

Sibaliparriq Local Wisdom as a Model for Children's Education in Coastal Families of Polewali Mandar

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Abstract

Sibaliparriq, a local wisdom rooted in Mandar cultural values, is pivotal in shaping children's character within coastal families in Polewali Mandar. This research explores and analyzes the role of Sibaliparriq as an educational model and identifies the challenges of its implementation. Using a qualitative descriptive approach, data were gathered through observation, interviews, and documentation from 12 coastal families applying Sibaliparriq in child-rearing. The findings show that Sibaliparriq significantly influences child education in several ways: it fosters a harmonious household through cooperation and shared responsibility; helps meet children's needs, including food, clothing, education, and entertainment; it supports the educational process by guiding parents in teaching essential values and norms; enhances character development, instilling manners, firmness, and gentleness; it aids in imparting religious values; it prepares children to interact respectfully in society; and helps prevent social deviant behavior through proper guidance and role modeling. Challenges include modernization and globalization affecting traditional values, limited resources for Sibaliparriq-based education, and a shift towards formal education over local wisdom.

Keywords

local wisdom, sibaliparriq, coastal family

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INTRODUCTION

Sibaliparriq Local Wisdom as a Model for Children's Education in Coastal Families of Polewali Mandar. One of the things that can be used to educate children is the local wisdom approach. Studies have found that the values contained in the local wisdom of society are very suitable for use in educating children. For example, the local wisdom of *malus* in the Minahasa community teaches children the values of togetherness, hard work, and mutual support. The Sundung Local Association emphasizes the importance of responsibility, Children are taught to respect their parents and understand their roles and responsibilities in maintaining family honor. There is also other local wisdom that is used in the perspective of non-formal religious education which has a positive effect in strengthening religious knowledge and a negative effect in classical learning (Rahmadani & Alimi, 2023).

One of the local wisdom of the West Sulawesi Community, especially in the Mandar Tribe in Polewali, is *Sibaliparriq*. *Sibaliparriq* comes from the word *si* which means one against another, *bali* means opponent or enemy; and *parri* means difficulty and sadness. Suppose these three words are combined to become *sibaliparriq* which means sharing joys and sorrows between two or more people (Nurkidam, 2023). *Sibaliparriq* is a cultural value that helps each other, cooperates, or helps married couples and children, to create a prosperous life both in terms of economy and education.

Sibaliparriq is a local wisdom applied in educating children and running a household, so it remains intact and able to survive. *Sibaliparriq* is interpreted as a form of cooperation between husband and wife in running a household, both regarding the problem of educating children and economic matters such as meeting the needs of life. Every family generally has values that are embraced primordially. These values are used to overcome every problem faced by the family and to maintain the integrity and resilience of the family.

The local wisdom of *Sibaliparriq* is one of the cultural traditions that is closely at-

tached to the social activities of the Mandar community, especially among coastal families. *Sibaliparriq* is interpreted as a form of cooperation between husband and wife in running a household, both regarding the problem of educating children and economic matters such as the fulfillment of life needs (Adriani et. al., 2024) (Yusuf, 2022). *Sibaliparriq* teaches about Cooperation which not only includes the fair division of duties and responsibilities between husband and wife but also involves the children's participation in daily activities.

Research has found that the implementation of *Sibaliparriq* can prevent violence in the household in domestic life because it teaches to establish good communication, that husband and wife and children must obey God, and that husband and wife are responsible for providing peace, peace, tranquility as well as love and love for the family. *Sibaliparriq* is related to the concept of gender in the Qur'an, there is no conflict between the two. Both of them position women in an honorable and dignified manner, women are seen as creatures of God who live to help each other. *Sibaliparriq* is the application of the Qur'an which is practiced in the life of the Mandar Community, namely helping each other (Fadel et. al., 2023) (Dermawan, n.d.).

Sibaliparriq helps the community to have very close social solidarity bonds both in family life and in society such as helping each other, establishing relationships, caring for each other, in cooperative activities without distinguishing individual identities, while in family life *Sibaliparriq* can improve family economic welfare because *Sibaliparriq* encourages family members to help each other in family work which ultimately results in Authentic cultural identity (Nurkidam, 2023).

