

# MEANING OF CULTURAL LEGACY FOR KAILI COMMUNITY IN PALU CITY

*(Hermeneutic Study: Local Wisdom For Kaili-Da'a Community)*

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Palu city now on inhabited with many ethnics and the level of economic disparity. Presence of comers group (Chinese, Java, Gorontalo, Arabian, and Bugism) show tendency dominated of accessibility and power of economic in middle and big scale. Meanwhile Kaili ethnic slow respond of change and dynamic of competition, thereby eliminate the role of Kaili ethnic in traditional economic sector like farming, fishing, trader, labor, and scavenger.

The backwardness economic conditions in local ethnics are not viewed as phenomenal small group individually sole, but it's strong rooted of cultural situation that create consciousness, viewpoints, collective ethos of cultural community. Spirit or survival power that sustain of existence ancestor Kaili ethnic in the past, now on has lost adaptation relevance. Trend in defending of tradition legacy to rigid, in immanent broke from inside making destruction threat potency that not sourced from outside but from inside of tradition it self.

When local ethnic have stagnant in cultural adaptation and hard to handle the problem of pressure of changes who come from outside, is that historical condition? Even though the ancestor know who have good ability in adapt in nature environment. Live in-group, fight tropical climate threat that exhaust farming land that prove good ability in survive of live. The strategy, method, and technic of adaptation in environment that become tradition mores in the past should view as limited responsive in this situation era.

This research to effort *vertehen* (understanding) with reveal meaning of cultural-historical as tradition legacy in past for relevance in context updated. As potential pretention to dialogue or connected between tradition legacy with community it self. With social hermeneutics approach, the researchers do the meaning of many kind of culture expression as symbolic universal that present world insight that create consciousness about how to existence. The result of this research expect to inside of purpose of the research in returning cultural identity and to revitalization value of traditional wisdom as starting point for improvement local ethnic.

**Keyword:** *Adaptation, local wisdom, work ethos, economic competitiveness*

## 1. Background

In the middle of economic globalization, now on come up new trend spirit to back to the local wisdom as a basic foundation in confirmed indetity and life spirit cultural community. Basically every ethnic community has set of norm and value that use as their behavior life foundation, either on individual level or social interaction level. History of early capitalism in western according to Max Weber is based on Kalvinism<sup>1</sup>. The rising of Japaness economic after World War II is inspired by Tokugawa<sup>2</sup>. Improvement of economic in Asian contries like Taiwan, Singapore and South Korea are support by spirit of Konfusionism.

The spirit of improvement may be extracted from cultural legacy from the past in every culture in homeland, it can be develop to improvement knowlege of nature adaptation in society from the society it self. Progressivity idea is not only from west modernization that strange for some local Indonesian society but it can found in the local wisdom. Many factors effect development resulting of stagnation, which need way out to transform to fulfill reactualization.

Condition of Palu city curenly run into rapid economic development significantly. A state that oftenly associated with role of the imigrant. Attendance of some ethnic settler (Chinese, Javaness, Gorontalo, Arabian and Buginess-Macassar) seems dominated of access and economic in middle and big scale of trade. Estimated since 1970 decade, Palu city overrun with that imigrant, they only have spirit of hardwork, less skill of trade and fund. Entering in 1990 decade up to now role of imigrant showing more domination in economic sector.

Meanwhile Kaili ethnic slow in responding changes and competitive atmosphere, the role of them in economic sector are marginalized such as in agriculture, plantation, fishing, trader, labor, and scavenger. For local society are spread to city as beggar. It's bring out establishment social economic structure that

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<sup>1</sup> Doyle Paul Johnson, *Teori Sosiologi dan Modern*, (Jakarta: Gramedia, 1986), Page. 238

<sup>2</sup> Robert N. Bellah, *Religi Tokugawa Akar-akar Budaya Jepang*, (Jakarta: Gramedia Pustaka Utama, 1992), Page. 5

difer greatly between imigran community and local society that couse for maping discrepency social economic are based on ethnicity.

