

Islamic Ethnoeducation on Traditional Games From The Kaili Tribe of Palu City

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Abstract: The traditional games of kaili children, nogarata, nomaca, and gunrece, are formed from socio-cultural processes influenced by the spirit of Islam. His paradigm of play shifted from the sacred and mystical to the educational and Islamic paradigm that positioned traditional games as a vehicle for educating and shaping morals. The purpose of this study is to find, identify, and explain the traditional game paradigm of the Kaili tribe in the context of sociocultural, educational, and Islamic (Islamic ethnoeducation). The method used in this study is a qualitative descriptive method that aims to obtain and obtain the results of phenomena in aspects of Islamic ethnoeducation in the traditional game of the Kaili Tribe. Intensive data collection is carried out with engaged observation, interviews and documentation. Data analysis is performed using ethnographic principles through domain analysis, taxonomic analysis, and component analysis. The result of his research is that the traditional games of the Kaili people, nogarata, nomaca, and gunrece, are formed and distributed in socio-cultural, educational, and Islamic dynamics. Socio-culture is a source of creation and value systems; education becomes the pragmatics of the use of traditional children's games for teaching or educational purposes; while Islam became an identity that changed the socio-cultural paradigm and became an important value system in the traditional game of the Kaili Tribe. With the Islamic paradigm, the traditional game of Kaili tribe children becomes a game carried out with the aim of distributing and internalizing Islamic values, especially in the good morals of children.

Keywords: Ethnoeducation, Traditional Children's Games, Socio-Cultural, and Islamic.

A. INTRODUCTION

The Kaili tribe is a tribe that inhabits the Palu valley, it can also be called the indigenous tribe of the Palu valley. The Kaili people inhabit most of Central Sulawesi which includes Palu City, Donggala Regency, Kulawi Regency, Parigi, Ampana, part of Poso Regency, and a small part of inhabiting other regencies such as Buol Regency and Toli-toli County (Palu Pemerintah Kota, 2009). Etymologically the word kaili comes from the name of the tree and fruit of kaili, which generally grows in forests in the area of Central Sulawesi (Muhidin, 2012). This fact makes the Kaili Tribe the tribe or ethnicity with the largest population compared to other tribes or ethnicities scattered in Central Sulawesi. Not only the largest from the aspect of ethnicity and tribes, but also from the aspect of local wisdom (local wisdom), social, and cultural (Saleh, 2013), and the majority of Kaili people embrace Islam (Maddini, 2018).

Before Islam became the majority religion adopted in general by the Kaili people, there were two basic beliefs in ancestors, namely animism and spiritism (Ferdiyayan, 2016; Maddini, 2018). In the animist beliefs of the Kaili people consider that there are substances that give life force and motion to many things in the universe, subtle substances that have that power can be different from plants, animals and humans and other objects, both in whole and in part, because of their supernatural and super-natural nature. The animistic beliefs of the Kaili people believe in the existence of subtle beings. The kaili tribal society considers that these subtle creatures also have human-like traits because some are good and some are evil, happy to be noticed and angry if ignored so if the community will do something first ask the subtle creatures for permission. This belief greatly affects the living system of the Kaili Tribe community (Kadir, 2019). However, after Islam entered the Kaili Tribe, the community accepted Islam well. Islam is an important part of the life of the Kaili Tribe (Maddini, 2018).

The presence of Islam in the Kaili Palu Tribe cannot be separated from the arrival of Datok Karama from Minangkabau to Central Sulawesi around the 17th century AD. As the foundation of Islam, Datok Karama brought a great influence on the process of Islamization in the land of Palu, especially the Kaili Tribe. In spreading Islam, Datok Karama and his group, including Dato Ri Bandang, Dato Ri Tiro, and Dato Patimang, made Islam expand

throughout the Central Sulawesi region (Kadir, 2019). Islam then became a religion embraced by the majority of the people of Central Sulawesi, including the Kaili Tribe. No wonder that in every village, mosques are built which are used as centres of worship and education for the local people. In each village, led by a village head, there is a mosque whose management is handed over to Pareva (Syara employee) (Herawati, 2015). The development of Islam also extended to the government sector from the royal level to the villages. Islam then changed the order of life of the people of Central Sulawesi, including the Kaili Tribe community. One of them is the influence of Islam in the socio-cultural field, including traditional games that are often used as a means of interaction, communication, and education for children (Maddini, 2018).

