my life is not broken, how long the life of water is, so is my grandmother's life long). Komi tulau i pue janggo i pue Tandayo i pue dir ngule pue lemba, mosiromu purao ei puhao tona mpongona mompongo topo ada sasio ngena, tolenge komi topo tarana ngaulu topo ntalu hianupelke, ei purao nasiromu belo pura (you are janggo grandmothers, grandmother Tandayo grandmother dir ngule grandmother Lemba, gather all these the person who is washing, the traditional nine, then the people will get tired, you, the person who is cutting the grass, the person who is gardening, this is all coming together, it's good, everyone). Komi tulau narili balia, aku ado mabunto ado masilaka, marilako himai ngena kita kusangai balia, balia amitu jasagi, talibarangi, bikoro hat, tolorena to bobona nemo hakeni ka kami nanu pompobolaka land, merapi ampu kami ante tumpu ala ta'ala (those of you who have changed into him, I am innocent, no harm, it is rare to go there later I will give you a name balia, balia amitubesari, talibarangi, bikoro hat, people

from the mountains, dumb people don't bring us those who turn over the land, ask for our forgiveness with Allah ta ala).Tabe komi manuru topiule barangana toponturo hi pusentasi komi ado aku mabunto, aku ado masilaka (excuse me, you who have come back who live in the center of your sea, I am not sinful, I am not harmed). I sumbalino ante hawalino ritu ponturona, hei iburantasi ngena nojagai hi kalinti hindatena hindauna hikasoloa matayona iburantasi nojagaina, merapi ampu kami (Sumba lino with hawalino is where it lives, hey burantasi will be the one who guards the south coast, north, west, east. It is iburantasi who guards it, please forgive us). Komi to baraka to panggeni amitu tampilangi i datu lemba, kamai purao keni ka kami rumaiya povia kami (you people who have the charisma of the person who brought the ancestral spirit with the magic spear from the sky, namely datu lemba, come here, all of you bring us the rumaiya we made). Komi tulau i semana puha merdeka merdekaka puha datu lemba datu mbaluku kamai puhao komi, malaeka-malaeka ei puhao nuapa mpangaya ei (who are you all, bring each other all the datu lemba datu mbaluku here, all of you, these angels, what is this custom). I mopagaga mombaca salama pretend we, eiyo I tumpumi merapi prayer advice belo me komi tulau pue janggo pue lemba pue Tandayo pue gelek amai purao komi e paka Jadimi pae kami to Sibalaya ei (I invite to read congratulations to all of us, here I am your granddaughter asking for good health prayers, you are my grandmother janggo grandmother Lemba grandmother Tandayo grandmother gele, come here all of you give me so rice we are Sibalaya people). Toponturo hi langi pitu ntapi, toponturo ri betue, pantaona ayukana ane mo pae to sibalaya nemo ngena mo ngatunju, topo tona nanggeni kapi tonandiu nemo komi want tavende ane mopu mandiu e pondodo komi (people who live in the seven-layered sky, people who live in the stars, if you plant rice, don't burn Sibalaya people, people who are under the wings of people bathe Don't brush it off when you've just showered and keep quiet). Nanu dako hi land ngena nta No. kapi lamonti napa mpengaya, toponturo ri uve toponturo riapu tu nemo ngena mosinggeni mpanai napa mpengaya tulau komi tumpu kami tulau (those from the ground who don't have wings, whatever black ants they are, those who live in water, those who live in fire, don't eat anything together, you grandmother, we are). komi ngena tulau kamaiyo kita mompongo singganingani want roko singganingani (you guys will come here later and smoke together). Mopu ngena mombanai malangi pura we ngena want livu panjili ngena, hei hiumba ngena panjilita mompamula dako hi sidiru i simpalola etu vimai hi kalora kalukulau dala mpesa (after we have finished eating we will all gather together to return home, where our return journey will start from sidiru i simpalola, that is, here at kalora, kaluku lau, mpesa road). kamai pura komi mo dala ngena vimai mau dala ngena ripediu ane dako ribavona mau dala ngena komi riposampah ri posambale bengga hitu ngena dala vimai hi Bantaya kami ei,Bantaya gululi kami to sibalaya aga malayuna baruga, Bantaya ngena mosiromu puha kita mopu manginu mombanai moroko ngena singganingani tona mpongo mompongo (come here, all of you walk, then come here, walk, then at the bathing place, if you walk from above, you will go to the buffalo slaughtering place, then walk here in our banyata, Bantaya we say that the Sibalaya people only have Malay baruga, Bantaya, we will all gather after drinking and eating, smoking, then together the people of Penyiri menyiri). Eiyo pantanana pompegagaku, komi toponturo ri buntina singganingani puha keni topanggeni rumaiya ka kami agar majadi povia kami topo dalena hi buluna topo paena hi lobuna tuda-tuda napa mpengaya paka isi belo pura, tantadu limpurunaka pura nariapuha ponggavanatuh mau malimpuru poviana topo puputina topo ntohakana (this is the limit of my invitation, all of you who live above, bring people who bring rumaiya for us so that it becomes our creation, people who grow corn on the mountain, people who grow rice below, whatever crops it is, give it all good content, all the caterpillars are gathered, there are all the leaders, the people who pick it, the people who bring it down). E merapi ampu kami nemo ha voi ka kami nanu etu limpurunaka mi pura, eiyo pantanana Assalamualaikum warahmatullahi wabarakatuh (e please forgive us, don't give us that, you all gather that, this is the limit Assalamualaikum warahmatullahi wabarakatuh). Based on the results of observations, traditional greetings in the Pompanai Pinovali tradition contain meanings related to respect for ancestors, recognition of the existence of Pinovali, requests for protection, and requests for safety to Allah SWT. These greetings are delivered through several stages in Bantaya, starting from greetings and requests for permission, mentioning descendants and traditional leaders, summoning parties who are trusted to be related to the tradition, to requests for safety and good agricultural results. The initial part of the greeting shows respect for ancestors and parties who are believed to have a relationship with the life of the community. Terms such as "tumpu kami," "pue janggo," "pue tandayo," "pue lemba," and references to descendants and traditional figures indicate that the tradition is not only viewed as a communal activity but also as a way of remembering and honoring the ancestors who passed down the tradition. The references to various descendants and traditional leaders also demonstrate that Pompanai Pinovali is carried out with attention to the relationship between the community, ancestors, and tradition, which is still maintained to this day. The greetings uttered while sitting on the central Bantaya pillar also indicate a request for permission before proceeding. Phrases such as "tabe tabe tabe" and a request to avoid mistakes in pronouncing names demonstrate politeness and caution in carrying out the tradition.The mention of the names or positions of those present in the customary environment indicates that each party has a respected position in the implementation of Pompanai Pinovali. This shows that custom not only regulates human relations with the environment and ancestors, but also regulates relationships between humans in community life. The meaning of respect for Pinovali is increasingly apparent in the parts of the speech that mention malaeka-malaeka, tumpu kami, pue janggo, pue tandayo, pue lemba, pue gele, as well as parties believed to reside in the land, water, fire, sky, and stars. These mentions indicate the community's belief in the existence of elements that cannot be seen directly but are believed to be related to human life and agricultural activities. This belief is part of the community's understanding of Pinovali, inherited from their ancestors. The results of this observation align with the results of an interview with Mr. Qadir, who explained that Pinovali are believed to be "spirits" who cannot be seen by humans. He also explained that