Why the immigrant community more wealfear than local society who have economic legacy like land and plantation? In other side, the immigrant dominated economic that assume from working and spirit entrepreneurship ethos. Why Kaili ethnic cannot develop the same competitive? Since a long time ago, forefather of Kalili society is known as braver, hardworker, and never gives up even though they have to fight with extream climate. General assume who believes that immigrant are more progressive than local society are hypothesis that need to be proven in empiric social part.

Therefore, this research is to find out possibilities local wisdom potential that can be develop or it became causes of obstacle principal of development local society in some socila and economic role in level of society. Specificaly, this research focusing in three main aspec:

1. Social economic Kaili-Da'a ethnic in Manonda Palu market environment who have close link with:
  - a. Working concept according to overvier from Kaili-Da'a ethnic.
  - b. Manage and habit of Kaili-Da'a ethnic life
2. Mening of cultural legacy for Kalili ethnic community regarding with social economic role in Palu city

## **2. Transformation of local wisdom value and competitiveness**

Various approach that use expert to understanding of indication poverty in each community by looking for source of root cause like determination subject internality and external influence. One of the theory that develop from Mc. Clelland (Budiman, 1995) that known with "The need for achievement". This Psychologis theory are assuming modernity, progressivity, or underdevelopment by need for achievement. According Mc. Clelland society will progressive and modern if in society there are lot of people who have internal mover with high **n-Ach**.

According to this perspective theory, being poverty based on missing of desire of achievement adequate with the result that all softskill (disposition spiritual, mind, and behavior) cannot stimulate achievement of performance. Virus **n-Ach** grow inside as result of transforming in top of the world view as way in interaction. As for the World view of each person is formed through a process of adaptation and conditioning of the value from the social environment of the surrounding culture.

The emergence of a new phenomenon in the 20th century, namely the revival of the economy in Southeast Asia is based by the value of local wisdom. Research done by Robert Bella shows that Japan's economic resurrection because it is driven by a collective mentality that comes from the teachings of the ancestors i.e. Tokugawa. The teaching about the concept of value of the honor and self-esteem that are manifested in ethos and morale is high.

The research of Marx Weber, explained that the revival of early capitalism in the United States because the entrepreneurship value transformed from the teachings of Calvinism. Similar symptoms are visible on the economic revival of new industrial countries (industrial countries) such as South Korea, Singapore and Taiwan who energized the teachings of Konfutionisme.

Research conducted by Zainal Abidin (1983:46) regarding "Siri na pesse" as a basic Bugis cultural values that inspired nomads Bugis to achieve economic success through hard work. A variety of success stories from nomads Bugis consciously or not is affected by the value of the concept of "Siri na pesse"

Similar symptoms are found also in some other cultures such as; Minangkabau, Padang, Batak, Chinese, Tana Toraja has potential value for source of wisdom is inspiring and progresivitas motifs in achieving economic success.

### **3. Research methods**

#### **3.1 Understanding (*Verstehen*) as a method**

Meaning of the cultural heritage is not seen as an effort of gaining knowledge or objective explanation which researchers take the full distance with reality that is about to be revealed. Verstehen efforts thus demanding researchers take the role of

participatory in social communication and interaction in order to find meaning that examined. According to Hardiman (2015:78), said it is important to understand that the research object in the side, as well as in understanding the text, is the "meaning".

Meaning activity may be not accessible from outside through observation, but rather something "lies" in the mental world of the members of the community that can be understood by participating in their activities.

For example, the problem of poverty can be quantified through the observation from the outside, but the meaning or how poverty and lived or how poverty coloring his way of thinking, attitudes and orientation of the value of life is a question of new meanings can be understood if we approached it from the inside and a bit much to participate in its activities. In short, we went to him with "verstehen"

According to Dilthey, the key concept of Hermeneutics can be modelled in a reciprocal relationship of *penghayatan* (Erleben), phrase (Ausdruck) and understanding (verstehen). Spiritual is a hidden reality appreciation that becomes the target of the search in research activities. The meaning should be accessed or approached from the inside through the expressions of life. It will always be a distance of separation between appreciation (erleben) with forms of expression (ausdruck), which will be governed by the act of understanding (verstehen). Understanding moves from the outside to inside to catch the side of the search for meaning in the researchers.