From a variety of traditional games that are often used by Kaili Tribe children, nogarata, nomaca, and gunrece games are games that are still popularly played by children to this day and are used as a means of education in families, communities, to schools (Syahid, 2022). The three games are almost daily used by children for play facilities in developing interaction, communication, and education of children with their friends through play activities. These games are very popular among children to adults. This popularity occurs because the games of nogarata, nomaca, and gunrece are very easy to play and attract playing activities (Syahid, 2022). However, not only that, in the socio-cultural context, the traditional games of the Kaili Tribe, nogarata, nomaca, and gunrece, are also games that become the socio-cultural identity of the Kaili Tribe people. These traditional games are closely related to the magical things of the social aspect of culture. One of the socio-cultural aspects contained in this traditional game of the Kaili Tribe is a traditional game that contains the philosophy of life habits of the Kaili Tribe people (Gazali, 2016).

The traditional games of nogarata, nomaca, and gunrece describe the stages of the socio-cultural conditions of the Kaili people. There are at least four socio-cultural phases that the nogarata, nomaca, and gunrece games describe: (1) the long phase of the Kaili people who experienced the royal period, and of course at this time there were frequent conflicts and unsafe conditions, so some forms of the game contained the values of heroism, courage, dexterity, physical strength, as well as competition (2) a phase that is strongly coloured by magical mystical elements, as the influence of beliefs and beliefs that develop in the Kaili tribe community, namely believing in the existence of power in certain things or objects (Animism, dynamism) to the teachings

of Islam; (3) phases that describe what children do based on geographical conditions, for example, there is a difference between games played in coastal areas and in mountainous areas; and (4) phases that explain the nature of the game that is entertainment, filling leisure time is commonly carried out, both by girls and boys (Marwany, 2015).

Of the four socio-cultural depictions in the nogarata, nomaca, and gunrece games of the Kaili Tribe, the position of this traditional child's game can be identified. First, the traditional games nogarata, nomaca, and gunrece are games whose substance contains entertainment and education. With this substance, then games are always liked by children and are used by educational institutions in schools, communities and homes to convey certain values to the child. Second, the traditional games of nogarata, nomaca, and gunrece are socio-cultural products of the Kaili Tribe people so the nogarata, nomaca, and gunrece games represent the social conditions and society of the Kaili Tribe. Third, in the socio-cultural context of the Kaili Tribe, which is now in the style of Islam, the character of Islam, both as a value, philosophy, and teachings exists in the traditional games of nogarata, nomaca, and gunrece (Ardiansyah, 2020).

From here, it is interesting to examine the traditional games of nogarata, nomaca, and gunrece of the Kaili Tribe from an educational, socio-cultural, and Islamic (Islamic ethnoeducational) perspective. From an educational perspective, this traditional game is positioned as a medium and a means to convey educational values to children. From a socio-cultural perspective, the traditional games of nogarata, nomaca, and gunrece reflect the social and cultural social and cultural of the Kaili people. Meanwhile, from an Islamic perspective, this traditional game is a reflection of the spirit of Islamic religious beliefs that are integrated into the educational and social dimensions. These three perspectives will position the traditional games of nogarata, nomaca, and gunrece in the socio-cultural context of the Kaili Tribe strongly influenced by Islam so that the traditional games of the Kaili Tribe can be perceived as traditional games whose existence plays an important role in the preservation of the values of local wisdom and Islam of the community because in this traditional game it has developmental values that can direct and stimulate aspects of child development to knowing past events and understanding the meaning of each symbol in various traditional and cultural events or various sayings and folklores in which there are contained noble values of culture and religion, have educational values.

B. RESEARCH METHODS

The method used in this study is a qualitative descriptive method that aims to obtain and obtain the results of phenomena in aspects of Islamic ethnoeducation in the traditional game of the Kaili Tribe (Moleong, 2017). This research was carried out in the Kaili Tribe in Palu City the centre of government of Central Sulawesi Province. Research activities focus on the traditional games of nogarata, nomaca, and gunrece that are still maintained and often played by children. The reason why researchers chose palu city and Kaili tribe as research sites is that Palu city and Kaili tribe have various types of traditional games that are almost lost because many modern games are increasingly favoured by early childhood. The kaili tribe also has a diverse cultural background, especially Islamic culture in the midst of the existence and development of other cultures in Palu City, so they chose Palu City for research.