Pompanai Pinovali is related to rice fields and a successful harvest. This belief is the reason the community continues to carry out traditions inherited from their ancestors. The Pompanai Pinovali ceremony is not only understood as a traditional activity, but also as a form of respect for the existence believed to be related to land and agriculture. The traditional greetings also contain many requests for forgiveness and affirmations that the performers did not intend to do anything wrong. Statements such as "ado aku mabunto," requests for forgiveness from Allah Ta'ala, and requests for no harm to occur indicate caution and hope for safety during the tradition. This section shows that the community does not only pray to elements related to customs, but also places Allah SWT as the place to ask for forgiveness, prayers, health, and safety. This is in accordance with Mr. Abdul Rauf's statement, which explains that customs in society are related to religion. He emphasized that the existence of Pinovali should not be understood as something sacred or used as a place to ask for help. Prayers and requests are still directed to Allah SWT. This statement shows that belief in Pinovali in the Pompanai Pinovali ceremony is within the community's understanding, which remains connected to faith in Allah SWT. Another meaning is evident in the parts of the greetings related to rice and agricultural products. The greeting contains a prayer for good rice harvests for the Sibalaya people, for the crops to grow and produce, and for the community to obtain good agricultural yields. The mention of people living in the sky, the stars, the earth, water, and fire also demonstrates the strong connection between the community's beliefs and the agricultural environment.Agriculture is not only seen as an activity to obtain results, but is also related to customary rules and beliefs inherited from ancestors. Interviews with Mr. Qadir reinforce this, explaining that the Pompanai Pinovali ceremony is carried out in connection with the harvest and the success of agricultural products. Prior to the ceremony, there are certain rules that must be observed by the community, such as prohibitions on burning straw and scattering seeds before the Pompanai Pinovali ceremony is held. After the ceremony is held, these activities can be carried out. This information indicates that belief in Pinovali also serves as a guideline in regulating community agricultural activities. Information from religious leaders regarding the ancient custom of observing betue or stars before starting rice planting also demonstrates the connection between customs, beliefs, and determining the right time to start farming. This knowledge is passed down from previous generations and is part of how the community understands the right time to begin agricultural activities. The final part of the greeting expresses a request for good agricultural yields and a safe life. The mention of crops such as corn and rice and the request that the yield be "full" demonstrate the community's hope for the success of agricultural efforts. The greeting then concludes with a request for forgiveness and greetings. The sequence shows that the entire traditional greeting is related to respect for ancestors, belief in Pinovali, relationships with the agricultural environment, social relations in the community, and belief in God Almighty. Based on the overall results of observations and interviews, the meaning of traditional greetings in the Pompanai Pinovali tradition lies not only in the words spoken, but also in the beliefs that underlie their implementation. Traditional greetings serve as a means to remember ancestors, respect inherited traditions, ask for permission and safety, and express hopes for agricultural success. Belief in Pinovali is part of the cultural knowledge of the Kaili community in North Sibalaya Village which is continuously maintained through the implementation of Pompanai Pinovali.Religious figures' accounts of the traditional practice of observing the stars before planting rice also demonstrate the connection between tradition, belief, and timing of farming. This knowledge is passed down from previous generations and forms part of the community's understanding of the appropriate time to begin agricultural activities. The final part of the greeting expresses a request for good agricultural yields and a safe life. The mention of crops such as corn and rice and the request for a "full" yield reflect the community's hope for successful agricultural endeavors. The greeting concludes with a request for forgiveness and greetings. 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3. Values Contained in the Pompanai Traditionpinovali and its benefits for history learning

Based on research on the Pompanai Pinovali tradition among the Kaili community in North Sibalaya Village, several values related to the community's cultural and social life, as well as beliefs inherited from their ancestors, were identified. These values are evident in the implementation of customs, the use of equipment with symbolic meaning, community involvement, and regulations related to agricultural activities. These findings indicate that the Pompanai Pinovali tradition is not only part of the community's traditional life but also contains knowledge about local culture that can be introduced to the younger generation through history lessons.

1. Cultural Values

The cultural values of the Pompanai Pinovali tradition are evident in the continuity of customs passed down from ancestors and still practiced by the community today. This tradition is a form of Kaili culture maintained through customary practices and the passing on of knowledge to future generations.

This was conveyed by the Traditional Head of North Sibalaya Village, Mr. Qadir, in an interview on August 10, 2026:

Pinovali has existed from our ancestors, we just have to continue what our parents did before.

This statement demonstrates that the community continues the Pompanai Pinovali tradition as part of their ancestral heritage. This inheritance relates not only to the customary activities performed but also encompasses knowledge of the procedures, rules, and meanings contained within them. The existence of this tradition demonstrates the cultural continuity within the Kaili community in North Sibalaya Village.

