

Analysis of Availability of Facilities and Service Quality on Satisfaction Study of Kaili and Tanah Women's Literature

Indah Ahdiah^{1*}, Nanang Wijaya², Alimudin³, Andi Famrizal⁴, Ermi⁵, Mufrihullah V.A. Diniy⁶

^{1,2,3,5,6}Universitas Tadulako

⁴Universitas Muhammadiyah Palu

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ABSTRACT

Knowing the existence of women through in-depth studies and taking from various references, then publishing it is believed that it can produce a broader understanding for equal human development. This article is written with the aim of revealing the existence of Kaili Women in the existing scientific literature until 2024. By knowing scientific writings that focus on discussing the relationship between Kaili women and the soil, it can provide data in an effort to improve the use of more humane humans. The data collection method used literature studies, reference searches were carried out on google scholar, with the keyword 'women kaili, land'. The two words are the focus that will be developed in further research that will be analyzed in more detail. The results of the study found five writings about Kaili women, and three writings that reveal the relationship between Kaili women and the land as a natural environment that forms a social environment. This column about Kaili women will be the primary data in a more in-depth search of the position of Kaili women in a broader study.

*Corresponding Author:

Indah Ahdiah

Universitas Muhammadiyah Palu

Email: indahahdiah.sosiologi@gmail.com

INTRODUCTION

The view of society in seeing the existence of human beings with male and female genders is divided into two, namely there are community groups that view women as 'second humans', there are also some groups of people who consider women to have a high position.

In Indonesia, women are embedded in the term 'Mother Earth', although it is necessary to conduct in-depth research on this meaning for the country, 'Mother Earth' is very closely associated with the social environment and the natural environment. Indonesia has cultural diversity that also has a diversity of views on the role and position of women. In several studies, Javanese, Balinese and Minangkabau women have many in-depth studies. For this reason, it is necessary to add a treasure trove of knowledge about women from the Kaili ethnicity, the dominant indigenous ethnic group living in the Central Sulawesi region.

The background of this research discusses the existence of Kaili women related to land issues, by noting that Central Sulawesi, especially Palu Municipality, Donggala Regency, Parigi Moutong Regency and Sigi Regency, are recognized as predominantly inhabited by the Kaili tribe. In 2018, the 4 regions (in some writings, the region is written 'PADAGIMO, from the words Palu, Donggala, Sigi, and Parigi Moutong) experienced natural disasters in the form of earthquakes, tsunamis, and liquefaction. The social consequence of the event is that the community has lost coastal land as well as the need for land as a permanent place of residence for disaster survivors.

However, to examine the relationship between Kaili women and the ability to control land, it takes a

long time with a more detailed methodological approach. That is what made the author team decide to conduct a literature study first, as primary data in this article. The urgency of conducting this literature study is to comprehensively understand the thoughts or findings of other researchers about Kaili women. The literature study will be a support for the analysis in the follow-up research on 'Women's Power in the division of family land'.

A study on the existence of women in society, although there has been a lot of literature that reviews the important role for the state, Batuwael (2023) shows that there is still a need for a review of state policies that pay more attention to the role of women in the family as a pillar of community and nation progress. It was also revealed by Pradita, (2020) about the step by step taken by women leaders on the historical trajectory proves that Indonesian women are serious about laying the foundation of the women's movement in the name of humanity and social justice, so that women today have the responsibility to continue their struggle to show their existence.

Based on the introduction in this background, this article aims to find and review the results of previous writings or research that examines Kaili women and has a connection with the soil.

METHOD

This research uses a literature study method. The data of this research is obtained from previous studies as primary data Literature study techniques or also known as literature studies, are the process of searching, reading, understanding, and analyzing various literature, study results (research results) or studies related to the research to be carried out (Martono, 2015: 298). Data analysis in a descriptive and argumentative way, this involves the author's arguments but based on previous findings.

Literature studies are useful for enriching or developing researchers' knowledge and arguments regarding social problems or concepts that will be used in the research to be carried out (Martono, 2015:298).

