



**Socio-Cultural Values of Early Childhood Parenting
(Ethnographic Research on Bugis Makassar South Sulawesi)**

Muhammad Akil Musi [✉], Syamsuardi

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Faculty of Education, Makassar State University

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Abstract

This research aimed was to determine the socio-cultural values of early childhood parenting in families Bugis Makassar. The study was conducted in the form of ethnographic studies by focusing on the care of children in a family environment. Data collected through participant observation, interviews focused, and documentation of ethnographic records. The data were then analyzed using a model of the domain analysis and time series. The results showed that the family Bugis Makassar South Sulawesi still adhere to a number of socio-cultural values of care as the values considered important to be preserved and handed down in early childhood parenting.

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INTRODUCTION

Education is a shared responsibility between families and government communities. So parents should not assume that a child's education is just the responsibility of the school. Parents as the first and principal environment in which children interact as the oldest educational institutions, which means that this is where the beginning of a process of education. So that parents act as educators for their children. Family environment is also said to be the most important environment, because most of the lives of children in the family, so education is the most widely accepted is the child in the family.

Families as social groups are influenced by the context around them and family relationships and parent-child interactions are each influenced by cultural context. Depending on the culture therefore there are differences in child rearing practices. It has also been suggested that if parenting behaviour is consistent with socio-cultural values then children in that culture will accept it, and if certain goals or expectations or attributes are preferred more in one culture compared to another then parents will likely place more emphasis on those particular attributes that are preferred in their culture for their children to acquire. The implication here is that the culture in which one lives will likely impact on the particular type of parenting style that one uses or practices (Cigoli & Scabini, 2006).

The contribution of family and parental variables to adolescents' value acquisition has been a subject of interest for the scientific community (Schwartz et al. 2010). A large body of studies points to family relational climate and parenting practices as operative mechanisms in the formation of children's values and the familial transmission of values. Positive parenting, which is characterized by parental practices embedded in affect, support and discipline focus, seems to be strongly associated with family relational climate, namely, cohesion, conflict management and expressiveness (Kolak and Volling 2007, Stattin et al., 2011).

Family relations play an essential role in value transmission, as families select and emphasize the values that better contribute to the maintenance of family identity (Trommsdorff, 2012). The topic of familial transmission of values, namely the roles of parental practices and of family relations on adolescents' values, has not been sufficiently investigated (Roest et al. 2009). This topic deserves additional investigation for several

reasons, which are highlighted below.

In this regard, Morrison (2008) argues that the family should be able to deal with the ongoing changes in value. Changes in value that took place will stimulate new needs in the way of family or themselves each family member. Family functions as a center for forwarding the norm taking the child will recognize and appreciate the social and socio-cultural values that apply to preparing children born to become civilized creatures. Departing from the various analyzes and as scrutiny of the above, it is necessary to do research and study on the socio-cultural values of early childhood parenting in families Bugis Makassar in South Sulawesi.

Determine on Bugis Makassar family as the object of study is based on several reasons namely Bugis Makassar is the largest tribe in South Sulawesi is known as a strong community because challenging accustomed to life with the philosophy of life that upholds the social and socio-cultural values.

Socio-cultural values is seen as important values that guide the lives of a group or society. This is in line with the concepts put forward (Rudy & Grusec, 2001) which says that the concept of socio-cultural values as a system that contains the values that are important in human life. The values that are considered important this becomes able to regulate and control the pattern of life, especially in relation to one human to another.

According Lou Lu et. al (2010: 28) described in a study on socio-cultural values and happiness of looking at major force in determining the conception of happiness and with all its consequences. Similarly, Schwartz (2006: 14) defines the value of culture as devices that shape and able to justify the confidence of individuals and groups regarding the measures, and the achievement of life goals as a guideline to approach the norm in a life. Holden (2009: 102) argue that the culture is an abstract values that govern how an individual collected as groups and communities.

Socio-cultural values are also used to establish a link between the present and the past has been a political, ethnic, and linked to other ways of living together. As used in this typology, the value of culture as a symbolic reference to the shared meanings associated with what has been handed down mainly meaning or value of something (Perioste, 2015).