Data collection was carried out through observations on community phenomena (Faisal), namely, play activities, and interviews with several community leaders, culturalists, teachers and educational observers, in addition to opening wider access, the author also obtained preliminary information about the form, origin, and development of traditional games of the Kaili Tribe. For this reason, this study was carried out to understand the phenomenon of what the subject of the study experienced, for example, behaviour, perception, motivation, action, holistically, and by means of description in the form of words and language, in a special context that is natural and by utilizing various natural methods (Moleong, 2017). This research focuses on historical data, in the form of written records about the socio-cultural life of the Kaili ethnicity, about activities, events and events as well as various phenomena related to the substance of the study, namely traditional games. This research will study, explore and find the deepest meanings of the cultural phenomenon in question, where traditional games are manifestations of culture and Islam, then the researcher seeks to study and understand the meanings contained in it, where values can be a positive stimulation for aspects of child development (Sreadley, 2021).

The data analysis technique in this study is qualitative data analysis. The data analysis procedure used refers to Sreadley's (2021) data analysis technique in which the steps of analyzing data are as follows: (1) domain analysis related

to steps in obtaining information and data from the field, the next step is to analyze the data and information. The first analysis is domain analysis, which aims to lead to the discovery of other types of domains; (2) taxonomic analysis, i.e. analysis followed by focused observations and interviews of domains related to predetermined focus; and (3) component analysis, namely conducting a systematic search and study of various attributes (meaning components) related to cultural symbols.

C. USES OF FIGURES AND TABLES

The traditional games studied are nogarata, nomaca, and gunrece from the Kaili Tribe community, in Central Sulawesi. All three are traditional games of the Kaili Tribe community which still exist today and are still used by the community, especially children for play activities, both play activities between friends and play activities for educational purposes that involve teachers and parents in schools and families. The study of the traditional games of the Kaili nogarata, nomaca, and gunrece tribes focuses on the description, historicity, and context of meaning for its socio-cultural, educational, and Islamic spirit dimensions. The results of the study can be identified as follows.

Nogarata Traditional Games

Nogarata game is a traditional game of the Kaili Tribe which is still often found in Palu City and its surroundings. There are several namings for this game, including nogalasa, medo dalu, mainkebu, auto, and congklak. Nogarata's game tool consists of seeds and wood as a game medium, the seeds used are seeds taken from a garata tree that looks like marbles. Wood as a game medium measures approximately 60 cm, 30 cm wide and 20 cm thick, then this wood is made of a round hole that does not penetrate to the next side. Holes in the wood serve to accommodate garata seeds or small stones so that they do not get stuck and mix.



This nogarata wood uses 10 holes, the hole at the end of the next to the split is called the head, each hole is filled with 4 small garata seeds/stones, two quadrangular holes in the middle of the garata wood for the place where the smell (fish) that has been eaten, nokeni (delivering) garata seeds starting from right to left, when the last seed falls in an empty place, called nopusa. If the latter seed falls into a hole containing three garata seeds this means nobau, and the hole containing three garata seeds is called smell (fish). At first, the seeds used were taken at a time when the deceased person had not yet been buried. Nowadays, the seeds used can be replaced with small stones especially taken from the riverside or seaside by a certain person, usually a traditional leader or local community leader. The stone was taken from approximately one small basket according to the ability of the traditional figure to lift it to the house of the deceased.

The social and cultural setting of the nogarata game develops from one society to the next with an anonymous or unknown pattern of who created it. At first, this nogarata game was perceived by the Kaili people as a sacred game and was only played at a certain time, that is when there was a death disaster (Marwany, 2015). Over time this game has been played in general and can be found in several corners of Palu City, although there are still some groups of people who still think this game is taboo to be played at any time (Siregar, 2008).