The Mandar Community's understanding of *Sibaliparriq* culture is a concept born in the family that aims to prosper the family with a sense of solidarity, mutual help, cooperation, or cooperation to meet the needs of the family and in household affairs (Sabiq et. al., 2022)(Pushkina et. al., 2021). Another study on *Sibaliparriq* that looks at

the perspective of fathers and mothers on the importance of applying *Sibaliparriq* in educating children in the Mandar family emphasizes that *Sibaliparriq* is very much needed in children's education, especially in ethical aspects such as speaking good words (*loa macoa*) and noble attitudes and actions (*kedo mala'bi*). In addition, *Sibaliparriq* is also considered important in meeting the needs of children, maintaining their relationships, and making household work easier (Firman et al., 2024).

Previous research on *Sibaliparriq* implementation has shown various important benefits to the household's lives and the Mandar community. This includes the prevention of domestic violence, the improvement of good communication, and the strengthening of social and economic ties in the family. However, the study lacks an in-depth explanation of how special values are applied in children's education. In addition, the lack of detailed analysis of modernization challenges, limited resources, and empirical data on children's education indicate weaknesses that need to be considered. Ignoring aspects of previous research, it focuses more on values without providing much concrete data on the application of *Sibaliparriq* in educating children.

This study aims to explore the role of *Sibaliparriq* local wisdom in shaping the model of children's education in coastal families of Polewali Mandar, as well as identify the challenges of its implementation. The novelty of this research is focused on how *Sibaliparriq* values are internalized by children through George Herbert Mead's theory of socialization, in the context of education and childcare amid the influence of modernization and globalization. In contrast to previous research that found that *Sibaliparriq* can prevent domestic violence by teaching good communication and husband and wife responsibility, and does not contradict the concept of gender in the Quran, this study emphasizes the role of *Sibaliparriq* in shaping social solidarity and family economic well-being through values such as mutual help and cooperation. This research gives an important contribution to

understanding how *Sibaliparriq* values can shape children's character in facing the challenges of modernization and globalization.

This study will use George Herbert Mead's socialization theory to analyze the role and application of *Sibaliparriq* local wisdom in the education of children in coastal families in Polewali Mandar. Mead's socialization theory, which emphasizes the forming process of identities and values through social interaction, is particularly relevant for understanding how the values of simplicity, togetherness, natural wisdom, and courage are transmitted to children through daily interactions with family members and communities (Blumer, 2020). Using concepts such as "significant others" and "generalized others" from Mead, this study will examine how *Sibaliparriq* values are internalized by children and how this socialization process helps shape their character in facing the challenges of modernization and globalization.

This study uses a qualitative method with a descriptive approach to explore in depth the role of the local wisdom of *Sibaliparriq* in shaping the education model of children in coastal families of Polewali Mandar, as well as identifying the challenges of its implementation. This method is suitable for understanding complex social and cultural phenomena such as family interaction and childcare, as well as describing in detail the application of *Sibaliparriq* values and the challenges that they face. This approach is expected to collect rich data, provide comprehensive insights into parenting dynamics, and develop recommendations to preserve *Sibaliparriq*'s values amid modernization and globalization. This research is important to understand, preserve, and identify challenges in the application of the local wisdom of *Sibaliparriq* in the coastal family of Polewali Mandar.

METHOD

This research aims to understand the role and local wisdom of *Sibaliparriq* in shaping the model of children's education in coastal families of Polewali Mandar. The

method used is a qualitative approach, designed to conduct an in-depth exploration of complex social and cultural phenomena. This qualitative approach allows researchers to gain more detailed insights into the application of local values in the daily practice of families, as well as understand how these values affect children's education.

This research was carried out in Polewali Mandar Regency, West Sulawesi Province, Indonesia. This location was chosen because it is an area rich in the local wisdom of *Sibaliparriq*, which is considered to play an important role in raising children in coastal communities. The research subjects consisted of 12 coastal families who were selected based on certain criteria to ensure the relevance and depth of the data obtained. The informant criteria include parents who apply *Sibaliparriq* values in childcare; working married couples; and married couples who have children in the age range of 1-25 years and still live together.