Dilthey in Hardiman (2015:74) revealed that there are two things that enable us to know the life of the spiritual of others. First, the same context or by Schleiermacher called "scope" and later in the phenomenology of Husserl called *Lebenswelt*. We live in social-historical world the same with others. Second, "nacherleben", experience back "the world bounces off". Based on the above description, then this study uses two techniques of data collection observations involved and individual interviews.

**a. Pengamatan Terlibat (*participant observation*)**

Manonda Inpres market in Palu is became main location for observation, because it is rated as one of the central economic activity sub-ethnic community of Kaili Da'a.

Pasar Inpres Manonda Palu menjadi pilihan lokasi observasi karena dinilai sebagai salah satu pusat aktivitas ekonomi komunitas sub-etnis Kaili Da'a. About one week, the researchers observed the habits, ethos and way of working and be involved in the everyday routine of research subjects in the market and direct dialogue with the subject and research discuss various things about the vision of the future and habits.

**b. Wawancara Individual (*individual interview*)**

In purposive sampling, research subjects are selected based on the criteria namely;

1. Local ethnic residents;
2. Local community leaders and small economy such as; trader, scavenger, building workers, even the beggars of the city;
3. Are willing and have enough time for dialogue with researchers;
4. Communication skills.

**3.2 Research Data Analysis**

Data obtained through observation and in-depth interviews, which will be analysed qualitatively. All the data was successfully collected systematically arranged by topic and content expressed by informants. There are at least three stages of data analysis:

- a. observation data will be analyzed in reflective of all observations and direct form of testimony; vision, hearing and feeling the atmosphere of the ongoing social interaction;
- b. data obtained from the results of interviews with informants will be analyzed by structured;
- c. integrative analysis between observation data, informan in-depth interview, and theory or concept.

- d. analisis integratif antar data observasi, wawancara informan, dan teori atau konsep. To obtain an overview of the data sync and complete, researchers will combine basic ideas and cross-check between the data

## **4. Research Finding**

### **4.1 Kaili-Da'a**

Kaili Da'a-also known as To Lare. The term To Lare comes from the word "Tona Ri Lare" which means the person who lived in the Lare or means people who live in the countryside or mountains.

In ancient times, the term "to lareini" is often used to designate people who come down from the mountains towards the valley for sell their acyl earth. Kaili-Da'a is part of the Kaili ethnic settlement in the area of the western part of the town of Palu, Marawola, Kinovaro, and Pinembani. In addition, there is also another version who bileves that the Kaili ethnic Da'a are sub-ethnis is an indigenous population that inhabited the area of the Sigi regency. In this area, most of them stay in the forests and mountains area. In the association of this sub-ethnic social use of language a dialect typical of Kaili Da'a which semantically only understood by the citizens of their communities.

Initially, sub-ethnic living sedentary or nomadic. They live in groups by way of moving from one forest to another forest for opens new fields area. However, in line with the changing of times, the activities of the open fields moved slowly began reduced until finally decided to settle down at one point to certain areas permanently. The number of population is relatively limited. Approximately 1000 members of the community who gathered in 13 units of the head of the family (KK)

### **4.3. Work Culture in Kaili-Da'a Communities**

High accuracy is needed in order to make attribution do not bias because the conclusion of over-generalization. From the outside appearance, the community has a habit of Da'a Kaili-typical sets it apart with other communities. Aside from the aspect of dialect-speaking (oral), Kaili-Da'a community has a tendency to work in clumped.

For example, as traders in traditional markets, they formed a group that consists of several types of sellers with people selling the same, such as; vegetables and fruits.

Mereka datang ke pasar di pagi hari membawa barang dagangan beserta selembay tikar yang akan digelar di pinggir jalan umum. Tampak bahwa, produk jualannya tidak pernah berubah dari waktu ke waktu.

They come to the market in the morning bring seller stock along with a mat that will be held at the roadside. It appears that seller, the product never changes from time to time. The activity of selling almost exclusively role by "ina-ina" (the housewife) while men work as labour party transport goods or as a pedicab.