In the socio-cultural context, this game is specially held at the time of mourning, with the aim of comforting the bereaved family in which one of the families has passed away. The game should not be held at any time and its organization should only be conducted at the home of the grieving person (Saleh, 2013). People's beliefs about this game are closely related to magical and religious elements, and the Kaili people believe that if this game is held not at the time of mourning, it means that the person who does it wants that in the near future there will be grief in his village, in other words, inviting death. The bereaved family and relatives in addition to holding prayers on the first, third, seventh, and fortieth days also held nogarata games.

The nogarata game is a game that is considered sacred by the Kaili people because it should only be played in times of mourning, with the sole purpose of comforting the family left behind by their deceased relatives. This game is considered taboo to play during ordinary days because according to people's beliefs when someone plays this game the person is considered to

invite disaster. At the present time, the game of nogarata for the Kaili people in Palu City is no longer a game that is considered sacred because the society considers that death or grief is not due to being invited or because of being asked. The people of the Kaili Tribe are aware that suffering or happiness comes solely from god's. This change in the perception of the Kaili people occurred when Islam was widely accepted by the Kaili people (Ferdiyayan, 2016).

After Islam entered and spread to the Kaili people, the meaning of the nogarata game shifted from the local culture to the context of the Islamic faith. The philosophy or meaning of Islam contained in this game of nogarata: if we want to reap we must sow. Every day lived and done will have an effect on the days ahead, what is done today determines what will happen in the future. Today is a reflection of the future, one must do today to the best of one's ability so that tomorrow will get the results of what he did yesterday. Nogarata teaches about the policy of thinking far ahead to always do virtue to others and God (Al-Ghazali, 2021).

If you do good character, it will bring good, and vice versa. Doing good to fellow human beings is an important meaning in this game which is a characteristic of Islamic traditions.

This nogarata game is also believed by the public to convey Islamic values about: Who expects to receive, must learn to give. The essence of the statement is that in life people must always give and receive each other. The principle of mutual giving and receiving is an action that seeks to give something to the environment without thinking about the return that the environment will give (Ja'far, 2016). Although expecting a reply or reward, at least this principle has moved someone to give. If he wants to accept something worth it. Gifts given on the basis of initiative, often get more replies than they should. Giving is not just giving in material form, but also giving something positive such as ideas, thoughts, ideas, energy, and so on.

Seeds are taken one by one, they should not be taken all at once. That is, honesty fills the holes that children have. The child must fill in the honesty in his life. One by one, little by little, as long as it is honest and kind, it is more important when compared to many but dishonest. One by one filled seeds also means that individuals have to save every day for the following days. Everyone should also have a "stash" for the future, that is, seeds that are in the mother hole. Strategy is needed in this game so that our seeds are not consumed by

the opponent. The wisdom in the Islamic context is that life is a game and in the game there is competition, but that does not mean that the competition ends up being hostile because everyone (Islam) also has interests and goals that are (probably) the same as our goals, so we must be ingenious and strategic. Winners are those whose number of seeds in the mother pit is the most, meaning that those who become their successful winners are those who spread their best deeds the most to their fellow human beings. Those who save a lot of kindness, those who save more, and those who know the strategy to accumulate sustenance (Al-Ghazali, 2021).

Traditional Game of Nomore Banga

Nomore banga in Kaili language means to play shell. Lexically *angkae* means to play, while *banga* means shell. Nomore banga is a children's game in the Palu valley area. Participants in the game of nomore banga are girls, but in its development, it can also be done by boys and can even mix between girls and boys. The number of players consists of one pair to three pairs or 2-6 children. The age of players is between 7 and 12 years old. The children who are participants in this game can consist of the children of nobles and also the children of the average person (the people) (Siregar, 2008).

Nomore banga games are played in open courts but do not require a large area. As the name implies: nomore banga (playing shell), then this game uses a tool from a coconut shell, which is the only tool used in this game. The coconut shell consists of half a coconut seed that has been removed from its contents (meat) and has been cleaned and sliced well. Each player has a coconut shell that.

The game is divided into seven stages that must be passed and completed by all players/groups of players. Whoever finishes the seven stages first then he is the one who comes out as the winner. The stages of this Numbere Banga game are as follows: *nosedo* (gouging), *nokasupi* (clamped), *ribavonggada* (above the tread of the foot), *rikete* (behind the knee), *ringa* (on the shoulder), *rivuvu* (above the head), *nosai* (outline).