This study uses a qualitative approach with a data collection method through in-depth interviews and observations. To obtain comprehensive information about the role of *Sibaliparriq* in children's education, the researcher applied two interview methods, namely autoanamnesia and alloanamnesia. Alloanamnesia is an interview method that involves a third party or family member of the research subject (Murdiyanto, 2020) (Mihmidaty, 2022). In contrast to autoanamnesia, which involves direct interviews with the subject or the informant himself, alloanamnesia focuses on interviews with people around the subject that can provide additional information or other perspectives on the subject. Autoanamnesia is a direct interview with an informant, an individual who has first-hand knowledge and experience regarding the research topic (Murdiyanto, 2020) (Mihmidaty, 2022). In the context of this study, autoanamnesia was carried out with parents from 12 coastal families who applied *Sibaliparriq* values in their childcare. This interview aims to get an in-depth perspective from the informants regarding how they apply *Sibaliparriq* in their daily lives and its influence on children's education.

Alloanamnesia is an interview method that involves a third party or family member of the research subject. In this study, interviews were conducted with informants' family members, especially married couples, to get a broader perspective on the application of *Sibaliparriq* values in the family. This method aims to collect information from various perspectives within the family unit and ensure that the data obtained reflects the overall family dynamics and interactions.

Observation is a method in this study that is used to observe and understand the application of the local wisdom of *Sibaliparriq* in children's education. Through observation, researchers can directly record how *Sibaliparriq* values are integrated into the daily practice of coastal families in Polewali Mandar. To ensure the validity of the data, the member check technique is used. This technique involves a verification process with informants to ensure that the data and interpretations obtained by the researcher are by their perspective and experience. After the data was collected through interviews and observations, the researcher presented the results of the analysis to the informants to get feedback. If the informant confirms that the data is accurate and reflects their experience, then the validity of the data can be assured.

Data analysis is carried out through several stages. Data condensation is the first step, in which researchers filter and simplify the data obtained from observations and interviews, identifying key themes that are relevant to the research. Furthermore, the presentation of data is carried out by compiling data in the form of a structured narrative, making it easier to understand and analyze further. Finally, conclusions are drawn by integrating the results of condensation and data presentation, to draw comprehensive conclusions regarding the application of *Sibaliparriq* in children's education.

RESULT AND DISCUSSION

The role of *Sibaliparriq* local wisdom in educating children of coastal families in

Polewali Mandar

The behavior of equal cooperation between men and women, known as the term in *Sibaliparriq* which contains the meaning of cooperation, mutual understanding, and assistance between husband and wife supported by family members in building the household, has been running for a long time in Mandar. This concept is related to work with no noticeable difference between husband and wife, and they can both work according to their nature. For the Mandar community, especially coastal families, the cooperation of husband and wife in the family is not a problem. Therefore, the value of the local wisdom of *Sibaliparriq* has a significant role in educating children in coastal families of Polewali Mandar. Fathers and mothers in coastal families in Tangnga-Tangnga Village have the perception that to achieve this goal, there must be good cooperation in the family, especially in terms of childcare. *Sibaliparriq* in the family gives birth to the values of brotherhood, affection, sincerity, and care. Therefore, the collaboration of husband and wife in childcare will transmit these values to children (Hardiman at. al., 2024).

Sibaliparriq is also an effort to meet the needs of children. Every childcare is never separated from efforts to meet children's needs. These needs are not just the affective needs of their parents, but these needs are very diverse, starting from primary and secondary needs. Primary needs are the basic needs of children such as food, drinks, and clothing. Secondary needs are in the form of education, entertainment, access to health, and so on. To meet these needs, husband and wife must work optimally and divide their time so that children do not lack affection and still get a good education in the family.

The results of the study show that in the coastal families of Polewali Mandar, especially in Tanga-tanga village, they maximize *Sibaliparriq* in the economic realm, namely working together to meet all their household needs. This is in line with the concept of *Sibalparriq* which is interpreted as a little bit of concern, attention, and res-

ponsibility for making a living and how to keep the household intact.

Fishermen's wives have a perception that they must help their husbands in overcoming all problems in the household, including helping their husbands earn money. Therefore, they took the initiative to work starting from selling at home, selling fish caught by their husbands at the market, to becoming educators at schools. The work is carried out because the responsibility of running the household is a joint responsibility and the work is carried out to help the husband in meeting household needs, including the needs of children.

