



# The Nantauraka tradition of the Kaili people in the city of Palu and its Educational Values

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Article Info	Abstract
<p><b>Received:</b> 2026-05-07 <b>Revised:</b> 2026-05-13 <b>Accepted:</b> 2026-05-16</p> <p><b>Keywords:</b> 3-5 words or phrases that reflect the contents of the article (alphabetically).</p> <p><b>DOI:</b> 10.24256/ideas.v14i1.10481</p> <p><b>Corresponding Author:</b> Wasmi <a href="mailto:wasmiwmy@gmail.com">wasmiwmy@gmail.com</a> Universitas Tadulako</p>	<p><i>Adat Nantauraka is a local cultural ritual tradition that reflects the identity and self-awareness of the Kaili ethnic community in Mamboro Village, Palu City. This tradition is carried out as a ritual to ward off disasters, as well as an expression of gratitude so that the community may be spared from calamities and disease outbreaks. Historically, this custom has been practiced from the late 18th century to the early 19th century and has continued to endure through acculturation between local customs and Islamic teachings. This study aims to describe the historical background, the performance procedures, and the educational values contained in the Adat Nantauraka. The research uses a qualitative method with a descriptive approach through observation, interviews, and documentation, and is analyzed through data reduction, data presentation, and conclusion drawing. The results show that the ritual is carried out in three stages: 10 Muharram, 23 Muharram, and its peak in the month of Rajab. This tradition embodies the meaning of self-purification and environmental purification, as well as the hope of being spared from harm. The educational values it conveys include religiosity, togetherness, cooperation, social responsibility, discipline, adherence to norms, respect for ancestors, environmental concern, as well as reflection and self-control</i></p>

## 1. Introduction

Traditional customs or ceremonial practices are an essential part of a community's culture. They serve as markers of identity, strengthen social cohesion, and act as a means of passing down cherished values. Handed down from one generation to the next, these ceremonies are not just remnants of the past, but living traditions that continue to evolve and remain relevant today. Through them, communities reaffirm the norms, beliefs, and value systems that guide how they live and interact with one another (Aulia et al., 2026; Wellfelt, 2020).

The ongoing practice of traditional customs is clearly reflected in the everyday life of the Kaili people in the city of Palu. They inherit a system of values and long-standing norms that are carefully preserved through rituals passed down from one generation to the next. One such tradition is *Nantauraka*, which serves not only as a cultural symbol but also as a form of social learning, instilling religious values, a sense of togetherness, responsibility, and respect for ancestors. In Kaili society, the practice of *Nantauraka* becomes a shared space that strengthens solidarity and helps maintain harmony in the relationships between humans, God, one another, and the surrounding environment.

*Nantauraka* is a ritual in which a small boat is set adrift, symbolizing the warding off misfortune and the cleansing of the village, with the hope that the community will be spared from illness and other disasters. The ritual carries deep spiritual meaning, reflecting the community's collective prayers and hopes to God for continued safety and well-being. To this day, it is still practiced as an expression of local wisdom passed down through generations and has become an integral part of the Kaili people's cultural system.

This local wisdom is rich in positive and spiritual values that guide how people think, behave, and maintain harmony in their relationships with one another, with nature, and with the Creator. Through the practice of *Nantauraka*, both cultural identity and social solidarity are preserved, even as times continue to change (Magdalena et al., 2023; Saleh, 2013).

The customs practiced by the Kaili people did not emerge suddenly; they are rooted in a historical background closely tied to how the community understands the sea, life, and its relationship with ancestors. Historically, the Kaili have been known as a coastal community that depends on the sea for their livelihood. For this reason, the sea is not seen merely as a source of economic sustenance, but also as a sacred space with spiritual significance one whose balance must always be maintained (Mahmud, 2022; Suparta, 2022). This study takes a close look at the history of the *Nantauraka* tradition, how it is carried out in community life, and the educational values embedded within it. It aims to trace the origins of the tradition, understand each stage of the ritual, and uncover the symbolic and educational meanings passed down from one generation to the next.