RESULT

Literature About Kaili Women

Based on a search on google scholar, writings about kaili women are found in the following articles:

Aminah (2011), wrote about the activities of Kaili women who became fishermen's wives, they carried out public activities by choosing to do a business selling fish. The reason for selling fish is as a form of self-actualization, by getting money from selling fish, they feel happy because from the money they earn, they are able to participate in social gatherings with fellow fish sellers, are able to provide money in envelopes for the party of relatives and relatives, are able to donate to families who are grieving, donate if there is a celebration of August 17 and others. With the ability to spend money to help with things like the above, fishermen's wives have gained confidence, and the community also appreciates their existence. The fishmonger obtained the fish by buying it on the beach and selling it at the market or walking around the city shouting the smell (Kaili language, meaning fish). By becoming fish sellers, they know to transact in the market. For women fish sellers, the market is not only to make money but also as a recreation.

Ratio, (2019a) writing about the history of the position and rights of women in the social life of the Kaili community is considered honorable and high. This is closely related to the myth of to manuru which explains the origin of the leader in the Kaili tribe. Myth to manuru is a story about the incarnation of humans from heaven who is believed by the Kaili people to be the forerunner of leaders or rulers who bring influence in people's lives. This myth tells about a Tomalanggai (a magical man who later became the ruler of the group) who married a woman incarnate from inside golden yellow bamboo (Bolo Vatu Bulava). From the marriage of the two, leaders were born who have been the rulers of several kingdoms in the Kaili tribe for generations.

The Kaili people believe that the presence of to manuru as a wife has a great influence on the change of the figure of tomalanggai where her magic and influence are increasing accompanied by her increasingly wise and wise attitude. This factor is what shapes the character of the child who became the successor and successor of Tomalanggai and was appointed as the first king to inherit the knowledge and attitude possessed by his father. The role of manuru as a mother also contributes greatly in shaping the character of her child by providing advice to run a wise government. S

This myth is also the basis for the Kaili community in defining the position of women and men in society. One example is the involvement of women in discussing government and community issues. In the noble group, there is a requirement for the king's mother to be present and be an integral part of discussing royal and societal issues in royal institutions. This makes in the Kaili community, the family building is formed from kinship relationships built on Bilineal principles. In the bilineal principle, there are certain provisions or rules that are taken into account based on the maternal lineage (matrilineal) and for certain provisions or rules that are taken into account based on the paternal lineage (patrilineal).

Ratio (2018) wrote in his book entitled "Bulonggo: The Idiomatic Meaning of Women's Role in Family Structure in Kaili Society", describing the position of Kaili women, like the backbone (bulonggo in Kaili) for the family. This shows a picture of the role of women in the Kaili tribe who have high trust in this

community, namely in family life who still give tasks to women as subjects who play a role in storing, guarding, as well as family property and inheritance (tina nu mbara-mbara). The allocation of rights and obligations implemented in the system of ownership and arrangement of family property and inheritance is an effective means of developing the sense of responsibility and cooperation that every girl in the family has.

Ahdiah, (2017) Writing about the status of women in society is very diverse around the world. Diverse perspectives on this should be able to enrich ways or strategies to achieve gender equality. Based on the study of the meaning, structure, and essence of Kaili women in accordance with the cultural values that are the resources they have, Kaili Women have their own peculiarities so that they deserve to be studied in depth.

Safithri et al., (2023) Writing women who are usually considered weak, it turns out that Kaili women can take the initiative in doing basic and strategic things, such as being a liaison between parties to the conflict, sensitive to humanitarian realities and having resilience. Women in Central Sulawesi have the potential and opportunity to build peace, to reconstruct the monumental physical and socio-cultural order that was destroyed through conflict dominated by masculine structures.

Amir et al., (2023) researching about Sando Mpoana or baby shamans. The results of the study are sando mpoana have a certain position, especially in the rural community in the Sirenja District area. Status Sando Mpoana (traditional baby shamans/midwives) are highly respected and appreciated in this region.

Kaili's Women's Relationship with the Land

The research that writes about the relationship between Kaili women and the land as part of the environment that shapes behavior in the social environment, is found in the writings: The thesis produced by Amir (2013), Through the value of Posarara sintuvu, produces To-Kaili's belief that places women as the center and basis in controlling social life, protecting the environment, and strengthening the values of collectivity in the group so that it occurs the balance of the relationship between humans and nature.