Meanwhile, the husbands, in this case fishermen, have the perception that they work because of their responsibility to earn a living and meet the needs of the family, especially the needs of children. However, even though they are the primary holders of the responsibility of earning a living, they still allow the wives to work because of the very high economic demands. In the concept of *Sibaliparriq*, wives no longer only carry out domestic roles, but must earn a living. Husbands and wives work equally in the public sector to meet their economic demands (Hadi at. al., 2024).

Sibaliparriq is needed in educating children. The form of successful parenting in the family can be seen through the way parents educate their children. Educating is a process to give understanding and meaning to children so that children can understand their surroundings and be able to develop themselves responsibly (Istikhoma at. al., 2024). The results of the study show that fathers and mothers in the coastal community of Tangnga-Tangnga Village have the perception that educating children is the responsibility of both parents.

In coastal community families, parents have the perception that they have a responsibility to teach their children about the values of kindness and norms that apply in society. Based on the results of the research, the informants revealed that parents are the first teachers of children. Meanwhile, another informant explained that the educational process carried out in coastal

community families starts from childhood and lasts continuously until the child is ready to interact with the community at large. From parents, children learn about how to speak, and behave, and the values of moral values that parents expect to be useful for their future lives.

Sibaliparriq in childcare is also urgently needed to maximize the formation of children's character, especially the character of manners, firmness, gentleness, and religion. According to the perception of fathers and mothers in coastal families, family is one of the components that has a great influence on the formation of children's character. In the family, children get education, advice, and example from their parents who then become the forerunner of the formation of their character. Based on an interview with one of the informants, it can be known that good character will be formed when the presence of parents can provide an example and habituation to their children. The effectiveness of character education is highly determined through the learning process, the provision of examples and reinforcement as well as habituation efforts that are carried out on an ongoing basis and involve three elements, namely family, school, and community (Susilawati, 2020).

In this study, information was also obtained that in coastal families in Tangnga-Tangnga Village, parents play the role of agents who teach, advise as well as become role models for their children. The way parents behave turns out to be the main driver of the formation of children's character. If parents show good behavior, then children tend to emulate good behavior from their parents. However, if parents behave badly, children will also follow the example. Children who are gently educated are formed into gentle persons and have good manners. Children who are used to hearing harsh words from their parents tend to grow up to be children who like to speak harshly, like shout and disobey. Revealed that the behavior displayed by children depends on their role models, who are none other than parents. Parents must position themselves as attractive models for children to imitate

(Abdullah et. al, 2024).

In addition, *Sibaliparriq* in childcare also plays a role in instilling religious character in children. *Sibaliparriq* is a form of cooperation between husband and wife in all things, both material and spiritual, in domestic life. From a sociological perspective, especially in the field of family sociology, one of the functions of the family is a religious function, namely the family is considered the first place to instill religious values in children. Every parent is obliged to introduce religion to their children. This obligation is absolute. Religious values in children will be a filter for the child when facing the outside world. Therefore, parents in coastal community families try to instill religious values from an early age in their children (Husain & Fathiyah, 2022). The results of the study show that to carry out the obligation to instill religious values in children, the socialization process carried out by parents in coastal community families is carried out through the cultivation of Islamic values that are sourced from the Qur'an and Sunnah. This is because the people in this village are all Muslims. The religious value of a child is largely determined by the religion that his parents follow. Muslim parents generally try to instill good values that are guided by the Qur'an and the sunnah (Muslimah, 2022).

Based on the results of the research, information was obtained that the process of instilling religious values took place continuously even until adulthood. The informant explained that at an early age, children are taught to improve their relationship with God (*habluminallah*) through prayer, reciting, fasting, to how to be patient and grateful. In addition, parents also teach to improve relationships with fellow humans (*hablumminannas*) by teaching children to always be kind to others, tell the truth, help, and be polite. This religious character is expected by parents to become a fortress so that children avoid bad deeds and promiscuity.

Sibaliparriq is also influential in preparing children to enter society. The results of the study show that in coastal families,

children are taught various things before they are allowed to interact outside the home and become members of the community. Parents in coastal families in Tangnga-Tangnga Village teach their children about manners, please help, respect others, and say good.

According to fathers and mothers in coastal community families, the presence of parents as agents who provide education to their children greatly affects the role that will be carried out by children in the community. Education received in the family will be a provision so that children can be well accepted by the community. Every child needs guidance and education from their parents to develop themselves and as a first step to prepare themselves to interact with the outside world. With this education, children are expected to be able to play a role based on the values that apply in society (Rukayah et al., 2024). In coastal community families, parents try to provide an understanding of what is good and bad in children, parents also teach what can and cannot be done in society. With the guidance of their parents, in the end, children will be able to go into the outside world and interact with others.