In the socio-cultural context, the execution of the game *nomore banga* does not relate to any particular social event, but the game is a seasonal game (Marwany, 2015). Usually, it is always held at the time of completion of the rice harvest. The game does not contain religious magical elements, the game can be performed by all social groups within the community. The *nomore banga* game is a game of a general nature, meaning that anyone can play it, regardless of the social strata in society can be played by both children of noble families and children of the average person's family. This game is not a type of game that contains religious magical properties, so its implementation does not require certain requirements, except for the rules of the game itself (Thalib & Maulinda, 2021). The socio-cultural context of this game can be argued among others that the emergence and birth of the game *nomore banga* are not known in which society the creator is, this game was accepted for generations from society to the next society, until the generation of the sixties it was still crowded played by girls as well as by boys even between boys and girls mixedly playing it, both done in the time after the rice harvest and in leisure time, especially in the afternoon.

The meaning and philosophy of Islam in the game of *nomore banga* can be identified that the game of *nomore banga* seems simple, but in doing the game requires physical skills, training oneself in balance, demands intelligence, meticulousness, special cleverness to be able to play it in order to achieve victory. In addition, with this game educates children to help each other, work with each other, teach to be honest and of course as a medium of entertainment to fill leisure time. Thus, this game can be used as a fairly good socialization medium among children.

The essence and essential meaning of Islam in the game of *nomore banga* (expression of Islamic culture) is moral education in children (Maddini, 2018).

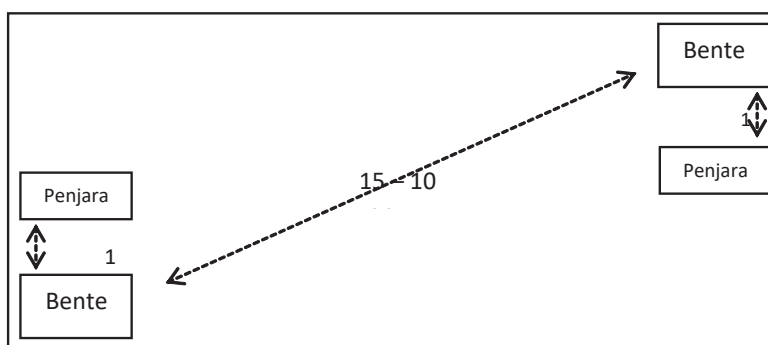
In this nomore banga game, there are several dimensions of Islam that are developed and brought to life such as education, happiness, and cooperation. The educational aspect in the game of nomore banga is in the attitude of honesty as in the nosai stage where the eyes are closed or closed while walking towards the target to be lined. Players are not allowed to cheat and lie by opening their eyes slightly to see the target. Similarly, if a comrade fails, then the comrade who succeeds in that stage must help him to bring him to life. The dimension of happiness is that every player will feel satisfied if they can complete all stages of this game well and achieve victory. Similarly, the audience will join in the happy laughter. Here comes the attitude of sharing happiness Together. For example, in the nosai stage, where the player by closing his eyes towards the sasasan and tries to line the target, but sometimes the player has already passed the target, then he outlines. In terms of cooperation, it is clear that this game is among the contested ones that shape children to always work well together in every activity.

Traditional Nobente Games

Nobente according to etymology comes from the Kaili language Ledo dialect. No (prefix) means to do something (the same as the prefix ber- in Indonesian), while the word bente means fortress. Nobente means to play fortress. Nobente games are children's game that is usually done in the afternoon, and sometimes at night in the light of the moon (Siregar, 2008). The game is a sport, channelling the excess of pent-up energy for children and as entertainment in filling free time. It does not contain elements of religious magical beliefs or in relation to other traditional events in society. The number of players in this game is a minimum of six people and can be up to 14 people, consisting of two groups. The equipment used in the Game of Nobente is very simple, namely 4 stones or bricks. The stone is used for foreshadowing fortifications and prisons.