This study is supported by several earlier works that examine traditional rituals among the Kaili people in Central Sulawesi. These studies show that such ceremonies carry deep spiritual meaning and are closely connected to Islamic teachings. Rituals like *Nantauraka*, *Netomu*, and *Nompaura*, as practiced by the Kaili, serve not only as forms of social and spiritual protection against various threats, but also as symbolic links between humans, the transcendent, nature, and their ancestors. They are rich in sacred symbolism, reflecting the community's relationship with Islamic values as well as ancestral traditions, and helping to create a balance between the spiritual and social dimensions of their lives (Afdal, 2020; Chair, 2021).

In addition, other studies on the Kaili people reveal that their local wisdom is reflected in values such as togetherness, social solidarity, respect for customary traditions, and harmonious relationships between humans, the environment, and God. These values function as a form of social regulation, strengthening social cohesion and serving as a means of resolving conflicts within the community (Arif et al., 2017; Saleh, 2013).

Based on previous studies, research on the culture of the Kaili people has been widely conducted. However, most of these studies tend to focus on general aspects of local wisdom, the processes of traditional rituals, and the symbolic meanings of cultural practices, without specifically examining the *Nantauraka* tradition among the Kaili community in the city of Palu. In addition, studies exploring the educational values embedded in this tradition remain limited.

The novelty of this research lies in its specific focus on *Nantauraka* as a local tradition of the Kaili people and in its effort to uncover the educational values it carries. This study not only describes how the tradition is practiced and what it means, but also analyzes the moral, social, cultural, and religious values within it that can serve as sources of cultural learning for the community. Furthermore, it offers a fresh perspective on the study of local culture by viewing traditional practices as a means of passing down educational values to future generations of the Kaili people.

## **2. Method**

This study uses a qualitative method with a descriptive approach, as it aims to gain an in-depth understanding of the meanings, history, and values embedded in the living traditions of the community. A descriptive qualitative approach is employed to gather firsthand insights from the Kaili people in the city of Palu, Central Sulawesi, regarding the origins of the *Nantauraka* tradition, how it is carried out, and the educational values it embodies. Through this method, the researcher can obtain rich, contextual data on the community's perspectives, experiences, and interpretations of the tradition.

Data in this qualitative study were collected through observation, interviews, and documentation (Abdussamad, 2021; Arikunto, 2019). Observation was carried out to directly examine practices and activities related to the *Nantauraka* tradition within the community. Interviews were conducted with traditional leaders, community figures, and individuals knowledgeable about the history and implementation of the tradition in order to gain more comprehensive insights. Meanwhile, documentation was used to gather supporting data such as records, archives, photographs, and written sources related to the *Nantauraka* tradition.

The data analysis process involved three stages: data reduction, data presentation, and drawing conclusions (Malahati et al., 2023; Tenny et al., 2026). Data reduction was carried out by selecting, focusing, and simplifying the data obtained from observations, interviews, and documentation so that it aligned with the focus of the study.

The data were then presented in a descriptive form, making it easier to understand the relationships between them. The final stage involved drawing conclusions, which entailed interpreting the data to gain a clearer understanding of the history of the *Nantauraka* tradition and the educational values it holds within the lives of the Kaili community in the city of Palu.

### 3. Result & Discussion

#### A. The History of the *Nantauraka* Tradition

The emergence of the *Nantauraka* tradition is closely tied to the spread of Islam in the Palu region and its surroundings. It reflects how local customs have come to align with Islamic teachings after the religion was introduced and developed in Central Sulawesi, particularly in the city of Palu. At its core, *Nantauraka* is a traditional practice centered on expressions of gratitude, prayer, and appeals for safety to God, as its essence lies in a communal ritual meant to ward off misfortune among fishermen.

Islam is believed to have reached the Palu area around the 17th century through traders and religious scholars from regions such as Makassar and Ternate. (Azis, 2019; Syawal, 2019), the influence of Islamic culture began to take root in the community's way of life, both in material and non-material forms.

The *Nantauraka* tradition has developed as one of the customs passed down through generations, typically preserved by traditional leaders and community elders. Like other Kaili traditions, it continues to be sustained through oral tradition, with stories and knowledge handed down from one generation to the next.