The values of *Sibaliparriq* are also able to prevent children from committing social deviations. Deviant behavior is behavior that is not in accordance with the rules of values and norms that apply in the family environment and the community environment. Deviant behavior is a result of imperfect socialization in the family. This causes individuals to fall into groups and deviant behaviors (Gueirra, 2020). This behavioral behavior can make children shunned by their outside environment and even ostracized. In line with this, fathers and mothers in coastal community families have the perception that cooperation in the family is very important to maximize the socialization received by children to prevent children from committing social deviations.

The results of the study show that to prevent children from committing social deviations, parents use a participatory socialization pattern. The informants said that they always advise their children to do

good things and avoid uncommendable behavior. Parents usually advise their children at dinner or when they get together. When children behave well, parents give praise and gifts. However, when a child makes a mistake, he will be reprimanded or punished.

If associated with the results of the research, information can be obtained that to achieve the goal of the household, namely to present a household that is *sakinah, mawaddah, warahmah* and bring harmony in the family, fathers, and mothers must teach their children the values of brotherhood, affection, and care. So of course these values will be obtained by children if the socialization process in the family can run optimally.

The socialization process in the family is also influenced by the maximality of parents in meeting the needs of their children. Children will more easily receive educational stimuli in the family and understand what their parents teach them if their primary needs, secondary needs, and affective needs have been met properly. Therefore, the presence and cooperation of parents in carrying out *sibaliparriq* to meet the needs of children is very important in childcare and the socialization process.

The results of the research on *Sibaliparriq* local wisdom in the education of children in coastal families in Polewali Mandar are relevant to George Herbert Mead's socialization theory. Mead states that self-development, or self, occurs through social interaction with others. Mead divides the self into two main components: "I" (me) and "Me" (me as part of society). The "I" represents the spontaneous and creative part of the self, while the "Me" reflects the part that follows the norms and expectations of society (Wiley, 2021). In the context of *Sibaliparriq*, the process of socialization in coastal families develops "Me" children through observation and interaction with parents and other family members. Children learn social values such as cooperation, cooperation, and responsibility from daily practices taught by parents. As agents of socialization, parents influence the formation of children's "Me" by providing concrete examples and social norms that apply in their lives.

Sibaliparriq plays a role in shaping children's character through the teaching of values such as manners, religion, and responsibility. Daily activities in coastal families, including cooperation between husband and wife and attention to children's needs, support the formation of children's character in accordance with the social values taught by parents. Parents function as role models, provide good examples, and support the formation of children's character through their parenting.

The concept of role-taking in George Herbert Mead's theory emphasizes the importance of an individual's ability to understand the perspective of others and put themselves in their shoes. In the context of this research, the local wisdom of *Sibaliparriq* underlines the importance of cooperation and shared responsibility between husband and wife in educating children (Gottlieb et al., 2021). This concept is realized through real practice in the coastal family of Polewali Mandar, where husband and wife actively collaborate to meet household and childcare needs. This cooperation not only reflects shared responsibility but also provides a direct example of how to play a role in various social functions.

By supporting each other in domestic work, earning a living, and raising children, parents show their children how to behave as supportive family members. Children, through observation of their parents' interactions, learn about social norms, responsibility, and cooperation. Through role-taking, children learn their role in society in a more holistic way. They not only understand their role in the family but also how that role connects to broader social norms. Parents as role models teach children about how to deal with various social situations with empathy and responsibility, as well as how to function within the framework of prevailing social norms. This process helps children to internalize *Sibaliparriq* values, such as cooperation and responsibility, and apply them in their interactions with the social environment outside the family.

The concept of generalized other in George Herbert Mead's theory refers to a

broader understanding of social norms and expectations that go beyond direct interaction between individuals (McVeigh, 2020). In the context of the application of the local wisdom of *Sibaliparriq*, principles such as cooperation, mutual understanding, and responsibility function as generalized others that form a guide for the behavior and actions of parents in the coastal family of Polewali Mandar. In the practice of *Sibaliparriq*, these values not only serve as guidelines in everyday interactions but also help build a larger frame of reference on how to act in a broader social context. For example, the principle of cooperation teaches children about the importance of helping each other and working together to achieve common goals, not only in the context of the family but also in society as a whole. Similarly, the principles of mutual understanding and responsibility teach children the values of empathy and commitment to their social roles.