Socio-cultural values have a number of orientations that examines how people in a culture in action by looking at the past, today and future. According Galinha et. al (2012), there are some six socio-cultural value orientation, among

other things: First, the problem of the nature of human life in which humans live cultures looking at a bad thing and should therefore be avoided or customize it to be good. These views were greatly affects insight and meaning of life as a whole. Instead many cultures that found life was good if done correctly.

The concept of parenting is the ability and durability of a family or household and the community to give attention, time and support to meet the needs of the physical, mental, social and children who are in a period of growth as well as for other family members (McQuilland & Coleman, 2007: 137). Family is the main instrument in the life of an important part in shaping and determining the child's life.

Therefore, parents should support and do an effective and constructive when caring for children in times of growth and development (Friedlmeier & Friedlmeier, 2012). The effectiveness of care must be supported by the entire family through forms of discipline of parents and families. Besides, it takes a strong relationship between parents and children. The relationship can be manifested in the form of effective communication and emotional relationships and motivation (Brofenbrenner , 1986).

Thus we can conclude that parenting includes diverse activities intended for children to develop optimally and can survive well. The principle of parenting is no emphasis on who (actors), but more emphasis on the activities of the development and education of children. Therefore care includes physical care, emotional care and social care, where the role of parents in the family has a very important meaning in developing the child's life.

Before discussing a glimpse of the culture of the Bugis-Makassar, first described the linkage word Bugis and Makassar. Ethnic Bugis and Makassar are two of the four major ethnic groups residing in South Sulawesi. In essence, the culture and way of life of the Bugis are generally the same, and in harmony with the culture and way of life Makassar. Therefore discusses Bugis culture is difficult to remove with a discussion about the culture of Makassar. This is in line with the views of Abdullah (1985: 129) which says that the family system or the kinship of human life and human Bugis Makassar, it can be said there is almost no difference. Further stated that the two groups of this tribe (Bugis and Makassar) is basically a cultural unit. Therefore, social and socio-cultural values prevailing in the Bugis family, also applies to the tribal family Makassar.

Studies Relevant

Studies relevant to this research are among the research Stattin, H., Persson, S., Burk, W. J., & Kerr, M. (2011) who found that educational social and socio-cultural values in shaping social values of children is important that children have a strong social competence. Education social and socio-cultural values play an important role in efforts to achieve the whole child's personality and can be a strategic tool in counteracting the negative effects on children.

Research on socio-cultural values and cultural characteristics ever conducted by Watson (2002) concerning the difference between the value of culture in New Zealand (New Zealand) and in the United States. These findings reinforce previous research conducted by Wosinska (2001). In America in general is more concerned with the value of conservatism than in New Zealand. When examining how differences in socio-cultural values associated with the property, for respondents from both countries regard as an important and yet, though it seems the same, but there are differences in perspectives toward wealth. This study found a fact that in the perspective of socio-cultural values turns out Americans are more concerned for the value of the individual, on the contrary, people are more concerned New Zealand intermingling or more open.

Uttal (1988) in his research on socio-cultural values, beliefs parents as well as children's achievement showed that parents in China who insists on his achievement. The conclusion that parents are making a high standard so that children in China fail to meet the expectations of parents. It turns out that the extrinsic motivation is precisely to give effect to encourage children's performance in China to take the exam at school. Extrinsic motivation in the form of awards play a role in the values of Chinese parents communicate with their children. Socio-cultural values in China seems to instill children with a belief system that focuses on internal objectives. The results of this study indicate that the difficulty in an attempt to characterize China or other Asian philosophy on education, achievement, and intelligence with the analysis come from Western psychology.

METHOD

The method used in this study is an ethnographic study. Citing the views Spradley (1980) that an ethnographic study is a qualitative research approach which aims to explore the cultural phenomenon in a context by using various data sources. This ensures that the issues are not explored by the view, but rather a variety of perspec-

tives conducted to reveal aspects of the phenomenon that wants to be known and understood (Malinowski, 1960).

The informant in this study is the key informants and informant support. Key informants selected by purposive sampling corresponding feasibility considerations and purposes of the study, which is the case of three families Bugis Makassar in Bone regency, Soppeng, Takalar and Makassar. While supporters informants are people who are considered worthy to provide information related to the purposes of research, such as community leaders, religious leaders, educators, and government officials.

