

THE CULTURAL VALUE OF THE KAYORI CEREMONY OF THE PENDAU TRIBE AS SEEN FROM THE CIVIC CULTURE OF THE SIWELI VILLAGE COMMUNITY, BALAESANG DISTRICT

Cinta Arfa^{1*}, Shofia Nurun Alanur², Hasdin³, Nasran⁴, Sunarto Amus⁵, Sukmawati⁶

^{1*,2,3,4,5,6} Universitas Tadulako, Palu, Indonesia

*cintaarfa21@gmail.com

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ABSTRACT

Previous studies on the Kayori Ceremony of the Pendau Tribe have tended to focus on linguistic and literary analysis, leaving a research gap in the perspective of Civic Education. This study aims to fill this gap by exploring the cultural values within the Kayori Ceremony and its unique contribution to the formation of civic culture in Siweli Village. Using a descriptive qualitative method with an ethnographic approach, data were collected through participant observation, in-depth interviews with 8 informants (traditional leaders, village officials, and youth), and documentation. The novelty of this research reveals that the Kayori Ceremony is not merely a mystical ritual but also functions as a "social laboratory" that internalizes the values of cooperation, religiosity, and social harmony as the foundation of local civic culture. Preservation challenges include internal factors, such as traditional leaders' commitment, as well as external factors, such as modernization. Efforts to preserve it through value transmission to the younger generation represent a form of civic responsibility. This study concludes that the internalization of Kayori strengthens civic identity and social integration within the framework of local wisdom, aligning with the pillars of Pancasila democracy.

Corresponding Author:

Cinta Arfa

cintaarfa21@gmail.com

INTRODUCTION

Indonesia is a country rich in ethnic and cultural diversity, one of which is the Pendau Tribe, which resides in Siweli Village, Balaesang District, Donggala Regency. As a community that upholds its ancestral heritage, the Pendau Tribe has various oral traditions and rituals, with the Kayori Ceremony central to its role as a means of symbolic communication and social bond (Nirmayanti, Efendi 2022). Kayori is a form of oral poetry or storytelling containing moral messages, history, and traditional rules passed down through generations. This ritual is not merely a seasonal ceremony, but rather a manifestation of the Pendau people's way of life, maintaining balance among relationships with God, fellow humans, and the universe through the values of noble local

wisdom.

The existence of local wisdom currently faces significant challenges due to the massive flow of modernization and digital disruption. In Siweli Village, a phenomenon indicates that the younger generation of the Pendau Tribe is beginning to lose its emotional attachment to ancestral traditions, including the Kayori Ceremony, with implications for fading cultural identity and social cohesion (a problematic phenomenon). If left unchecked, this will weaken the foundation of civic character at the local level. Although the Pendau Tribe's traditions have attracted the attention of several researchers, the existing literature remains very limited to linguistic studies and the structure of oral literature (Septiwiharti dkk., 2020; Tin, 2023; Faidah & Dewi). There is a significant research gap in examining Kayori values as an instrument for shaping civic culture. Most researchers view Kayori as a linguistic artifact, rather than as a value system that drives citizen behavior. To fill this gap, this study uses the Civic Culture theory developed by Almond and Verba as the primary theoretical framework. From this perspective, the Kayori Ceremony is analyzed in terms of three civic orientations: cognitive, affective, and evaluative.

This research aims to uncover how the internalization of values in the Kayori Ceremony can build a strong civic culture amid changing times. The penetration of outside cultures, population migration, and changes in religious systems often obscure the philosophical meaning of this local wisdom (Mentansan 2022; Fauziah 2025), so there is concern that the indigenous people of Siweli Village will shift in identity. Although several previous studies have examined Kayori from a linguistic or literary perspective (Nirmayanti, Efendi 2022). However, there is still a research gap in specifically examining this ritual through the lens of Civic Education, particularly in its role in the formation of civic culture. Research on the Kayori ceremony among the Pendau tribe is limited, but parallels can be drawn from studies of similar cultural practices in other indigenous groups in Indonesia. These ceremonies often serve as important expressions of respect, spirituality, and community cohesion, reflecting deeply rooted beliefs and traditions.