Children learn to understand and internalize broader social norms through their observations and experiences with parents. They see how *Sibaliparriq* values are applied in their parents' daily actions, which reflects the social expectations that prevail in society. This local wisdom helps children form a deeper understanding of social norms that function as generalized others, which in turn guides them in interacting with society. Children not only receive direct direction from parents but also learn to adapt and apply broader social values in their own lives, preparing them to function effectively and harmoniously in society.

Mead, effective socialization prevents deviant behavior by helping individuals understand and follow social norms (Pinto & Marques, 2024). In this study, the application of *Sibaliparriq* values functions to prevent deviant behavior by providing guidance and advice to children. Coastal families implement a participatory socialization pattern that helps children avoid negative behavior and comply with social norms. With parental guidance, children can integrate well into society and avoid behavior that is not by applicable social norms.

Sibaliparriq serves as an effective so-

cialization framework in the coastal families of Polewali Mandar. Through this socialization process, children not only learn about social norms and values but also develop themselves in the context of social roles and societal expectations.

The Challenges of Applying *Sibaliparriq* Local Wisdom to Care for Children in Coastal Families

The application of *Sibaliparriq* in childcare in coastal families, Polewali Mandar faces several challenges that affect its effectiveness. First, modernization and globalization factors have the potential to shift the role of local wisdom. The application of *Sibaliparriq* local wisdom in childcare in coastal families in Polewali Mandar faces various challenges that affect its effectiveness, namely:

First, the impact of modernization and globalization can shift the role and influence of local wisdom. The development of modern technology and lifestyles influenced by mass media and urbanization tend to reduce the importance and adherence to local traditions such as *Sibaliparriq*. Modernization brings significant changes in people's way of life, including in the mindset and behavior of children. The influence of technology and social media has created wide access to various values and norms that often contradict traditional local wisdom. Children who are exposed to spectacles from social media tend to imitate the behaviors and attitudes promoted by the platform, which are often not aligned with *Sibaliparriq*'s values. For example, the values of cooperation and mutual support in *Sibaliparriq* are not always in line with individualistic or materialistic trends that are often found on social media.

The application of *Sibaliparriq* local wisdom in childcare in coastal families in Polewali Mandar faces significant challenges due to modernization and globalization, which can shift the role and influence of local wisdom. Modernization, including technological advances and lifestyle changes influenced by mass media, affects children's

way of thinking and behaving. Previous research shows that technological advances and social media often contribute to changes in traditional values in society (Ardiansyah & Basuki, 2023). This has the potential to reduce compliance with local norms, including wisdom such as *Sibaliparriq*.

In the context of Polewali Mandar, the results of the study show that the influence of social media has an impact on children's behavior, which is often not by *Sibaliparriq*'s values. Research by Yani underlines that children who are exposed to social media content can adopt attitudes and behaviors that are contrary to traditional values, such as cooperation and mutual cooperation (Kurniawaty & Widayatmo, 2023). Social media often promotes individualistic and materialistic values, which is contrary to *Sibaliparriq*'s principles that emphasize cooperation and responsibility within the family.

Modernization and urbanization lead to a decrease in adherence to local traditions, including in childcare (Xia at. al., 2023). In the coastal area of Polewali Mandar, children exhibit behavior that is inconsistent with *Sibaliparriq* values, largely influenced by the social media spectacle they access. The study concludes that to maintain the relevance of local wisdom such as *Sibaliparriq*, families need to adapt their parenting methods to the challenges posed by globalization, while still maintaining the essence of traditional values.

Efforts to overcome these challenges must involve innovative approaches that integrate local wisdom with the changing times. This approach aims to align *Sibaliparriq*'s values with social conditions that continue to develop so that they can still be continued and practiced by future generations in the context of increasingly strong globalization.