*"We've been carrying out this tradition for four generations—starting from Nipambuni, then Parigau, followed by Andi Sello, and now I continue it myself. Each generation spans roughly sixty to seventy years. That's what has kept this tradition alive to this day."* (Interview with Taspan, January 10, 2026)

This explanation is further supported by the statement of traditional leader Darfin M. Latima, who noted that:

*“Based on stories from our ancestors and the customary knowledge passed down to me, Nantauraka emerged as a response to those conditions. When people felt their safety was at risk, they brought their concerns to the traditional leader, who at the time was seen as a central figure with full authority to make customary decisions. The rules and decisions set by the leader were believed to help maintain balance and ensure the safety of the community.”* (Interview with Darfin, January 5, 2026).

The *Nantauraka* tradition among the Kaili people has been carried out for four generations, dating back roughly two centuries. If each generation spans about 60 to 70 years, the tradition likely originated in the late 18th to early 19th century. At that time, the Kaili community still held firmly to their customs and beliefs in ancestral spirits and natural forces. According to Taspan’s personal records, the first recorded practitioner of the tradition was Nipambuni, followed by Parigau as the second generation. The third generation was led by Andi Sello, and from the fourth generation to the present day, the *Nantauraka* tradition has been continued by Taspan along with other members of his family.

This tradition emerged within the social context of the Kaili community at a time when they were frequently struck by recurring illnesses. These illnesses would often seem to subside temporarily, only to return within a relatively short period. Such conditions created fear and anxiety among the people, especially given their limited medical knowledge and their strong belief in non-physical or spiritual causes of disease.

In response, rituals were performed to call upon ancestral spirits, which were believed to offer guidance on the source of the illness affecting the village. Faith in the unseen was still very strong, and the community believed that ancestral spirits could convey messages through the traditional leader. From these rituals came the spiritual insight that the village needed to be purified to remove the source of disease and misfortune.

The traditional healing practices passed down by elders and spiritual figures were carried out based on local knowledge that had been tested through the experiences of earlier generations. These practices were not only seen as a means of physical healing, but also as a way of maintaining balance between humans, nature, and the spiritual forces believed to be part of everyday life (Del Casino & Thien, 2020; Fontana, 2015). Darfin M. Latima further explained that:

*“The guidance we received at the time was that the village had to be ritually cleansed. The boat set adrift symbolized carrying away illness and misfortune, so that the community could return to living in peace.”* (Interview with Darfin, January 5, 2026)

This guidance became the starting point for the *Nantauraka* tradition as a ritual to ward off misfortune among the Kaili people. Based on the spiritual insight believed to have been received through these customary rituals, the community began carrying out a village purification ceremony by setting a boat adrift at sea. The boat is filled with various foods, crops, and specially prepared offerings.

The act of setting the boat adrift is understood as a symbol of casting away all negative elements—illness, misfortune, and harmful forces believed to disrupt the safety of the village. In cultural anthropology, practices like this are seen as symbolic rituals aimed at restoring cosmic balance between humans, nature, and supernatural forces (De Francesco & Spray, 2026; Natanael & Pane, 2025).

This tradition falls into the category of village customs that are considered obligatory and are carried out regularly each year. Its continued practice shows that *Nantauraka* still holds strong social, spiritual, and cultural significance in the community. It is not seen merely as a ceremonial activity, but also as a way to strengthen social bonds and reinforce the collective identity of the Kaili people (Burhanudin, 2016; Magdalena et al., 2023). Darfin and Taspan further explained that:

*“Etymologically, the term Nantauraka comes from the Kaili language and means “to set a boat adrift.” In local understanding, it is also associated with the expression bakasi turun, which refers to releasing or sending something off to be carried away by the flow of water. In a customary context, this meaning is expressed through the ritual of setting a small boat adrift, filled with various offerings. The procession symbolizes letting go of illness, misfortune, and other negative elements believed to disrupt the balance of community life.”* (Interview with Darfin, January 5, 2026)

From the interview, it can be concluded that the use of a boat in the *Nantauraka* tradition is not understood merely as a physical object, but carries a deeper symbolic meaning. The boat represents the human body, while its contents symbolize the various aspects of life attached to it, such as health, social balance, and spiritual relationships. By setting the boat adrift, the Kaili people interpret the *Nantauraka* ritual as a symbolic effort to restore balance and ensure the safety of the village.