Nobente's playing field does not wear a certain size. Usually in a large yard or in between houses. The distance between the fortress and other fortresses is not tied to a certain size, but according to the agreement alone between players. It usually ranges from 10 to 15 meters. The distance between the fortress and the prison is not far, about 1 meter. Before the game started, two groups of children were formed who would play in a suit way, who won in bersuten formed a group as well as the loser. Then each group took place and

implemented its fortress and prison. The stone that is a fortress is guarded as closely as possible to prevent it from being stepped on by the enemy. If he gets palpable or caught by the opponent, he goes to jail. In order to revive (free) a comrade from prison, the comrade must be palpable or held. Imprisoned players must step on the prison stone. If more than one person is imprisoned, it is enough for a person to step on the prison stone. The winner in this game is the group that manages to collect the most numbers/values by stepping on as many strongholds as possible.



The socio-cultural background in the context of the development of the nobente game is not much known. This nobente game is not yet known who created it and since when it was popularized. However, this game is still played by children both in cities and in rural areas. Regarding the socio-cultural background of organizing the nobente game, it can be stated that in organizing this game is not limited to certain social groups. Anyone can take part in this game both boys and girls (Kadir, 2019).

The meaning and value of Islamic philosophy in the nobente game about morals or good morals of children is not surprising if in the past it was very popular with children. This is because the game is a means of educating Islam through sports and entertainment activities, which is also an incarnation of the desire to move for children and the embodiment of children's heroism (Saleh, 2013). They were so proud when they succeeded in capturing a fortress that was heavily guarded by the opponent. If the player can capture the opponent before touching the tree or the pole of his fortress, then the captured opponent will be a captive and must stand next to the base, tucked away the meaning that when it has something, it must be defended in earnest. The involvement of everyone in that squad will determine the strength

of the squad itself, from this the important Islamic philosophical value in this game is to work and work together in kindness to realize a good cause.

All children in the group should know their respective functions and positions. If he is not disciplined, it will not only harm himself, but will also harm the friends in his team. Losing the fortress means losing everything, all the team members are caught and they have to give up what is considered something very valuable. The power of cohesiveness will make the child think that he must be meaningful to his group. If he is judged to be weak, then he will very easily become a prisoner of another group. Thus, his squadmates had to try to free him. If the strategy is wrong, this liberation effort could backfire and the opponent could take the fortifications. It is not uncommon for an opponent to be attacked, it turns out that it is very easy to return to attack and seize the fortress, especially if the squad that feels great just leaves the fortress without any guard at all. Feeling great or arrogant it will be detrimental because it will make you complacent. If you have been complacent or careless, then your vigilance is reduced. This is what will lead to a crushing defeat. In the nobente game, it can be seen that there is a noble character goal that wants to be instilled in children about cooperation, not being arrogant, and earnest whose estuary is the formation of Islamic character or akhlaq in children.

From the study of values, socio-culture, and Islam in the traditional games of the Kaili tribe children above, it can be identified that in general the main vision of Islam in traditional games (as expressions of local culture) is more of an element of education in the formation of children's akhlaq (Pangsibanne, 2017). Each traditional game has its own socio-cultural characteristics. For example, there are games that should only be played at certain moments or moments because of the culture and perception that develops in the local community that considers the traditional game to be a taboo when played not at the time and place. The sacredness of the kaili tribe's traditional games then shifted when Islam entered and positioned traditional games not only about cultural aspects, but also education for the formation of children's morals (Saleh, 2013). From here, the traditional game of the Kaili Tribe community gets re-meaning and is accepted by the Islamic community so that the value of Islamic morals is present in the traditional game of the Kaili Tribe.

No wonder the development of Islam and cultural paradigms that are more accepting of novelty, the perception of people who view the sacredness of traditional games has begun to be replaced with perceptions of education

and ethnocentricity in the frame of Islamic *khasanah* (Windari, 2021). Games that were originally considered taboo to play, are now widely played because of the influence of people's openness to Islam which prioritizes the *kabaikan* aspects in education, culture, and Islam. From here the concept of education, culture, and Islam has emboldened the traditional game of the Kaili people in three important ways.

First, the traditional games of the Kaili people are valuable in developing character and morals in the form of dexterity and agility. This reality is motivated by the condition of people whose majority of livelihoods rely on physical abilities, such as farming and gardening. The traditional game of the Kaili Tribe is tied to the background of peasant life. Second, the traditional games of the Kaili people are of value to magical elements. There are some games that can only be played at certain times, namely games that are played when there is grief or calamity and games that are only played in certain seasons, such as the harvest season. Third, the traditional games of the Kaili tribe are worth education and fun which positions the game for togetherness in happiness to educate children.