Cultural values are also evident in the use of sambulu gana in traditional ceremonies. An interview with a traditional elder, Mr. Tamrin S. Tandayo, on August 14, 2026, yielded the following information:

These offerings are used to invite the malaeka, the ancestors who created this custom, to participate in the Pompanai Pinovali ceremony. These offerings are called sambulu gana, which is part of the papitu and sasio traditions.

This information demonstrates that the sambulu gana holds a place in traditional practices and is linked to the community's understanding of ancestors. These items also contain symbolic meanings understood based on local customary knowledge. Thus, the Pompanai Pinovali tradition preserves cultural knowledge that can be traced through objects, actions, and meanings passed down from generation to generation.

2. MarkSocial

The social values of the Pompanai Pinovali tradition are evident in the community's involvement in preparing and carrying out traditional activities. Observations show that the community contributes one liter of rice to each head of family and brings food ingredients such as cakes, vegetables, chicken, and sticky rice. The community also attends the traditional activities until their completion and participates in a communal meal at Bantaya.

The implementation of this tradition involves the village government, traditional leaders, religious leaders, the Village Consultative Body (BPD), the Village Development Agency (BPP), the Babinsa (village supervisory officer), the irrigation department, and the community. Each party has a role according to the needs of the activity. The village government coordinates preparations for the tradition, while the community participates through attendance and food donations. This involvement demonstrates that the Pompanai Pinovali celebration is supported by the cooperation of various parties.

Community participation in this tradition demonstrates a sense of togetherness and shared responsibility in preserving the tradition. This activity also provides an opportunity for the community to gather and strengthen social ties. This social value is a vital part of community life, as the continuation of the tradition depends not only on the practitioners but also on the community's support for its implementation.

3. MarkTrust

The values of belief in the Pompanai Pinovali tradition relate to the community's understanding of Pinovali and its relationship to agricultural life. Based on an interview with the Traditional Leader, Mr. Qadir, on August 10, 2026, Pinovali is understood as an invisible figure, and its existence has been known since the time of their ancestors. The community associates the implementation of this tradition with rice fields and a successful harvest.

This belief is also evident in the customary rules that must be followed before agricultural activities can resume. In an interview on August 14, 2026, Mr. Tamrin S. Tandayo explained:

If Pompanai Pinovali (the "Pumpai Pinovali") has not been implemented, farmers are prohibited from burning straw. Violators will be punished with one goat and will not be allowed to scatter seeds. Only after Pinovali is implemented can farmers burn straw and scatter seeds.

This statement demonstrates that the Pompanai Pinovali tradition is closely linked to the community's agricultural practices. These rules are part of the customary laws passed down and still recognized by the community. Belief in Pinovali, therefore, is not only related to the community's perspective on the unseen, but also to the procedures and rules governing agricultural activities.

The research also revealed that religious leaders cautioned the community against viewing Pinovali as an object of worship. The implementation of customs must be based on faith in God Almighty. This evidence demonstrates that understanding tradition is also related to how communities integrate customs into their religious lives.

4. Findings Regarding Village Government Support and the Inheritance of Traditions

Based on the research results, the village government supports the sustainability of Pompanai Pinovali by coordinating activity preparations and supporting the implementation of the tradition. The preparatory meeting involved the village government, traditional leaders, religious leaders, and parties

involved in agricultural activities. The meeting discussed the timing of the tradition and the rice planting schedule after the traditional activities concluded.

These findings indicate that the preservation of Pompanai Pinovali is not only achieved through rituals, but also through the involvement of various parties in maintaining its continuity. Village government support and community participation are part of the effort to maintain the tradition as a local cultural heritage. In an interview with the Head of North Sibalaya Village, Mr. Afdhal, S.Pd (August 25, 2026), he stated that:

In my opinion, the Pompanai Pinovali tradition is a cultural heritage of the Kaili people in North Sibalaya Village that deserves to be preserved. Implementing this tradition is not only the responsibility of traditional leaders, but also involves the village government and the community. Prior to the event, the village government, along with traditional leaders, religious leaders, and relevant parties, coordinates to discuss preparation and timing. The community also participates by donating food and attending traditional activities. Through this involvement, the community can maintain togetherness and pass on traditions passed down from their ancestors to the next generation.

Based on these findings, the Pompanai Pinovali tradition embodies cultural, social, and religious values relevant to the lives of the Kaili people in North Sibalaya Village. This tradition also provides insight into how the community passes on customs, maintains social relationships, and preserves knowledge related to agricultural life. These findings can serve as a basis for identifying the potential of the Pompanai Pinovali tradition as a source for learning about local history.

4. Research Discussion

1. Pompanai Pinovali Tradition as a Local Cultural Heritage

4.3.1 Pompanai Pinovali Tradition as a Local Cultural Heritage

The Pompanai Pinovali tradition is a form of local cultural heritage still preserved by the Kaili community in North Sibalaya Village. This tradition has been passed down from previous generations and is still practiced by the community today. The tradition's existence is evident not only in the implementation of traditional activities but also in the knowledge, rules, beliefs, and values still understood and practiced by the community in their agricultural lives.

Research results indicate that Pompanai Pinovali has been practiced since the time of our ancestors. Today's community continues what their parents and ancestors did. The tradition is carried out in Bantaya with the involvement of traditional practitioners, religious leaders, the village government, and the community. The involvement of these various parties demonstrates that Pompanai Pinovali still holds a place in the social and cultural life of the North Sibalaya Village community. The cultural heritage of the Pompanai Pinovali tradition is not only a form of repetitive activities, but also includes knowledge and understanding passed down from previous generations. This knowledge relates to the procedures for carrying out customs, the use of offerings or Gane-gane, traditional greetings, rules before and after the implementation, and community beliefs regarding Pinovali related to agricultural success. This knowledge is part of the community's cultural experience that is continuously passed down. This has similarities with the research of Sukmayadi et al. (2025) on the harvest traditions of the Sundanese people in West Bandung Regency. The study discussed the traditions of nyalin and ngamandian munding which contain meanings of gratitude and are related to the community's agricultural life. The results of this study show that agricultural traditions can contain values related to how communities carry out agricultural activities and appreciate the harvest. Although the forms of implementation are different, this study helps explain that the Pompanai Pinovali tradition also needs to be understood in relation to the agricultural life of the Kaili community, not only as a traditional activity carried out from generation to generation (Sukmayadi et al., 2025).