### *B. The Process of Carrying Out the Nantauraka Tradition*

The *Nantauraka* tradition is carried out in three interrelated ritual stages that form a unified sequence. Each stage is not performed separately, but is part of a continuous process believed to hold spiritual connections and ongoing significance for the safety of the village and the Kaili community. The first stage takes place on the 10th of Muharram, the second is held about 13 days after the first still within the month of Muharram and the third stage is carried out in the month of Rajab, serving as the peak and final completion of the entire *Nantauraka* ritual sequence.

#### **1. The First Stage**

The first stage of the *Nantauraka* tradition involves the recitation of prayers to ward off misfortune, held every year on the 10th of Muharram in the Islamic calendar. This marks the beginning of the *Nantauraka* ritual series and serves as the foundation for the stages that follow. For the Kaili people, the 10th of Muharram is regarded as a time of special spiritual significance, when prayers are offered for the protection and safety of the village and all its inhabitants.

In the Islamic calendar, this date is known as the Day of Ashura, a day with important historical meaning in Islamic tradition. It is believed to commemorate moments when God granted deliverance to the prophets and accepted prayers and repentance. As such, it is considered an especially fitting time to offer prayers and carry out rituals seeking safety and blessings (Azis, 2021; Japarudin, 2017).

The preparation for the ritual begins with the community gathering the main ingredients seven types of local produce, such as corn, mung beans, cassava, pumpkin, black glutinous rice, and bananas along with additional ingredients like coconut milk and palm sugar. These are then cooked into a sweet porridge, which is served as part of the ritual offering. For the Kaili people, the use of seven kinds of produce in this dish carries a philosophical meaning related to completeness and the continuity of life.

The number seven symbolizes the fullness of human effort in seeking God's protection, while the variety of ingredients reflects the unity of different elements of life that complement one another within the community (Ariyadi, 2023; Pujilestari et al., 2022).



Figure 1. Seven types of local produce and sweet porridge

Source: Personal documentation, 2026

The symbolic meaning attached to these crops goes beyond their material value; they represent expressions of gratitude, hopes for safety, and an effort to maintain harmony between people, nature, and God (Hirzi et al., 2025; Rahmadhani & Roziqin, 2025). The seven types of produce are then prepared into a sweet porridge, either as bubur sumsum or kolak. The cooking is done communally, mainly by the women, while the men help prepare the equipment and other necessities. This process is seen as part of the ritual itself, not merely a technical task, as it is carried out with sincere intention and a calm state of mind.

*“This porridge is cooked slowly and with patience—it must not be done in a state of anger or emotion. From the very beginning, it is intended as part of a prayer for the well-being of everyone. That’s why we have to keep our hearts and minds at peace, for the good of the village.”* (Interview with Roslina, December 6, 2025).

*“When we cook together, it feels like the prayer becomes stronger and the sense of togetherness is more deeply felt. From the very beginning, we share the same intention—for the safety of the village and our families. It’s this togetherness that keeps the tradition alive and meaningful.”* (Interview with Sunarti, December 10, 2025)

*“The seven types of produce are part of the customary requirements and cannot be reduced. The number seven symbolizes completeness and perfection in our tradition. If there are fewer than seven, it means the ritual has not been carried out properly according to customary rules.”* (Interview with Daralia, January 5, 2025)

Ritual food is understood as a representation of abundance, balance, and hope for life. The crops used in the misfortune-warding ritual are not merely food, but symbols of resilience and the continuity of the community (Nisa, 2025). The

recitation of the prayers begins with the village imam, who leads the ritual over the prepared offerings. He recites prayers drawn from verses of the Qur'an along with supplications for protection, asking for safety, health, and protection from various dangers for the community and the village.

The imam leads the prayers solemnly, while those present follow with deep focus and reverence. In the study of cultural rituals, this stage can be seen as part of building spiritual readiness while also strengthening social bonds within the community. This aligns with the view that misfortune-warding rituals are not only religious acts, but also serve as a means of fostering solidarity and collective awareness.