The results of the study show that this shift in values can result in children's behavior that is not in accordance with the principles of *Sibaliparriq*. Children affected by social media impressions may exhibit attitudes and actions that are contrary to traditional values, such as a lack of a sense of res-

possibility in cooperation or a disregard for norms of good manners. This shows a great challenge for coastal families in maintaining and implementing *Sibaliparriq* values amid the ever-growing currents of modernization and globalization. Efforts to overcome this challenge require an innovative approach to integrating local wisdom with the changing times so that *Sibaliparriq*'s values remain relevant and can be passed on to future generations.

Second, differences in character in each individual are a natural thing. The most prominent difference is the difference between men and women. However, in coastal community families, Polewali Mandar, this difference is a factor that inhibits the occurrence of *Sibaliparriq* in childcare. This is because the difference in the character of parents in parenting affects the closeness between parents and children. Individual character differences, especially between men and women, are common and can affect the dynamics of parenting. In the coastal community of Polewali Mandar, this difference in character is often an obstacle in the application of the principles of *Sibaliparriq*, which prioritizes cooperation and shared responsibility in educating children.

According to the results of the study, the difference in character between parents, especially between the firmness of the father and the gentleness of the mother, affects the emotional closeness of the child with the parent (Ningsih, 2022). Children tend to feel more comfortable talking to their mothers, who are perceived to be more understanding and gentle. This results in an imbalance of emotional closeness where the child is closer to the mother than the father. The father's assertive nature, which often involves reprimands and discipline, can make children feel reluctant to share problems and feelings with their father, preferring to tell the mother whom they consider more sympathetic.

This difference in character also has the potential to cause conflicts in the household. For example, when a father gives a reprimand or punishment to a child, a mother who may have a softer and more sensi-

tive nature may feel offended or depressed, feeling the father's actions as unfair or harsh. Conversely, when the mother gives the reprimand, the father tends to feel the need to protect the child from the mother's discomfort or mistakes, which often results in tension between the partners. This kind of conflict can worsen the domestic atmosphere and create emotional instability within the family.

This instability has a direct impact on childcare. Children who live in conflict-ridden family environments tend to feel poorly organized and have difficulty building a harmonious relationship with both their parents. Instability in the household often interferes with the parenting process, resulting in children who feel insecure and do not have a strong closeness to their parents (Lu et al., 2021). In the context of *Sibaliparriq*, where cooperation and harmony are very important, these character differences are an obstacle to achieving ideal parenting goals and can reduce the effectiveness of the application of these local values in educating children. states that the lack of interaction with all family members and the emergence of conflicts in the family will produce problematic children. This conflict resulted in an unpeaceful family (Sudland, 2020).

Third, economic factors play a crucial role in influencing the application of *Sibaliparriq* values in childcare in coastal families of Polewali Mandar. Amid the increasingly demanding demands of life, many parents in this region have to spend most of their time working outside the home to make ends meet. The existence of demanding jobs, both in the marine sector and other jobs, often leaves parents with insufficient time to focus on childcare and education. The results show that high economic pressure forces parents to prioritize the fulfillment of material needs, which often reduces their attention and involvement in the daily care of children.

In this context, children often experience a lack of direct attention and guidance from parents. This has an impact on the lack of teaching of *Sibaliparriq* values that should be applied in daily life. Parents who

are depressed by the economic situation tend to have difficulty giving adequate attention to their children (Conger & Elder, 2020). Limited time and focused energy on work often result in less than optimal parenting, so children are not taught the traditional values and principles of cooperation that are important in *Sibaliparriq*.

Economic pressures also affect the allocation of resources within the family. When family income is limited, spending on necessities such as food, education, and health becomes a top priority. These limited resources result in limited opportunities to involve children in activities that support the teaching of *Sibaliparriq* values. For example, families may not be able to provide free time for joint activities that reinforce the values of cooperation and cooperation, which should be part of effective parenting.

Therefore, the economic challenges faced by the coastal families of Polewali Mandar require special attention to ensure that the principles of *Sibaliparriq* can still be applied effectively. Efforts to strike a balance between meeting material needs and good care are key to overcoming the negative impact of economic pressure. Providing adequate support for families to allocate time and resources to parenting that promotes local values can help maintain the sustainability of the implementation of *Sibaliparriq* in children's daily lives.