In work, they looked relaxed and showed no serious attitude in this endeavor. It is so closely related to the way they perceive the value of essential work activities in life. Kaili community in general, and sub-ethnic particularly looked at ethnic Da'a work not as an important part in determining the quality and success of human life. Working for a living is simply a means of maintaining the viability of the world. When basic necessities are met, then no other claims of any kind that obliged him to work all the time. Here it seems clear that the economic accomplishments achieved in work not connected with feelings of pride or self-esteem socially. The desire of reaching economic prosperity exceed the daily need not be an obsession because of the essence of everything was to maintain social relationships and kinship, especially the continuity of ancestral traditions heritage of the past.

For the community the pride, values and Da'a honor not moored on size quantity of possessions or knowledge, since both of these are placed as an instrument of life. The value of self-esteem rests on the dedication of keeping and maintaining the continuity of the tradition of heritage on a consistent basis.

#### **4.4. Etos dan Praktek Dagang Komunitas Kaili-Da'a di Pasar Manonda**

It is estimated since two decades ago, the Da'a community members began to recognize trade business activities. Though small in size and limited to just produce sales efforts, Kaili-Da'a community undertook to play an active role as perpetrators of the economy in the traditional market such as the Manonda market. In running his



business, they have distinctive characteristics in comparison with other ethnic communities of traders. Engagement work is executed solely oriented to meet the needs of everyday life without pretension to change economic conditions toward more advanced and productive.

The vision of work reflected in the trading business, which was not meant as an attempt gain maximum benefit and long-term, but solely to meet the needs of consumption per day. If the profit are estimated to meet the requirement in a day, meaning the purpose of selling in the market ever achieved. They adhere to the principle of "*work just to make ends meet on this day as well. The needs of tomorrows will be attempted in the following days.*"

Doing business in merchandise, they tend to focus on the sale of fruit and vegetables. A portion of the sale of products obtained from the results of its own gardens, or obtained from collectors with the principles for the results. The product sale is small in size, which can only survive within a day, purely for the sake of meeting the needs of lives a day. Doesn't seem interested in acquiring their business of selling the product and the manufacturer are seriously like; clothing, or a variety of kitchen utensils and ingredients mix for household needs. In the market, they are reluctant to sell on shanties that had been supplied by the manager. In addition to avoid prosecution costs because of limited financial and sellers hire, they feel more comfortable selling at the roadside by using stretch a sheet of mats. Selling at the roadside will be easy to meet prospective buyers coming to the market without having to alight from the vehicle (in particular motorcyclists). In addition, selling in over a mat made of fishing tips for the prospective buyer because the seller is believed to be the "first hand" the name of the original, it's cheap and fresh. The growing confidence of experience over the years and they want to keep maintaining the characteristics of selling that way.

Early on the day they went down from the mountain towards the market in order to selling the product. Flurry looks seen along the side of the road until 10:00 a.m. local time. Usually the product sales they sold out before reaching the hot conditions during the day. If there are still remaining, they rested a few hours waiting

for the afternoon to date ahead of time. A typical trade pattern of behavior that made Da'a people in regeneration since decades ago.

The vision and practice of the typical trade Da'a people have difficulty in adapt to a market-oriented management system the creation of a climate of free competition between traders. Instead of willing sellers hire available in the market, even given away for free they are reluctant to use it. Some examples of case where trader from Da'a community provided free of charge by the provider of the sellers. The results of selling proceeds are used to meet of needs for daily living or pay school fees arrears.

Vision sales efforts oriented maintain sheer survival and not for growing forward causing the condition they don't progress means from time to time. Many people who do not understand that most of them selling in the market not as a main source of income, but a mere sideline livelihoods. They have other sources of income such as the results of his gardens and livestock that can meet the basic requirement.

The simplicity of life with a distinctive trade practices caused them to not interested parties change the bow, patterns and trade strategies practiced orally. What they want are not more than their gives adequate space in the market for selling based on own version. They do not want to be drawn into the flow of competition which ultimately threaten its existence in the market. That's the reason behind the staples of their rejection of the Government's efforts do privatization management facilities market.