The shared participation in the prayers and the ritual process reflects a collective commitment to safeguarding the village and preserving the traditions passed down through generations (Al-Amri & Haramain, 2017; Rafid, 2022). Once the prayers have concluded, the sweet porridge is shared and eaten together by everyone who has taken part in the ritual.

*"Sharing a meal after the prayers is more than just a closing activity. In that moment of togetherness, everyone affirms that they share the same intention and hope. It serves as a sign that the prayers offered are accepted and embraced collectively."* (Interview with Ramli, January 6, 2026)

The communal meal marks the conclusion of the ritual series and serves as a symbol of the community's collective acceptance of the prayers that have been offered. It also reflects the values of togetherness and gratitude for the successful completion of the traditional ceremony. Through this shared meal, social bonds among community members are strengthened, fostering a deeper sense of unity and solidarity in everyday life. The entire sequence of the tolak bala prayer ritual in the *Nantauraka* tradition forms a cohesive whole, blending elements of Islamic prayers, customary symbols, and practices of social togetherness. This integration reflects the efforts of the Kaili people to preserve safety, harmony, and the continuity of their social and cultural life, passed down from generation to generation.

## **2. Second Stage**

The second stage of the *Nantauraka* traditional ceremony is the launching of the first boat, which takes place 13 days after the tolak bala prayer recitation, specifically on the 23rd of Muharram. This interval is understood as a transitional period, allowing the community time to prepare both spiritually and technically. The stages of the first boat launching are as follows:

### *a) Tools and Materials*

The boat, measuring around 1.5–2 meters, is made from various materials such as sago fronds, nails, yellow and white flags, the Indonesian red-and-white flag, and a sheet of plywood or wooden board. The offerings used consist of a variety of items, including black glutinous rice, red glutinous rice, white glutinous rice, and yellow glutinous rice colored with turmeric, multicolored rice, eggs, candles, areca

nut, lambagu leaves, lime, betel leaves, banana leaves, ketupat, lalampa, incense, embers, a machete or traditional weapon, paper money, and one live white chicken. In addition, there are various sweet delicacies made from glutinous rice and palm sugar, such as wajik, cucur, topu-topu, and other kinds of sweet offerings wrapped in banana leaves.



Figure 2. Offerings

Source: Personal Documentation, 2026

The use of offerings in customary practices is understood as a cultural expression that blends religious elements with local traditions. It serves as a medium for conveying prayers, expressing gratitude, and seeking protection from God (Mohtarom, 2022; Putri et al., 2024). This shows that offerings are not merely seen as material symbols, but as representations of spiritual values embedded in the community's collective consciousness.

Through this practice, people not only affirm their cultural identity but also maintain the continuity of relationships between humans, nature, and the Creator. The presence of offerings within these traditions reflects a system of belief that is closely integrated with the social structure and religious life of the local community (Aprilia, 2022).

#### *b) Ritual of spirit invocation*

The ritual of spirit invocation is carried out by customary practitioners who are believed to enter a trance-like state or become possessed by ancestral spirits. These spirits are thought to guide the course of the ritual, from placing the offerings into the boat, performing sacred dances, to releasing the boat into the sea. This belief is understood as a form of ancestral involvement in maintaining spiritual balance and the safety of the village, as well as a symbolic relationship between humans, customary traditions, and the spiritual realm within the belief system of the Kaili people.

From an anthropological perspective, such rituals are not viewed as acts of spirit worship, but rather as expressions of respect for ancestors believed to play a role in maintaining the balance of community life (Apchain & MacCannell, 2024; Geertz, 2013).

*c) Dancing around the boat*

The sequence of ritual dances is performed by circling the boat that has been filled with offerings, accompanied by traditional lalove music typical of the Kaili people. The dance is carried out alternately by customary practitioners and members of the community, using circular movements rich in symbolic meaning. This circular pattern represents the cycle of life, continuity, and social togetherness within the community. In anthropological studies of dance, such circular movements are often interpreted as symbols of life continuity and communal unity (Geertz, 2013; Wellfelt, 2020).