One study of ritual as a community event, similar to the Gawai Naik Dango of the Bukit Dayak tribe, which emphasizes collective participation and respect for the Supreme Being (Andarto and Imran 2023). The Kayori ceremony likely involved communal gatherings that strengthened social bonds. Furthermore, research on the Kaili people's Nora'a Keke ritual, which involves offerings to ancestral spirits for rain, illustrates how rituals serve to connect communities to their environment and spiritual beliefs (Yunidar et al. 2022). Civic culture, according to Almond and Verba's theory, includes citizens' subjective orientation towards social systems, with cognitive, affective, and evaluative elements that are highly relevant to research in the context of indigenous communities. (Hasdin et al. 2024; Hasdin, Khairil, and Muhammad 2021; Alanur, Amus, and Jamaludin 2022).

Therefore, this research is crucial for examining how the values of the Kayori Ceremony strengthen citizens' character at the local level. The urgency of this research

lies in identifying the internalization of the values of cooperation, deliberation, and religiosity in Kayori, which align with the pillars of Pancasila democracy and the spirit of active citizenship (Rahayuningsih, 2022; Ibrohim et al., 2020; Fadhilah Aini & Nurul Husna, 2025). By understanding the internal and external factors that influence its sustainability, this research aims to make a theoretical contribution to the development of Civic Education materials grounded in local wisdom (Mufidah, 2020; Satriana, Rahma Ashari Hamzah, and Siti Syahraeni). Through this analysis, the Kayori Ceremony is not only seen as a relic of the past but also as a living instrument that can strengthen social integration and national identity amid the currents of globalization.

RESEARCH METHOD

This research employs a qualitative, descriptive approach and an ethnographic case study strategy. This approach was chosen to deeply explore the meaning, values, and symbols of the Kayori ceremony of the Pendau Tribe and to examine them from a civic culture perspective. Qualitative research allows researchers to understand cultural phenomena holistically and contextually (Creswell 2018). The research location was determined in Siweli Village, Balaesang District, Donggala Regency. The subjects of this research were 1 Traditional Leader, 1 Village Government, 1 Education Leader, 3 Village Community Members, and 3 Youth Leaders from Siweli Village. Data collection techniques were observation, interviews, and documentation. Data were analyzed using the Miles and Huberman model which includes: 1) Data reduction; 2) Data presentation; and 3) Conclusion drawing. Data validity was tested through source triangulation by comparing statements between traditional leaders and village government officials.

RESULTS AND DISCUSSION

Based on interviews with traditional leaders of the Pendau Tribe, the Kayori Ceremony is believed to serve as a medium for reconciliation among humans, nature, and God. Researchers conducted source triangulation to validate these findings by comparing information from traditional leaders with the perspectives of youth leaders and village officials. Youth leaders stated that despite their modernization, they still feel a sense of spiritual connection during the Kayori procession. At the same time, village officials confirmed that this ritual effectively reduces social tensions between residents. The validity of this data was strengthened through technical triangulation, in which researchers compared the interview results with direct field observations. The researchers observed that the value of cooperation (Sintuvu) is not only expressed in the Kayori poetry but also practiced as the community selflessly prepares the logistics for the ceremony. This congruence between verbal data (interviews) and actual behavior (observations) demonstrates the strong civic culture values inherent in this tradition.

Based on the research results, a strong correlation was found between the values of the Kayori ritual and the elements that form civic culture. The following table summarizes how these cultural values are manifested in the civic orientation of the Pendau people: Table 1. Comparison of Cultural Values of the Kayori Ceremony and Civic Culture

Elements

No	Kayori Cultural Values	Civic Elements (Almond & Verb)	Culture	Manifestation in Citizen Behavior
1	Religious Values (Relationship with God/Nature)	Cognitive Orientation (Belief)		Society has a moral awareness that every social action is supervised by spiritual values, creating voluntary compliance with legal and customary norms.
2	Mutual Cooperation Values (Common ritual preparation)	Political/Social Participation		The growth of mechanical solidarity, where each individual feels they have an obligation to contribute to the public interest without any ulterior motives.
3	Values of Harmony & Tolerance (Content of Kayori's poem)	Affective & Orientation (Feeling of Identity)		Realizing a sense of mutual respect among village residents, minimizing horizontal conflict, and strengthening national integration at the local level.
4	Deliberation Values (Determination of ritual time)	Evaluative Orientation (Decisions)		The decision-making process that involves active community participation reflects the values of healthy deliberative democracy in the village environment.