According to Mattulada (1989:8), the meaning of work for Kalili people still need time to grow that oriented by work ethic appreciate the work as a continuation of existential statement. The work is far from something to be appreciated to define human dignity. To Kaili, are not "lazy" but did not yet have the pattern orientation that puts "work" as an existential statement of man.

#### **4.5. Meaning of the Cultural Heritage for the top Ethnic Kaili**

High accuracy is needed to recognize the principle of the collective life values people Kaili. In the middle of openness and social climate change community in Palu city that allows the entry of various external influences, either carried by the mass media as well as the effects of the high mobility of the population included, so it is not easy to find and formulate exactly purity values the cultural identity of the community of Kaili.

Through observation and a long discussion with a variety of sources to finally come to the point the belief that what will be depicted in the following cultural heritage society Kaili in the past that continues to be defended orally by generations of their community.

The value kultural is very diverse, complex and prolific wide, so is not easily encapsulated in one aspect of the approach course. To that end, this description restricts the disclosure of the meaning of cultural values in the model tematisasi that does not berpretensi find their entire content of its meaning. Some of the cultural values of the Community principle of Kaili Da'a-namely:

1. The principle of peace and gratitude for life

In general, each community also have the possibility of cultural similarities with Kaili ethnic cultural values. The specificity of the principles above, that he set up as a fundamental value of the essence of life. For the Kaili or To Kaili, the nature of life is to enjoy what has been presented by nature, including enjoying the entire heritage belonging to a predecessor who assessed positively. The goal of enjoying life is none other than obtaining peace and thanks for what it is.

Natural resources and all the parents' legacy were seen sufficient to provide guarantee in reach for the enjoyment of life. Because enjoying life is a good thing, in the sense that this is the life for the greater good of mankind.

In enjoy life; people must have the ability so that thanks to the serenity and happiness can be achieved optimally. A principle that underlies the entire building life and manifest itself in the form of behavior, habit, manner and the orientation of the work of the community.

The Kaili ethnic in that there are various sub-ethnics also have different spiritual levels on the principle that gratitude and calmness. There is a small portion of the Kaili ethnic aware of tendencies and patterns of life is non-progressive which is no longer in line with the demands of the changing times of increasingly competitive today. Even a critical attitude appears and self-reflection from a small number of people are descendants of the Kaili don't hesitate calling on the importance of ancestral wisdom *rekonseptualisasi* in the context of the present.

## 2. Time Orientation to The Past

For To Kaili (Kaili people), time moves linearly in the flow changes from the past, present and future. The third time was the sequence uninterrupted continuity. For To Kaili past is a starting point of existence that is considered more important than the present and the future.

The past is the source or origin of the self that should not be ruled out. From the past everything was created and born. For that matter, any form of activity today is a reflection of the starting point of awareness of time in the past. The present is just past continuity that must be constantly guarded and defended. The presence of the past entered the present time make To-Kaili *devensif* attitude and take caution against any idea of progressivity which is rated potentially the "polluting" the purity of the past. A vigilance that is based on fears of will have possibility of collective pride values of legacy of the past.

In line with the view of the findings above, Mattulada (1989:9) suggests that the time for To-Kaili are seen to have certain qualities that are defined by the past, then it doesn't need to happen in the next race. Time in a certain quality must be able to be enjoyed with the sluggish tempo. Do not race against time, because human beings who determine in enjoying something presented by time.

The past orientation that is deterministic implies an attitude of pessimism in looking at the present and the future. It is as if time has stalled, so there is no need for gazing at the future with optimism the new horizon. Everything has been formed and created by final of the creations in the past. The task of the

current generation and the upcoming prosecuted just accept and enjoy what it is. A concept of time moves backwards into the past without pretensions to move forward into the future.

Awareness about past time orientation have been coloring the whole awareness of existing the form of how to think, behaves and work. Among the sub-ethnic Kaili communities, awareness of the orientations of the past reflected in a tight community embraced by sub-Kaili-ethnic Da'a. A sub-ethnic community who come from the region around the mountain ranges West of the Palu City. They lived, breeding and earning a living are clumped in a particular cultural community.