The relationship between tradition and community identity was also discussed by Ishami et al. (2025) in their study of local wisdom values as Riau's cultural identity. The study explains that inherited values, norms, and traditions are part of the community's social and cultural life. When linked to Pompanai Pinovali, this tradition is a form of cultural knowledge that demonstrates how the Kaili community maintains customs received from their ancestors. The implementation of traditions and understanding of the rules and symbols within them are part of how the community continues its culture (Ishami et al., 2025). This understanding can also be seen through Clifford Geertz's perspective, who views culture as a system of meanings and symbols used by humans to understand their lives. Culture is not only seen from the form of activities carried out, but also from the meaning behind the actions and symbols used by the community. The Pompanai Pinovali tradition can be understood through the way the community gives meaning to the implementation of customs, offerings, traditional greetings, Bantaya, and their relationship to agricultural activities. In the context of Pompanai Pinovali, the implementation of traditions becomes a cultural act that has meaning for the community. The community does not only carry out a series of traditional activities as a habit, but does so based on understandings that have been received from previous generations. Belief in Pinovali, rules in agriculture, and the implementation of customs in Bantaya are part of the cultural knowledge that is continuously maintained. This meaning ensures that traditions retain a position in community life.

2. Implementation of the Pompanai Pinovali Tradition in the Kaili Community in North Sibalaya Village

The Pompanai Pinovali tradition is a tangible manifestation of the cultural heritage still practiced by the Kaili community in North Sibalaya Village. Research shows that the tradition involves stages, processes, actors, and rules that are part of inherited customary practices. Each of these elements demonstrates that Pompanai Pinovali is not simply a communal activity but a cultural practice with specific procedures that are still maintained by the community.

The tradition begins with a preparatory stage involving the village government, traditional leaders, religious leaders, the community, and stakeholders involved in agricultural activities. These preparations demonstrate the community's involvement in ensuring the continuity of the Pompanai Pinovali. The next stage is a traditional procession in Bantaya, where the Pompanai Pinovali takes place.

This practice can be understood through Clifford Geertz's interpretive theory that culture is present through human actions and has meaning in community life. The Pompanai Pinovali ritual is a cultural practice because it is based on knowledge and rules passed down from previous generations. Traditional practitioners carry out the procession according to established procedures, while the community participates in the activities that accompany the tradition.

The actors involved in the ceremony also demonstrate that Pompanai Pinovali is a communal tradition. Traditional practitioners conduct the main procession, religious leaders participate in the recitation of the greetings (tahlil), the village government provides support and coordination, and the community also attends and participates in the ceremony. This division of involvement demonstrates the roles of each party in the tradition's implementation.

The implementation of Pompanai Pinovali shares similarities with several agricultural traditions studied in other regions. Ema et al. (2021), in their study of the symbolic meaning of the Mipit Pare tradition in Mekarsari Village, explained that the tradition has several stages, each with a specific meaning. Sari and Setyawan's (2022) study of the Wiwit Panen tradition in Murukan Village also discussed the timing and equipment used in the tradition. Meanwhile, Musharofah and Wicaksono (2025) examined the stages of the Nyunyuk tradition related to agricultural activities, including the use of offerings and their socio-cultural functions. These three studies demonstrate that implementation procedures are an important part of understanding agricultural traditions. Although each tradition has different provisions and meanings, these studies can serve as comparisons to see how customary practices are related to the knowledge developed within their respective communities. In the Pompanai Pinovali tradition, implementation procedures are also inseparable from customary rules related to agricultural activities. Based on the research results, before Pompanai Pinovali is implemented, farmers are not permitted to burn straw or scatter seeds. Once the tradition is implemented, the activity is permitted. This rule demonstrates that customary practices are directly related to the community's agricultural activities. These provisions are inherited and practiced as part of the customs still held by the Kaili community in North Sibalaya Village.

Compared to research by Sari and Setyawan (2022), the Wiwit Panen tradition also demonstrates the existence of provisions regarding the implementation of traditions in agricultural activities. These similarities lie in the procedures followed by the community in carrying out agricultural customs. However, the rules in Pompanai Pinovali have their own characteristics, as they relate to the prohibition on burning straw and scattering seeds before the tradition is carried out. Therefore, these rules need to be understood within the cultural context of the Kaili community and not directly equated with the provisions applicable to agricultural traditions in other regions.

The implementation of Pompanai Pinovali can also be analyzed using Clifford Geertz's interpretive theory. Through this approach, community actions can be understood based on the meaning inherent in those actions within their cultural life. In Pompanai Pinovali, community presence, traditional processions, use of equipment, and adherence to agricultural regulations are not simply a series of activities. These elements are part of a cultural practice maintained because they hold meaning for the community that practices them.

This perspective helps explain that the Pompanai Pinovali ritual is inseparable from the knowledge passed down from ancestors. Communities not only maintain the traditional forms of activity but also pass on the rules and understandings that accompany them. However, the meaning of each action still needs to be explained based on the testimony of the community practicing the tradition, not simply based on external interpretations.

The implementation of Pompanai Pinovali thus demonstrates how the Kaili people maintain their local cultural heritage. The inherited traditions are not merely preserved as knowledge but are embodied through stages, processes, actors, and rules that are still being implemented. The meaning of these practices is then related to the cultural, social, and religious values inherent in the Pompanai Pinovali tradition.

3. The Meaning of the Pompanai Pinovali Tradition

The Pompanai Pinovali tradition is associated with community beliefs, respect for ancestors, the use of traditional equipment, and hopes for agricultural success. Research shows that the meaning of this tradition can be understood through belief in Pinovali, the use of offerings (gane-gane), and the traditional greetings conveyed during the ceremony. These three elements are interconnected, demonstrating how the Kaili community in North Sibalaya Village understands and continues the traditions passed down from previous generations.