Fourth, changes in lifestyle and mobility are also inhibiting factors. Many young people in the coastal area, Polewali Mandar leave the village to pursue education or work outside the area. This has led to a disconnect in the transmission of cultural values and local wisdom from generation to generation, including child-rearing practices such as *Sibaliparriq*. Changes in lifestyle and mobility are significant factors that affect the application of *Sibaliparriq* values in childcare in the coastal area of Polewali Mandar. One of the impacts of this phenomenon is the increasing number of young people leaving their villages to pursue education or job opportunities outside the region. These decisions are often driven by the hope of having a better experience, improved quality of life,

and better career opportunities. However, this move has profound implications for the sustainability of local cultural values and wisdom in their communities.

When young people leave villages to settle in big cities or other areas, they are often exposed to different cultures and lifestyles. These experiences, while beneficial in terms of education and career, often result in shifting perspectives and a decrease in connection with local traditions. The results of the study show that young people who move often experience changes in values and norms that make them less practicing *Sibaliparriq* values that were previously part of their daily lives. This has the potential to reduce the application of the principle of cooperation and cooperation in childcare taught by local wisdom.

Furthermore, high mobility can lead to a disconnect in the transmission of cultural values from generation to generation. When family members, especially the younger generation, no longer live together with the older generation in the village, the opportunity to learn and absorb traditional values directly becomes diminished. In the context of *Sibaliparriq*, which emphasizes the teaching of values through direct interaction and shared experience, the absence of young family members in daily life can result in the loss of opportunities to transmit and internalize those values to the next generation.

Shifts in lifestyle and high mobility also affect how families interact and engage themselves in cultural practices. With many young people away from home, opportunities to get involved in local cultural activities and apply *Sibaliparriq* values in their daily lives are limited. This leads to challenges in maintaining the relevance and practice of local values, as well as the increasing need to create effective strategies to ensure that those values remain perpetuated despite the context of increased mobility.

Urbanization and high mobility often cause changes in the life patterns of rural communities, which has an impact on decreasing adherence to traditional values (Xu et al., 2021). These findings are in line with

the results of a study in Polewali Mandar, where many young people left the village to pursue education or jobs outside the region, causing a decline in the application of *Sibaliparriq* values in childcare. This disconnect has an impact on the loss of opportunities to preserve traditional values that have long been applied in the community.

The shift in cultural values due to modernization and globalization leads to a decrease in the relevance of traditional values in daily life (Santoso, 2022). Younger generations who are exposed to outside cultures often experience a shift in their view of local values. The results of the study in Polewali Mandar support this finding, where young people living outside the village tend to adopt new values that ignore the principles of *Sibaliparriq*, which has an impact on the parenting of children who are less influenced by local wisdom.

Mobility of the younger generation results in changes in the social structure and family culture. Kusrini identified that the absence of young family members resulted in the loss of cultural practices and values that were previously taught directly in the family. These findings are relevant to the situation in Polewali Mandar, where high mobility leads to a disconnect in the transmission of *Sibaliparriq* values from the older generation to the younger generation, resulting in a decline in cultural practices in childcare.

Overall, the results of this study underscore the importance of overcoming the impact of lifestyle changes and mobility on the preservation of local cultural values. Previous research has provided a deeper context and understanding of how mobility and urbanization can affect the application of traditional values, as well as the need for ongoing efforts to ensure that values such as *Sibaliparriq* remain relevant and practiced in family life despite the context of dynamic social change.

CONCLUSION

The local wisdom of *Sibaliparriq* has a very important role in shaping the model

of children's education in coastal families of Polewali Mandar. In the parenting pattern, *Sibaliparriq* functions as an effort to achieve household goals, meet the needs of children, and educate them with an emphasis on character formation such as manners, gentleness, firmness, and religiosity. In addition, *Sibaliparriq* also prepares children to enter society and prevent social deviations. However, the implementation of *Sibaliparriq* faces various challenges. The influence of modernization and globalization has led to a decline in interest and understanding of local wisdom, reducing the application of traditional values. Character differences between parents affect emotional closeness with children, impacting the effectiveness of parenting. Economic pressure also results in parents being busy making a living outside the home, thus reducing the time to apply the concept of *Sibaliparriq*. In addition, high mobility among young people who leave the village for education or work outside the area results in a disconnect in the transmission of local cultural values and wisdom from generation to generation. There needs to be a coordinated effort to overcome these challenges so that *Sibaliparriq* values can be maintained and applied effectively in childcare, including increasing awareness of the importance of local wisdom and support for coastal families in the face of social and economic change.

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