*d) Letting the boat drift away*

The ritual of setting the boat adrift into the sea is traditionally carried out at night. The choice of nighttime is rooted in the cosmological beliefs of the Kaili people, who regard the night as the most sacred time to release negative elements and surrender to unseen forces. Holding the ritual at night also helps preserve its solemn atmosphere and prevents interference from ordinary, everyday activities.

The dark and quiet surroundings allow the community to focus their intentions, prayers, and shared hopes, so that illnesses, disasters, and any threats to the safety of the village may truly drift away with the boat. This stillness and minimal light are understood as a way to deepen the spiritual experience and sense of transcendence within the ritual of release (Burhanudin, 2016; Magdalena et al., 2023).

The ritual of setting the boat adrift is understood as a symbol of returning negative elements to the universe, as well as an expression of human surrender to God (Del Casino & Thien, 2020; Nugroho, 2024). When the ritual is carried out at night, the symbolic meaning of surrender becomes even more profound, as the night is associated with humility, reflection, and spiritual submission. With the completion of the boat-drifting ceremony at sea, the Kaili community believes that balance in life has been restored and that the village is under spiritual protection.

After the boat has been set adrift at sea, the customary practitioners do not disperse immediately. Instead, they continue the sequence of activities with a communal prayer and a shared meal. This stage is understood as the closing of the ritual, as well as a symbolic affirmation that the ancestral spirits, believed to have been present and active throughout the ceremony, have returned to their respective realms. In the belief system of the Kaili people, these spirits are considered to have fulfilled their spiritual duties and to be in a state of exhaustion, making a calm atmosphere, accompanied by prayer and togetherness, necessary as a final gesture of respect.

The communal prayer is seen as an expression of gratitude, a plea for protection, and a way of reaffirming the boundary between the human world and the spiritual realm. Meanwhile, the shared meal represents the restoration of energy, the strengthening of social solidarity, and the return of the customary practitioners to their normal state as members of the community.

### 3. The Third Stage

The third stage of the *Nantauraka* traditional ceremony is the launching of the second boat, which takes place in the month of Rajab. Unlike the first boat, the differences are mainly technical, such as the timing, carried out during the day and the relatively larger number of participants involved. However, these differences do not alter the meaning, purpose, or sacred values embodied in the ritual.

#### *a) Tools and Materials*

The main tools and materials used in this ritual include a small boat, approximately 1.5–2 meters in length, made of lightweight wood. The boat is understood as a symbolic vessel for carrying away misfortune and illness believed to threaten the well-being of the village. In addition to the boat, various ritual items are also prepared, such as traditional foods, customary cloth, and other supporting materials that have been prescribed by tradition and passed down from generation to generation within the community.

#### *b) Ritual of spirit invocation*

This procession is led directly by customary leaders through the recitation of special prayers and traditional incantations. The invocation of spirits is understood as a symbolic effort to invite the presence of the ancestors, with the hope of receiving their blessings and protection for the village and its people.

#### *c) Ritual of eating bananas and peanuts*

The ritual of eating peanuts and bananas is carried out as a form of welcome and a symbolic offering to the spirits believed to have entered the bodies of the customary practitioners. This activity forms part of the ceremonial sequence, marking the acceptance of the ancestors' presence within the ongoing ritual. Peanuts and bananas are chosen for their symbolic meanings within the community. They are seen as representations of fertility, continuity of life, and hopes for prosperity for both the people and the village. Through these symbols, the community expresses prayers and aspirations for a life that remains balanced, harmonious, and filled with blessings.

#### *d) Dancing around the boat*

The dance is performed by circling the boat seven times, with the boat having been prepared as the vessel for carrying away misfortune. In the belief system of the Kaili people, these movements are not seen as being fully controlled by the individuals themselves, but rather as guided by ancestral spirits that have been previously invoked and are symbolically believed to inhabit certain participants. The number seven is understood as a symbol of perfection and protection within the community's belief system, and each rotation of the dance is believed to carry symbolic meaning that strengthens the process of dispelling misfortune before the boat is ultimately set adrift at sea as the final stage of the ritual.