The values above demonstrate that the Kayori Ceremony is not merely a mystical ceremony, but rather a cultural school for the development of citizen character. The cognitive dimension is evident in the community's understanding of customary rules, the affective dimension in their sense of pride in being part of a community, and the evaluative dimension in their ability to assess the challenges of modernization entering their village. The Kayori tradition is carried out as a form of respect for ancestors, a means of spiritual healing, and an effort to ward off natural disasters. The ritual procession involves chanting prayers, reciting mantras in the local language, and presenting traditional offerings such as bamboo rice.



Figure 1. Servings in the Kayori Traditional Ritual

(Source: <https://linopadeihina.blogspot.com/2012/08/ritual-adat-kayori.html>)

The Kayori traditional ceremony is a crucial ritual tradition for the Pendau tribe in the Balaesang region of Donggala. It is performed in a circle, in groups, as a symbol of unity and togetherness. This procession usually begins at night, with the beating of tambourines and the recitation of mantras or prayers by traditional leaders, to ask for healing, celebrate the harvest, or commemorate the tribe's birthday. The ritual stages include serving traditional foods such as sonasi (bamboo rice), bathing the ritual subjects in the river, splitting coconuts, and the culminating ritual of tooth filing inside the traditional house, which lasts until sunrise. This ritual involves all levels of society, both men wearing black and women in red, who collectively recite verses containing praise and apologies to ancestors (Filiandani 2019).

Theoretically, the social phenomena in the Kayori ceremony can be analyzed through Emile Durkheim's theory of mechanical solidarity, which explains that the integration of traditional society is built based on collective awareness and the same principles of life (Almuarif et al. 2023). The circle formation in this ritual is not merely an aesthetic aspect but a manifestation of a deep emotional bond and a social obligation to maintain group harmony. The concept of cultural preservation reinforces this through cultural experience, where members of the Pendau tribe internalize noble values by directly engaging in these cultural experiences (Filiandani, 2019). The active involvement of the younger generation and elders in reciting poetry is a cultural revitalization strategy to ensure that ethnic identity remains preserved amidst the currents of modernization (Thaib 2024).

The internalization of these values is evident in the residents' orientation toward their social system. Through source triangulation, researchers found consistent data indicating that the Kayori ritual shapes residents' affective dimension by fostering a sense of pride in their local identity. This is supported by village activity documentation, which shows increased community participation in collective activities following the traditional ceremony. This analysis demonstrates that Kayori functions as a "social laboratory" that transforms traditional values into modern civic behavior while remaining rooted in local wisdom. The use of various data validation techniques in this discussion ensures that the findings regarding Kayori's contribution to civic culture are empirically and objectively based.

Furthermore, according to Koentjaraningrat's theory of cultural values, the Kayori ceremony serves as the highest guideline for human behavior, regulating relationships with society, nature, and supernatural powers (Yusuf, 2024). The use of non-verbal symbols, such as traditional clothing, *sig*, and *parang*, as well as verbal symbols, such as mantras, has philosophical significance as a means of asking for protection and expressing gratitude to the Creator. This argument is supported by the fact that Kayori's poems also serve as instruments for disaster mitigation based on local wisdom, using natural metaphors to remind people of the threat of earthquakes and tsunamis (Nirmayanti, Efendi 2022). Thus, Kayori not only serves as a religious ritual but also as a social and cultural defense mechanism that integrates the values of solidarity, tolerance, and collective vigilance into the life structure of the Pendau tribe (Nurlela, 2023).