The meaning of a tradition can be seen not only in the series of activities carried out, but also in the meanings the community gives to the objects, sayings, and rules that accompany them. This aligns with Clifford Geertz's view that culture is a system of meaning understood through symbols in people's lives. Therefore, a discussion of Pompanai Pinovali requires attention to the meaning conveyed by its supporters, not just explaining how the tradition is carried out.

1. The Meaning of Belief in Pinovali

Based on an interview with Mr. Qadir, the Traditional Leader, on August 10, 2026, Pinovali is understood as a spirit, something that cannot be seen directly by humans. He also explained that Pinovali is related to betue or stars and has a relationship with rice fields and a successful harvest. According to this information, Pompanai Pinovali is carried out in Bantaya every harvest as part of a custom that has been passed down from ancestors. This information shows that belief in Pinovali is part of how the community understands the relationship between custom and agricultural life. For people who still hold this belief, the implementation of Pompanai Pinovali is not just an activity carried out from generation to generation, but also related to the hope that plants grow well and the harvest is successful. This belief is maintained because the community continues the customs that have been carried out by their ancestors.

The connection between Pinovali, betue, and agricultural activities is also evident in Mr. Abdul Rauf's statement on August 9, 2026. He explained that ancient communities observed the sky and stars before planting rice. This indicates that the community's knowledge of agriculture was not only

related to cultivating the land but also included the habit of observing the sky to determine when to start planting. In the context of this research, observing betue is part of the knowledge passed down from previous generations and is understood in relation to the agricultural customs of the Kaili community.

The significance of belief in Pinovali is also evident in the rules governing agricultural activities. According to the Traditional Leader, before the Pompanai Pinovali is held, farmers are prohibited from burning straw and scattering seeds. Violations of these provisions are punishable by the fine of one goat, and farmers are not permitted to scatter seeds. After the tradition is implemented, these activities are permitted. These findings demonstrate that belief in Pinovali is not only maintained through stories or beliefs, but also manifested in customary rules that govern community behavior when carrying out agricultural activities. For communities who adhere to these customs, these rules are part of the statutes that must be respected. The existence of sanctions demonstrates that customary rules have a place in community life and cannot be ignored. Thus, the significance of belief in Pinovali is also related to adherence to customs and the continuity of customs inherited from ancestors.

These findings are similar to Sari and Setyawan's (2022) study on the Wiwit Harvest Tradition in Murukan Village, which explored the significance of agricultural traditions in community life. Ema et al.'s (2021) study on the Mipit Pare Tradition also demonstrated that agricultural traditions contain meaning understood through inherited customs and symbols. Both studies can be compared because they both demonstrate the relationship between tradition, agricultural life, and community meaning. However, the beliefs and rules of Pompanai Pinovali retain distinctive characteristics based on the traditional knowledge of the Kaili people in North Sibalaya Village.

Discussions regarding beliefs in Pinovali also require consideration of statements from community and religious leaders. Mr. Abdul Rauf cautioned against considering Pinovali sacred. This view demonstrates that understanding tradition cannot be separated from the religious teachings of the community. Research findings indicate that requests for forgiveness, prayers, and hopes for salvation are still directed to God Almighty. Therefore, beliefs in Pinovali are positioned in this discussion as part of the cultural perspective inherited from the community, not as evidence that the success or failure of a harvest is directly determined by the performance of rituals.

2. The Meaning of Offerings or Gane-gane

The results of the study indicate that offerings or Gane-gane are an important part of the Pompanai Pinovali tradition. Based on an interview with Mr. Tamrin S. Tandayo as a traditional elder on August 14, 2026, the offerings are used for mopegaga, which is to invite malaeka and previous elders who have made the custom to participate in the implementation of Pompanai Pinovali. The offerings are called sambulu gana, which is related to the papitu and sasio customs. Mr. Tamrin also explained that the offerings are placed on the central pillar of Bantaya because that part is called the king's pillar. This information shows that Gane-gane is not only equipment used during traditional activities, but has a meaning based on the community's understanding of ancestral heritage. The use of offerings is related to the belief that previous people who inherited customs are also present in understanding the implementation of traditions. This meaning needs to be understood based on the information from the informant, namely as part of the beliefs and traditional knowledge that are still maintained by the community.

The existence of the papitu and sasio traditions also indicates that the offerings adhere to certain rules. Mr. Tamrin mentioned the presence of equipment related to the practice of betel chewing and smoking. This demonstrates that the elements used in Gane-gane are related to the customs of ancient people as explained in local customary knowledge. The placement of offerings on the central pillar of Bantaya, known as the king pillar, further demonstrates that the placement of these equipment also follows rules that have meaning for the community. One form of cultural symbolism can be seen in the use of sambulu gana in the offerings. Sambulu gana is a set of betel leaves consisting of betel fruit, tagambe or gambir, kalosu or areca nut, tobacco, and toila or lime. Each element has a meaning that represents parts of the human body. The betel fruit is interpreted as human veins, tagambe or gambir as human blood, kalosu or areca nut as the human heart, tobacco as human hair, while toila or lime is interpreted as human purity. This meaning indicates that the elements of the sambulu gana are not only traditional equipment, but also contain symbols that are understood and passed down in the lives of the Kaili people in North Sibalaya Village. When linked to Clifford Geertz's theory, the sambulu gana can be understood as a cultural symbol that acquires meaning through the knowledge and interpretation of the supporting community. These objects are not only seen based on their form or use, but also based on the meaning passed down in the implementation of customs. Through this interpretation, the Pompanai Pinovali equipment becomes part of cultural knowledge that needs to be understood by future generations so that they are not only used but also understood.
Ema et al.'s (2021) research on the Mipit Pare Tradition shows that equipment in agricultural traditions can have symbolic meanings related to community understanding. Meanwhile, Musharofah and Wicaksono's (2025) research on the Nyunyuk Tradition discusses symbols and socio-cultural functions in community traditions. Both studies are related to the discussion of Gane-gane because they both demonstrate the importance of understanding traditional objects and equipment based on the meanings given by the community. However, the meaning of sambulu gana found in this study still refers to the traditional explanations of the Kaili community in North Sibalaya Village.
The research also revealed Mr. Abdul Rauf's explanation that offerings are part of the actions of past generations and should not be considered sacred. This explanation is important because it demonstrates that the meaning of Gane-gane is not only related to ancestral beliefs but also needs to be understood in conjunction with the prevailing religious views within the community. Thus, Gane-gane can be discussed as part of a traditional heritage containing symbolic meaning and cultural knowledge, while still considering the limits of meaning according to community and religious leaders.