*e) Letting the boat drift away*

The release process begins by first taking the offering-laden boat out to the middle of the sea using a fisherman's boat. After all stages of the customary ritual on land have been completed, the next step involves preparing the boat for its release into the sea. The boat, which has been filled with various offerings, is then carried together by the community to the shore. From there, it is transported out to sea using a fisherman's boat before finally being released as a symbol of casting away misfortune from the village.

Once the boat is no longer visible from land, the ritual is concluded with a closing prayer led by a religious figure. This prayer affirms that all the customary efforts that have been carried out are ultimately entrusted to God as a plea for protection and safety for the community.

*C. Educational Values in the Nantauraka Traditional Practice*

Customary practices are not merely understood as rituals to ward off misfortune or protect the village from various calamities; they also embody meaningful educational values for the social, spiritual, and cultural life of the community. These values are reflected in the way the tradition involves different elements of society, from customary leaders and religious figures to the younger generation.

This cross-generational participation shows that the *Nantauraka* tradition functions as a form of education rooted in local wisdom, helping to shape both character and collective awareness among the Kaili people. The educational values embedded in the *Nantauraka* traditional practice include the following:

*a) religious values*

Religious values are the most prominent educational aspect of the *Nantauraka* tradition. Elements of faith are clearly reflected in every stage of the ritual, such as communal prayers, the recitation of verses from the Qur'an, and the determination of ritual timings based on the Islamic (Hijri) calendar. This demonstrates a process of acculturation between customary practices and the Islamic teachings embraced by the Kaili people. The tradition is not seen as conflicting with religion, but rather as a means of strengthening the community's faith and devotion.

*b) Mutual cooperation (gotong royong)*

The entire series of rituals is carried out collectively by the community, from preparing the offerings and building the simple boat to performing the boat-drifting ceremony. No single individual works alone, as each member of the community contributes according to their abilities. This shared effort reflects a strong spirit of cooperation and solidarity among the people.

*c) social responsibility*

The *Nantauraka* tradition also embodies a strong sense of social responsibility. Customary leaders, religious figures, and community members each have clearly defined roles in carrying out the ritual. The customary leader is responsible for guiding the procession, religious figures lead the prayers, and the community supports the entire process to ensure it runs smoothly and in an orderly manner.

*d) Cultural preservation*

The *Nantauraka* tradition has been practiced for four generations and continues to be preserved as a form of respect for and commitment to safeguarding ancestral cultural heritage.

*e) Environmental awareness*

The *Nantauraka* tradition reflects environmental awareness and education through the use of natural materials, such as sago fronds, agricultural produce, and offerings derived from nature. This highlights a harmonious relationship between humans and the environment, as well as the community's ecological awareness in maintaining sustainability.

*f) Discipline and adherence to norms*

The *Nantauraka* tradition reflects values of discipline, patience, and adherence to social norms. This is evident in the way the ritual follows a sequence of timings that have been passed down through generations on the 10th of Muharram, the 23rd of Muharram, and culminating in the month of Rajab. These timeframes cannot be changed unilaterally, as they are part of the customary normative system. Adherence to these provisions demonstrates the internalization of discipline and the community's commitment to upholding established rules.

*g) Reflection and self-control*

The values of reflection and self-control in the *Nantauraka* tradition are evident in the moments of contemplation and restraint observed throughout the ritual. These values encourage the community to reflect on themselves, regulate their behavior, and maintain balance in both social relationships and their interaction with the environment.

**4. Conclusion**

The *Nantauraka* tradition practiced by the Kaili people in the city of Palu is a form of local cultural heritage that functions not only as a ritual to ward off misfortune and express gratitude, but also as a medium for transmitting important social and cultural values within the community. The implementation of the *Nantauraka* tradition takes place through three interconnected ritual stages that together form a unified and continuous sequence. The first stage is held on the 10th of Muharram, followed by the second stage approximately 13 days later, still within the month of Muharram. The third stage takes place in the month of Rajab, serving as both the culmination and the completion of the entire *Nantauraka* ritual series.

The Nantauraka tradition is not merely understood as a ritual to avert misfortune or protect the village from various threats, but also as a practice that embodies important educational values for the community's social, spiritual, and cultural life. These values include religious devotion, cooperation, social responsibility, cultural preservation, environmental awareness, discipline, and self-reflection.

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