Data collected through observation participation, focused interviews, and documentation of archival footage. In this study, analysis and interpretation of the data used is the domain analysis model as proposed by Spradley (1977). Furthermore, to ensure the validity of data, examination of data credibility, transferability, dependability and confirmability and triangulation as well as focus group discussions.

RESULTS AND DISCUSSION

1. Application of Socio-cultural values in the Family of Bugis Makassar

Socio-cultural values in the process of parenting are considered important in a family environment. Socio-cultural values are shown in Table 1 below:

Table 1. Socio-cultural values of parenting in the family

Socio-cultural value in Bugis Makassar	Meaning Value
<i>Siamasei</i>	Affection
<i>Siraga-raga</i>	Loving
<i>Sipetangngari</i>	Respect
<i>Situngka/sipatuo</i>	Caring
<i>Sijampangi/sipatokkong</i>	Nurturing
<i>Sisenge</i>	mutually remember each other

Source: Analysis of the findings of the study, in 2015.

Based on Table 1, showed that Bugis Makassar community has a number of socio-cultural values and educational upbringing in a family that values meaningful *siamasei* affection or love each other. This socio-cultural value is essentially emphasized the need for love, affection and loyalty to the care of the family. The meaning of love

and compassion in the care of a study conducted by Gerhardt (2009) are emphasized that the love and affection become very important in a child's life.

The next value is *siraga-raga* that literally means love. In terms of more meaningful *siraga-raga* means of mutual sacrifice and closeness to one another in the concept of parenting. The meaning of love is the mirror of happiness in one's life. Similarly, in a family. Faithfulness means happiness that is so very deep, the ship sailed home. Happiness so meaningful precisely not in the fun, but when his family being tested or have a problem. The power of love because it will be able to go through all the pain, the burden in joy and sorrow, to live together in the family in child care.

Characteristics of a strong family in child care next is *sipetangngari*. In etomologi this word means mutually put in place. The sense is that a person must be regarded as appropriate. This is because the value of humanizing each other because of their respect (respectful). Research Akabas (1990: 12) written in "Respectful Parent - Child Respectful" reinforces that if parents do care in an atmosphere of respect it will have an impact on the birth of a child respect. Therefore, in order to establish an atmosphere of harmony in the family members in the family then the relationship must be created in a relationship that is respectful. Mentioned that strategy to maintain the stability of respect in the family needed a consistent and continuous manner.

The findings next value is called *sijampangi* (each take care of one another). Socio-cultural values it emphasizes the need to give attention and time in terms of upbringing and education of children. Children who received less attention, which means in their lives tend to feel alien and alienated. As a result, sometimes children do compensated or her own actions are considered as retaliation.

The next value is *sisenge* that recalls meaningful language and always remembered. Further understanding of this mean value *sisenge* always look or glance, and not ignore. The value of parenting is manifested in the form of attention and sympathy. In a parenting then the value of attention can not be ignored. Meaning the value of this culture is that in the family takes the form of caring for each other. Cohen et.al (2012) argues that the attention will give the effect of consciousness, but it is further concern mentioned was strongly influenced by the perception of someone in judging something is perceived.

Values in the family as found in Makassar

Bugis community are values that are significant in the context of family education Makassar Bugis community was also mentioned that in order to support the child's learning process, it is a very important strategy is to develop partnerships and commitments. Partnership parents is an absolute must, especially in the context of ethnic diversity of ethnic backgrounds in child education program (Zhang & Ingersoll: 2007). Thus the family values as socio-cultural values are seen as an important value in the context of the Bugis Makassar family education is a thing that supports the achievement of children's education.

Yi and Chang (2004) asserts that family behavior patterns, beliefs, values, and emotional reactions can be observed through the generations and are passed on to subsequent generations. Emotional bonding system family consists of two power between, individuality and togetherness. Individuality refers to an individual and a person's ability to function independently, while togetherness refers to the emotional closeness and agreement.