3. The Meaning of Traditional Greetings in the Pompanai Pinovali Tradition

Based on observations, the traditional greetings in the Pompanai Pinovali tradition contain meanings related to respect for ancestors, recognition of descendants, requests for permission, hopes for agricultural yields, and prayers for safety from God Almighty. These greetings are conveyed through several stages of the Bantaya ceremony. They include mentions of ancestors and descendants, requests for permission, references to traditional leaders, and hopes for good results for the community's agricultural activities.

The meaning of respect for ancestors is evident in the use of names such as pue janggo, pue tandayo, pue lemba, and other names in traditional greetings. These references demonstrate that ancestors hold a place in the community's memory and are linked to traditions passed down to the present day. In this context, traditional greetings serve as a means of remembering those of the past who are seen as having a connection to the formation of the Pompanai Pinovali tradition.

The Sibalaya community's use of titles such as madika, maradika, galara, pabisara, togugu, and tadulako also carries significant meaning. Based on the content of the utterances recorded in the research, these references demonstrate a concern for lineage and status within the traditional community. These expressions also serve as a reminder that traditions are practiced in a society characterized by kinship ties and inherited customary traditions.

Another meaning is evident in the use of the expression "tabe tabe tabe" accompanied by a request for permission. This expression demonstrates politeness before proceeding with traditional activities. The request to avoid mistakes in pronouncing names also demonstrates caution when carrying out the tradition. Thus, traditional greetings are not only related to respect for ancestors but also demonstrate etiquette and respect for those involved in traditional life.

The traditional greetings also include references to angels, ancestors, and others believed to be associated with the land, water, fire, sky, and stars. This section demonstrates that, in the traditional understanding of the community, the implementation of Pompanai Pinovali is related to the environment in which life and agricultural activities take place. This finding aligns with Mr. Qadir's statement regarding the relationship between Pinovali and rice fields and betue. Both findings demonstrate that the relationship between custom and agriculture is not only conveyed through rules but also reflected in the greetings used during the tradition.

Hopes for agricultural success are evident in the part of the greeting that asks for the Sibalaya people's rice to grow and produce well. There are also references to rice and corn, along with hopes that the crops cultivated by the community will yield good results. This section demonstrates that agriculture is an important part of community life, as reflected in the content of the traditional greeting. The greeting serves as a means of conveying the community's hopes for the results of agricultural efforts while also passing on knowledge and insights inherited from ancestors. In addition, the traditional greeting includes the expression ado aku mabunto (I am sorry for the loss of my life) and a request for forgiveness from Allah Ta'ala. In another section, the perpetrators convey requests for prayer and safety. These findings indicate that the traditional greeting contains not only references to ancestors and elements related to traditional beliefs, but also requests to Allah SWT. Mr. Abdul Rauf's statement reminding people that Pinovali should not be considered sacred reinforces the importance of understanding this section in a balanced manner. Thus, discussions of traditional greetings need to consider both the content of the greeting and the community's explanation of the relationship between custom and religious teachings.

Sari and Setyawan's (2022) research on the Wiwit Harvest Tradition and Ema et al.'s (2021) research on the Mipit Pare Tradition can be used as comparisons to understand how the series of activities and symbols in agricultural traditions have meaning for the communities that support them. Musharofah and Wicaksono's (2025) research also shows that traditions can contain symbolic meaning and socio-cultural functions. These three studies support the argument that the meaning of tradition must be understood from the practices and symbols used by the community. However, the content of traditional greetings in Pompanai Pinovali is unique because it includes references to the ancestors and descendants of the Sibalaya community, customary order, hopes for agriculture, and requests to Allah SWT.

Based on the results of observations and interviews, traditional greetings in Pompanai Pinovali can be understood as a means to pass on traditional knowledge, respect ancestors, maintain etiquette in carrying out traditions, and convey hopes for safety and agricultural yields. The meaning lies not only in the words spoken, but also in the community's understanding of the content of the greetings and the reasons for their use in the tradition. Overall, the results of the study indicate that the meaning of the Pompanai Pinovali Tradition is reflected through beliefs in Pinovali, the use of Gane-gane or sambulu gana, and traditional greetings. Beliefs in Pinovali show the community's views on customs and agricultural life. Gane-gane show the existence of inherited traditional symbols and provisions, while traditional greetings contain respect for ancestors, lineage relationships, etiquette, hopes for agricultural yields, and requests for safety to Allah SWT. These three findings show that Pompanai Pinovali is part of the cultural knowledge of the Kaili community in North Sibalaya Village whose meaning needs to be understood together with the implementation and context of community life.

4. Efforts to Preserve the Pompanai Pinovali Tradition from Extinction

The Pompanai Pinovali tradition is a cultural heritage of the Kaili people in North Sibalaya Village, preserved through customary practices and community involvement. The existence of this tradition is inseparable from the role of traditional leaders who maintain knowledge regarding the procedures, equipment, customary greetings, and rules passed down from their ancestors. Preserving tradition requires more than just carrying out traditional activities; it also requires efforts to introduce the meaning and values contained within it to future generations.

Based on the research results, one form of preservation of Pompanai Pinovali is evident in its continued implementation in Bantaya. The traditional leader, Mr. Qadir, explained that Pinovali has existed since the time of their ancestors, and the current community continues what their ancestors did. This

statement demonstrates that passing it down from generation to generation is crucial for maintaining tradition. Traditional leaders play a role in maintaining knowledge regarding the implementation and provisions of the tradition so that it remains well-known among the community.