From a sociological perspective, Emile Durkheim's theory of mechanical solidarity explains that traditional societies are united by collective consciousness and shared life principles (Almuarif et al. 2023; Erlande et al. 2024). The application of this theory to the circle formation in the Kayori ceremony can be described as follows. First, the manifestation of collective consciousness: The circle formation in Kayori is a physical symbol of the togetherness and unity of the Pendau tribe. Durkheim saw group ritual activities like this as a way to strengthen social bonds, where each individual is physically involved in the same activity and shares the same responsibility for maintaining the community order (Amus et al. 2021). Second, it symbolizes the protection of harmony. The rows forming the circle represent society's collective strength in combating evil that could disrupt tribal harmony. This aligns with Durkheim's idea that mechanical solidarity serves to maintain group integrity through shared values (Junaidi 2025). Third, emotional strength and identity. Through interactions within the circle formation, emotional bonds and a social obligation to care for one another emerge. This ritual ensures that noble values such as solidarity, tolerance, and kinship remain internalized in the community's collective memory (Hasdin et al. 2024). Thus, the circle formation in the Kayori ceremony is not merely a technical aspect of the ritual, but rather an instrument to revitalize social solidarity so that the identity and harmony of the Pendau tribe are maintained amidst the developments of the times (Nurlela 2023).

Deeply, Kayori conveys strong symbolic meaning through verbal elements, such as blessing mantras, as well as non-verbal elements, including the use of *sig* (headbands), sashes, flowers, and traditional weapons such as machetes. In addition to serving as a means of healing and gratitude, Kayori's poems also help mitigate the impact of disasters through natural metaphors that remind people of the threat posed by earthquakes and tsunamis. Although the Pendau people have shifted from animism to modern religion, noble values such as solidarity, tolerance, deliberation, and cooperation remain firmly embedded in every ritual. Thus, the preservation of the Kayori ceremony not only preserves the heritage of ancestors, but also strengthens the cultural identity and social harmony of the Pendau people amidst the changing times (Marwah 2020).

The Kayori traditional ceremony is a ritual of the Pendau tribe that holds deep meaning as a form of togetherness, gratitude, and an effort to ward off disaster (Tin,

2023). This ritual is often performed at various important events, such as harvest thanksgiving, wedding ceremonies, tribal birthdays, and even healing rituals. Research on the traditions of the Pendau tribe, particularly the Kayori ceremony and Sintuwu culture, is needed (Septiwiharti, Maharani, and Mustansyir 2020) and is closely related to Civic Education (PKn) because it focuses on preserving the noble values that underpin the character of the Indonesian nation. This study identifies fundamental values in local traditions that align with PKn material, such as unity, solidarity, tolerance, deliberation (democracy), and cooperation (Alanur et al., 2025). For example, the value of unity in the Pendau tribe's culture is implemented through cooperation, reflecting the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity). Civics (PKn) fosters an understanding of Indonesia as a vast, complex, multicultural nation. Research on the local wisdom of the Pendau tribe introduces younger generations to the richness of regional culture, fostering pride in their homeland and a diverse national identity (Zahra et al., 2024).

Through cultural experience and cultural knowledge, traditions such as Kayori and Sintuwu serve as educational models to shape the character of citizens who care about society and respect their ancestral heritage. This supports the goal of civics education (PKn) to produce citizens with a collective consciousness to maintain social harmony. (Amalia and Najicha 2023). Sources state that recognition of indigenous peoples and their traditional rights is regulated in Article 18B, paragraph 2 of the 1945 Constitution (Nasran, Imran, and Sukmawati 2022). This research provides an empirical basis for Civics students to understand how the state respects the unity of customary law communities within the framework of the Unitary State of the Republic of Indonesia (NKRI).

CONCLUSION

This study concludes that the Kayori Ceremony in the Pendau Tribe community in Siweli Village is a crucial instrument in the internalization of civic culture, which contains fundamental values such as religiosity, cooperation, social harmony, and deliberation. The research findings show that through communal ritual processions and the use of philosophical symbols, citizens' cognitive, affective, and evaluative orientations are strengthened, in line with the pillars of Pancasila democracy. The essence of this finding confirms that the existence of local wisdom is not merely a mystical legacy of the past, but rather an effective social laboratory for forming mechanical solidarity and national integration at the local level. Therefore, revitalizing the Kayori Ceremony through cultural experience is an important strategy in fortifying the identity of citizens from the challenges of modernization, while providing an empirical contribution to the development of a local wisdom-based Civic Education model that can shape the character of a community that is responsive to social harmony and disaster mitigation.

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