One form of Islamic education that children like through traditional Kaili tribe games is to play for the development of children's character or morals (Ja'far, 2016). Playing through traditional games The Kaili tribe conditions children to develop aspects of psychological development and the child's character or morals. Benjamin S. Bloom stated that the growth of brain tissue cells in children reaches 50 percent until the age of 8 years reaches 80 percent. (Sujiono, 2005). This means that if at that age the child's cognitive does not get maximum stimulation, the child's brain will not develop optimally. One of the effective stimuli in developing early childhood cognitive abilities is through learning activities with games. This is where the traditional games of the Kaili Tribe play an important role in the development of education (education) and personal development of children who have noble morals.

No wonder many experts explain that the child's world is play. Through playing traditional games, children can learn various skills and personalities while gaining fun and entertainment. Children and play activities are two subjects that have come together in an inseparable whole. Playing is a process of preparing for the next world. Play is a good way for children to gain knowledge about everything. Play will foster children's activities to explore, train physical growth and imagination, and provide broad opportunities to interact

with adults and other friends, develop language skills and increase vocabulary, make learning done as a very fun learning, and develop children's moral personalities. It is in this position that the traditional games of the Kaili Tribe have a position in the same socio-cultural, educational, and Islamic contexts.

The development of children's moral abilities and personality is also largely determined by the accuracy in implementing educational strategies through traditional kaili tribe play activities. Through educational activities with traditional Kaili Tribe games, children can improve their skills and personality. Traditional kaili tribe games are able to make children explore the socio-cultural environment, psychological development, and islamic personality of children. From here, children who actively play traditional Kaili Tribe games will be able to develop various types of Islamic intelligence, skills, and personalities that are very useful for their future lives (Achroni, 2012).

In this context, In this context, each region must have its own rich culture, customs and habits which give it a distinctive color for playing activities. Play in every culture, play in every language, play everywhere-the children of the world play (Stone, 2003). The traditional game of the Kaili Tribe is a traditional game that in the context of Islamic ethnoeducation is a game that is able to develop islamic education and personality that is in harmony with the socio-cultural context of the Kaili Tribe people. Through Kaili Tribe game activities, children can learn cultural and Islamic values about attitude, personality, tolerance in a fun way. In addition, playing traditional games of the Kaili people can revive cultural and Islamic values such as tolerance, cooperation without discriminating, and helping each other, should continue to be grown since they were children. It is from here that the traditional game of the Kaili Tribe internalizes values and dphilosophy is important for the formation of values and morals. The cultivation of cultural and Islamic values should be given from childhood through traditional game play activities. Children who spend their days playing various traditional games will make children have good socio-cultural and Islamic values. The traditional games of the Kaili People will be able to develop the social and Islamic abilities and personalities of children well.

E. CONCLUSION

One of the socio-cultural expressions of the people whose existence still survives is traditional games. The traditional games of the Kaili, nogarata,

nomaca, and gunrece tribes, are formed and distributed in socio-cultural, educational, and Islamic dynamics. Socio-culture is the source of the creation and value of nogarata, nomaca, and gunrece. Education is a dialectic of pragmatics of the use of traditional games nogarata, nomaca, and gunrece for teaching or educational purposes. In the aspect of morality, it becomes an identity that changes the socio-cultural paradigm and becomes an important value system in this traditional game of the Kaili nogarata, nomaca, and gunrece tribes. From this it can be identified and explained that the early socio-cultural contexts, the traditional games of nogarata, nomaca, and gunrece were originally magical, sacred, and for specific rituals. However, after Islam spread and was widely accepted by the Kaili Tribe, the cultural paradigm of traditional games of Kaili Tribe children shifted to the context of education and Islam, namely the traditional games of nogarata, nomaca, and gunrece retained their socio-cultural identity, but played in the context of providing Islamic education to children, namely moral education. That is, with the Islamic paradigm, the traditional games of nogarata, nomaca, and gunrece become games carried out with the aim of distributing and internalizing Islamic values, especially in the morals of good children.

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