The inheritance of tradition can also be seen through the existence of traditional equipment and greetings used in the implementation of Pompanai Pinovali. The results of the study indicate that Gane-gane or sambulu gana, the customary provisions of papitu and sasio, the placement of offerings on the central pillar of Bantaya, and traditional greetings are still part of traditional knowledge. This knowledge needs to be passed on so that the next generation is not only familiar with the name Pompanai Pinovali, but also understand how the tradition is carried out and the meaning conveyed by the community through its symbols and traditional greetings. In addition to the role of traditional leaders, the support of the village government is one form of attention to the continuity of tradition. Based on the results of the study, approximately one week before the activity was carried out, the village government together with traditional leaders, religious leaders, community, Babinsa, BPD, and BPP held a meeting in Bantaya. The meeting discussed the implementation time, the series of activities, and adjustments to the rice planting schedule. The village government also provides support for traditional activities through the annual Village Budget (APB Desa) This finding shows that the implementation of Pompanai Pinovali is supported by coordination between various parties, so that the tradition does not only depend on the role of traditional figures, but also receives attention from the village government.

Community participation contributes to the sustainability of traditions. Research shows that residents contribute by collecting one liter of rice per family and bringing food ingredients such as cakes, vegetables, chicken, and sticky rice. This involvement demonstrates the community's willingness to help meet the needs of traditional activities. The presence of residents in the tradition also provides an opportunity to directly witness a series of activities inherited from their ancestors. Thus, community participation is a crucial element in ensuring that Pompanai Pinovali remains a part of communal life. This finding is related to Taimenas' (2026) research on the village government's efforts to preserve the Gong Dance through the involvement of the younger generation. The study showed that the sustainability of traditions requires the involvement of families, traditional leaders, the village government, and the community, including in introducing the tradition to the next generation. Efendi and Asiah's (2026) research on the preservation of the Sekujang Tradition also discusses the role of the village government in facilitating activities, encouraging community participation, and encouraging the younger generation to maintain awareness of the region's cultural identity. Although the traditions studied differ, both studies demonstrate the importance of collaboration between the village government and the community in preserving cultural heritage.

Nihayati et al.'s (2025) research on the preservation of cultural values in the Bakaua Adat Tradition also emphasizes the importance of conveying traditional values to the younger generation. The study demonstrated that the role of traditional leaders and community involvement in ritual activities are part of the cultural inheritance process. This is relevant to Pompanai Pinovali, especially since knowledge regarding traditional equipment, sayings, and rules needs to be continuously promoted so that it is not only known by those directly involved in its implementation.

Based on research findings and comparisons with previous research, efforts to maintain Pompanai Pinovali can be strengthened through several steps. First, traditional leaders and elders can continue to introduce the tradition to the younger generation by explaining the implementation procedures, the meaning of equipment, traditional greetings, and regulations related to agricultural activities. Second, the village government can continue to support and coordinate with traditional leaders, religious leaders, and the community in organizing traditional activities. Third, the community can maintain the participation and cooperation that has been seen in the preparation and implementation of the tradition.

Another effort that can be made is documenting the series of customary practices and knowledge through writing, photographs, or recordings prepared with the approval of traditional leaders and relevant parties. This documentation can serve as an introduction for the younger generation and help preserve knowledge of traditions in the event that those who understand the customs directly are no longer able to convey them. Documentation should also adhere to customary regulations, especially if there are parts of the tradition that cannot be recorded or freely disseminated.

Introducing traditions to the younger generation can also be done through community and educational activities. The values of cooperation, respect for ancestral heritage, knowledge of agricultural life, and the relationship between the community and its environment can be introduced as part of local history and culture. In this way, the younger generation can understand that Pompanai Pinovali is not only a traditional activity witnessed at a specific time, but also part of the historical experience of the Kaili community in North Sibalaya Village. In Clifford Geertz's view, culture can be understood through the meaning contained in symbols and community actions. When linked to the preservation of Pompanai Pinovali, maintaining traditions is not enough by simply repeating a series of activities every year. The community also needs to maintain knowledge of the meaning of sambulu gana, traditional sayings, agricultural rules, and views inherited from ancestors. Understanding these meanings is crucial for the tradition to remain recognized as part of the Kaili community's cultural identity. Thus, the sustainability of the Pompanai Pinovali Tradition requires a collaborative role between traditional leaders, the village government, religious leaders, and the community, especially the younger generation. The results of the study indicate that the implementation of traditions, support from the village government, and community participation are ongoing efforts. Meanwhile, introducing traditions to the younger generation and documenting indigenous knowledge are further steps that can be strengthened. Through these efforts, it is hoped that Pompanai Pinovali will remain well-known, its meaning understood, and passed down to future generations as part of the cultural heritage of the Kaili people in North Sibalaya Village.

5. The Values of the Pompanai Pinovali Tradition as a Source of Historical Learning

The Pompanai Pinovali tradition is a cultural heritage of the Kaili people in North Sibalaya Village and has the potential to be utilized as a resource for historical learning. This tradition not only showcases ancestral customs but also contains information about community life, agricultural practices, social relationships, and beliefs that have evolved over generations. Through this tradition, students can learn about local history within their own community.

Based on the research results, Pompanai Pinovali has several aspects that can be studied in history lessons. These aspects include the history of traditional inheritance, the use of traditional equipment, rules related to agricultural activities, community involvement, and the changes and continuity of traditions in community life. These findings can be used to help students understand that history is not only related to major events, national figures, or written heritage, but can also be learned through traditions still practiced by the local community. The potential use of local traditions in history learning aligns with research by Prasetyo and Kumalasari (2021) on the Peusijuek Tradition as a local wisdom-based historical learning method. The study demonstrated that local traditions contain values of tolerance, religious beliefs, social values, and cooperation that can be linked to history learning. These findings demonstrate that community traditions can be a learning resource for introducing culture and the values that develop within community life. Although originating from the Acehnese community, this research is relevant to Pompanai Pinovali because both can be studied through the values and meanings inherited from tradition. (Prasetyo & Kumalasari, 2021)

The cultural values of Pompanai Pinovali can be utilized to introduce the history and identity of the Kaili people. Research shows that this tradition was passed down from ancestors and is still practiced by the people of North Sibalaya Village. Knowledge of sambulu gana, papitu, sasio, and traditional greetings can serve as learning materials to understand how a tradition is maintained from generation to generation. Students can also learn the meaning of symbols used in the tradition based on information from members of the community who understand the tradition. Thus, learning history can provide students with an opportunity to gain a deeper understanding of their local culture.