Ratio, (2019b) shows the results of her research carried out by the role of Kaili women who got the term Tina Ngata who devote themselves to maintaining community life with a sense of concern and commitment in overcoming social problems as well as the ability to manage nature (forests) and the social environment is an interpretation of universal goals.

Dewi, (2023) shows in practice the role played by women within the nuclear family (koyompuse) is manifested in the role of bulonggo who has the power to control the family's economic resources. Within the scope of the extended family (Santina), the role of women is reflected in the concept of tina, which includes tina numbara-mbara, tina nurombe. Meanwhile, in the wider community (savalantambako), Tina Nubalia and Tina Ngata emphasizing the existence of women as leaders and even as the main figures in the realization of a ritual and the benefits of the village. The main role of these women is a form of recognition of women's abilities and equality.

DISCUSSION

In Indonesia, women's approach to land can be seen in the expression 'mother motherland spills my blood', the word 'mother' is a word attached to women. The existence of women close to the land as a source of life, therefore both need to be cared for, guarded and protected. By the people in Indonesia, women are known to have the nature of caring for their family members, the background is the assumption that God ordained the womb in women as a place for children to grow and develop, so special attention is needed to pay attention to the role and position of women who are fair.

Through literature searches, research related to the relationship between land and women, reveals a lot about women and jobs that have a lot of contact between sources of livelihood and land. Farmers in the village are supported by their wives in managing agriculture. Land is an important asset for humans as a symbol of ownership that is a measure of wealth. Owning land can also be a symbol of independence for farmers, because from this land they will make their lives better economically, socially and culturally. However, in the issue of sovereignty of agrarian resources, sometimes residents will not see the status and hard work of "women", but the name listed on the family card as the head of the family.

This article does not specifically discuss the issue of land as an agrarian resource, but on the existence of a community that in this case is chosen by the Kaili ethnicity, perceiving the position of women in land tenure. The relationship between land and ethnicity can be seen in research Abdulkadir-sunito et al., (2013), tells that in the early 2000s ethnicity politics was used to gain access to forest land in the National Park, then changed the land use in a highland village in Central Sulawesi, a decade after which ethnicity politics no longer played a role in the continued expansion of agricultural land. Using a political ecology approach, this paper discusses territorialization through ethnicity politics and the use of ethnicity/identity power as a mechanism for access. The findings of the study show that ethnic politics is possible, or limited, by conditions within the community and external situations. In the recent trajectory of village transformation, ethnicity politics is limited by changes in ethnic groupings due to new migrations in increasingly ethnically diverse village communities, a Leveling-off playing field in access to land and cultivation of high-input agricultural commodities that lead to equal distribution of economic opportunities and incomes, as well as

changes in forestry policies.

In general, the public's perception of women has diversity, it is influenced by the criteria for the work they are engaged in, (Ahdiah, 2013) It shows that there are two roles of women from a social perspective, namely their position in dealing with indirect productive work (domestic) and direct productive work (public). So it should also be understood that in carrying out its role, it depends on the culture of the community where it lives.

CONCLUSION

The views or perceptions of the Kaili Ethnicity on the position of women, are found in the literature by Aminah (2011), Ahdiah (2013; 2017), Amir A.M et al (2023), Amir D (2013), Dewi (2022), Ratio (2012; 2018; 2019a; 2019b) and Safithri, R. et al (2023) show that Perempuan Kaili is shown as an actor who has power in the family and society, including in the management of family assets, and decision-making in the socio-political field. The Kaili ethnicity in this case shows appreciation for women, for that it is necessary to study more literature from other ethnicities to describe the richness of Indonesian culture, and can be a map for the implementation of gender mainstreaming policies more effectively.

The author of the article about Kaili women, obtained data that all women are women, this is proof that women's problems are only cared about by women. It is very necessary to pay attention from men to write down the role and position of women in men's eyes.

This article is very useful to be part of the teaching materials of the gender sociology course, with the topic of socio-cultural based women's position. By paying attention to the position of women, more broadly women can be made as potential human resources whose existence can contribute to various socio-economic challenges in a global perspective.

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