Social Kohesivity of the society which belongs to high and is bound by the norms of the local customs and local traditions, isolated from of influence that source from the outside. They take a stance, even tend to put a suspicion against any foreigner coming into communities. Conversely, for an outsider, it would be easy to evaluate it as a local community that is closed, isolated and dependant against any form of influence that comes from the outside. Main point of orientation of life into the past caused them lose power sensitivity in reading the signs of the times may demand a change in the attitude and ability of effective adaptation.

#### 1. Leader Culural Problem

Shout reconceptualization and cultural heritage that the implementation was initiated by a small number of notable descendants of Kaili from different occupations (Lecturer, entrepreneur and politician) apparently did not receive a positive welcome from his community alone. Not because this appeal has weaknesses conceptually, but lies in the difficulty of finding the rule of collective leadership model that can serve as a central example for the people.

In the social structure of the Kaili community are not know hierarchy or tiered relationships among commoners by its leaders. Each community has a sub-ethnic pride that characterizes the collective identity of the primordial and solidarity of the group itself. Kohesivity group is bound to the values and norms of the terekspresikan through the cultural symbols that are typical and specific. Including also found no

less than 20 dialects in the Kaili ethnic community that describes the socio-cultural relationships based on disparity in which sub-ethnic variety.

Among fellow ethnic Kaili, but coming from different sub-ethnic would be hard to find a feeling the same socio-cultural identification. Supporters of different sub-ethnic no longer identify itself on a broader categories such as identity together as the Kaili, but more living up to its identity in the context of smaller i.e. sub-ethnicity.

The diverse dialects causing them are hard to build togetherness in one category of the identity of the "person Kaili" caused trouble even barely found the existence of a central character that can be featured as the role model for the community of Kaili in general. Socio-cultural fragmentation at the community level as well as the plurality or diversity leadership figures into the challenge of weight in reconceptualization cultural wisdom of the past. So, it appears that the identity of the "person Kaili" more impressed as a political identity-identity and not the imaginary concrete collective-that serves as a node in common cultural feeling Kaili people.

The absence of a binding cultural leadership tradition of collectively form the social kohesivitas a factor of difficulty for the community of Kaili to continue to maintain the cultural heritage of transforming and entering an era of global competition today. These conditions are compounded when among sub-ethnic Kaili community thus engaged in actions of social conflict based on the historical pride of the past are not pushing toward a future constructive and productive.

Satu dasawarsa terakhir, kelompok-kelompok sub-etnis Kaili di Kota Palu sering terlibat dalam konflik dan rentan terjadinya aksi-aksi perkelahian dan pembakaran seperti; konflik Nunu-Tavanjuka, Kayumalue-Tawaeli, Kayumalue-Taepa, Lambara-Baiya. Konflik sosial yang pada umumnya dipicu oleh kasus-kasus perkelahian antar individu pemuda, namun meluas menjadi isu konflik antar desa/kampung.

The last decade, groups in the sub-ethnic Kaili in Palu city are often involved in conflicts and vulnerable the occurrence of actions such as burning and fights; Nunu-Tavanjuka conflict, Kayumalue-Tawaeli, Kayumalue-Taepa, Lambara-Baiya.

Social conflicts are generally triggered by cases of fights between individuals youth, but extends to the issue of conflicts between village.

### **Summary**

1. Kaili-Da's ethnic economic underdevelopment is socio-economic gap problem in the Palu city. Symptoms of marginalitas economic roles appear prominently in the centers of economic activity such as in traditional Manonda market in Palu where community Kaili-Da'a votes while among traders as a component of the economic system adapted to difficult in the prevailing free competition in the market. These difficulties because of the reluctance of their changing the mindset, habits and orientation of endeavor that is no longer relevant to the conditions of competition today;
2. At least there are two internal problem that causes the difficulty of economic adaptation of Kaili Da'a community;
  - a. the tendency of orientation to the past with how to preserve the cultural heritage of the past are stiff, causing them to lose sensitivity and flexibility are effective in responding to changes in its surroundings;
  - b. reconceptualization and the implementation over the legacy of the past is absolutely necessary. A major constraint faced by because they don't have a collective leadership model that can be used as a central example for the people.

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