The social values of this tradition can also be linked to history lessons. Research shows that the implementation of Pompanai Pinovali involves traditional leaders, religious leaders, the village government, and the community. Residents assist in preparing the event by donating rice and food supplies. This involvement can provide discussion material on mutual cooperation, cooperation, responsibility, and community participation in preserving cultural heritage. Students can understand that the sustainability of a tradition does not depend solely on one person but requires the involvement of various elements of society.

The connection between local wisdom values and history learning is also evident in Ikram and Risna's (2024) research on the integration of local wisdom values of the Mappere' tradition into history learning at MAN Pangkep. The study found that values of friendship, community, religious, harmony, and solidarity can be integrated into history learning. These results indicate that local traditions in South Sulawesi can be used to connect historical material with the social and cultural life of the community. In the context of Pompanai Pinovali, the values of cooperation and togetherness can be examined through community involvement in the preparation, implementation, and joint activities in Bantaya. (Ikram & Risna, 2024)

In addition to its cultural and social values, the Pompanai Pinovali tradition can also be a learning resource for understanding the relationship between communities and the agricultural environment. Research shows that this tradition is related to harvesting and rice planting preparations. Information about observing the stars before planting, as well as the rules for burning straw and scattering seeds, can be used to examine community knowledge and practices in managing agricultural activities. Through these discussions, students can understand how past community life was influenced by the natural environment, livelihoods, and knowledge passed down from previous generations.

Discussions regarding these aspects need to be conducted critically and contextually. Beliefs in Pinovali can be introduced as part of the community's cultural perspectives, gained through interviews and observations. Students can be encouraged to differentiate between facts about the practice of traditions, sources' accounts, and beliefs that exist within the community. In this way, history lessons not only introduce traditions but also train students to understand historical sources and interpret information responsibly.

Research by Maulana et al. (2024) on the local wisdom values of the Dokdak Village community in history learning at SMAN 1 Baregbeg shows that the values of worship, simplicity, mutual cooperation, cooperation, hard work, responsibility, and discipline can be integrated into history learning activities. The study also emphasized the importance of connecting learning with local wisdom that is close to the lives of students. These findings are relevant to Pompanai Pinovali, particularly in discussing community participation, compliance with customary rules, and efforts to preserve cultural heritage. However, the values discussed still need to be adjusted to the results of research on traditions in North Sibalaya Village, not entirely equated with the values in the traditions of the Dokdak Village community. (Maulana et al. 2024)

Based on these findings, Pompanai Pinovali has the potential to be utilized in history lessons through several activities. Teachers can use the research results as reading material on the local history of the Kaili people, display documentation of traditions that have received permission from relevant authorities, or engage students in discussions about the cultural and social values contained within them. Students can also be guided to formulate interview questions, identify information obtained from sources, and compare oral accounts with other relevant sources. These activities can help students understand how to obtain and interpret historical information from their surroundings.

Utilizing this tradition can also help introduce the importance of preserving cultural heritage to the younger generation. Through history learning, students can learn that

local traditions are part of the community's life experiences and possess historical and cultural value. This understanding is expected to foster awareness of local culture without requiring students to follow all the practices and beliefs contained within the tradition. What can be learned includes history, cultural knowledge, social relationships, and how the community maintains its ancestral heritage. Thus, the values contained in the Pompanai Pinovali Tradition have the potential to benefit history learning, particularly as a local historical resource that introduces the identity of the Kaili people, the inheritance of traditions, agricultural life, community cooperation, and the importance of cultural preservation. Its use can enrich learning materials with examples close to students' lives. However, these benefits are still potential based on research results and reviews of previous studies. Its influence on student learning processes and outcomes requires further research if this tradition is to be directly implemented in school.

5.Conclusion

The Pompanai Pinovali tradition is a cultural heritage of the Kaili people in North Sibalaya Village, still practiced from generation to generation and closely linked to agricultural life. This tradition is carried out in Bantaya, involving traditional practitioners, religious leaders, the village government, and the community. The ceremony follows the customary procedures and rules passed down from ancestors, from preparing traditional equipment and delivering traditional greetings, prayers, and community activities. The continued existence of this tradition demonstrates that custom still holds a place in community life, particularly in regulating activities related to agriculture.

The meaning of the Pompanai Pinovali tradition is reflected in the cultural, social, and religious values that exist within the community. Cultural values are evident in efforts to maintain the procedures, equipment, and traditional knowledge inherited from ancestors. Social values are evident through cooperation, mutual assistance, and community involvement in preparing and carrying out the tradition. Meanwhile, religious values are reflected in the community's view of Pinovali, which is believed to be related to agricultural land and a successful harvest, as well as ancestral knowledge regarding stargazing in determining the time for planting rice. This tradition is also interpreted as an expression of gratitude for agricultural produce and a form of respect for ancestral heritage. However, understanding these beliefs still needs to be placed in accordance with the community's religious views, as is evident from the explanation of religious leaders that Pinovali is not considered something to be worshipped or sacred.

The values embodied in the Pompanai Pinovali tradition have the potential to serve as a resource for local history learning because they provide insights into agricultural life, the cultural identity of the Kaili people, local knowledge, social relations, and the intergenerational transmission of traditions. This tradition can be introduced to students through reading materials, documentation, discussions, and historical information gathering activities from the surrounding environment. Thus, Pompanai Pinovali not only holds significance for the community that practices it but can also serve as a source of knowledge for understanding local history and culture. However, its use in history learning remains a potential area that requires further development and study.

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