2. Parents Behavior In Parenting Perspective of Socio-cultural values

Parents (father / mother) in Bugis Makassar families continue to demonstrate the performance (behavior) in accordance with the socio-cultural values that are important implanted as a process of education and upbringing as shown in Table 2, below:

Table 2. The main value in the family

Main value in Bugis Makassar family's	Mean Value
<i>Sabbara</i>	Patience
<i>Lempu</i>	Honesty
<i>Sitinaja</i>	Feasibility
<i>Getteng</i>	Firmness

Source: Analysis of the findings of the study, in 2015.

Based on Table 2 above shows that in the implementation of child care in the Bugis Makassar uphold socio-cultural values as the value that has been crystallized in people's lives is universal.

Socio-cultural values (*sabbara*) literally means patience or take lessons from an event and take thankfully. Furthermore, this value can be interpreted as an attitude that is always to be patient and try to take forward the value of wisdom or positive thoughts (positive thinking). Embodiments of the value of patience and find wisdom behind an incident is caused by the birth of a po-

sitive mind towards an event or events.

Naseem and Khalid (2010: 44) in his research on positive thinking asserts that positive thinking is very closely related to human psychology in which they form is done by eliminating suspicion or negative thoughts in man. It is further mentioned that the implications of this positive thinking will give birth to balance yourself emotionally and affects a person in the act and behave. *Sabbara* value as the value in the Bugis Makassar appears to indeed be a phenomenon into human character Bugis Makassar.

Value *lempu* literally means honest. The value of honesty is a value that highly upheld in traditional community life such as the Bugis Makassar. Embodiments of the value of honesty in research Somanathan and Rubin (2004: 1-17) need to be disseminated through habituation and modeling in an environment where parents always called "hide" dishonesty. Furthermore, it was found that if children are taught early the value of honesty then will lasting and durable in the pattern formation of the child's behavior. Honesty value through socialization will evolve in line with the efforts of parents in shaping children's personalities are honest in life.

Further found that socio-cultural values named *getteng* or firmness / firmness. This value is meaningful language did not waver or unchanged. In a further understanding. *Getteng* meaningful as a manifestation of the values that are not easily changed or firmly in principle considered to be true. The value of persistence or compliance by the Bugis Makassar in the context of parenting is to teach children to have principles in life. When parent is capable in balancing their work and family the child growth will be maximal (Handayani, 2015).

3. Methods of Education Socio-cultural values in Parenting

In terms of growing methods of socio-cultural values in education and childcare in the Bugis Makassar there are a number of methods as shown in Table 4 below:

Table 3. Methods of Education Socio-cultural values in Parenting

Methods of Education	Mean / value
<i>Akkacuereng</i>	Modeling/exemplary
<i>Abbiasang</i>	Habituation
<i>Pangaja</i>	Advice

Source: Analysis of the findings of the study, in 2015.

Based on Table 3 above shows that there are a number of methods of cultivation in internalize the socio-cultural values in parenting and early childhood education.

Akkacuereng literally means emulated or imitated, was in significant terminological exemplary values or things to be imitated. This exemplary value according to the conception of Islam as the source of the concept of a Muslim (as well as the Bugis Makassar) makes the concept of role models as one of the methods in educating children. Modeling your own behavior to provide a consistent, positive example for your child. It's a bittersweet statement for a parent to hear. On the one hand, it's touching to have your child look up to you in this way; on the other, being a role model comes with great responsibility (Gutmacher, 2001).

The next socio-cultural value is *abbiasang* or habituation. Schoner, & Thelen (2006) explains that there are many psychologists who know about the baby's perception and cognition are based on habituation, but the process itself is still poorly understood. In his research, about the visual dynamic simulated baby with a feature known as habituation. Habituation is seen as familiarity and novelty effect of birth because of the intensity of the stimulus. White & Matawie (2004) says that, to change the social norms that is not good is difficult and for that we need the exposes community through message norm to change the behaviors that are considered negative through an approach that is done by repeatedly and intensive.

The next conception as part of the conditioning and the habit is the custom value. Seong & Kim (2013) says that one of the systems of social control in public life in outline governing community complexity is customs. It was the complexity of behavior that contains ideals, norms, establishment (the principle of) beliefs, attitudes rule of law, legislation and so that drives human behavior. This latter conception is called Tradition. Like many academic terms 'tradition' is seen as the accepted common sense and included in scientific studies.

The term tradition is often used in a descriptive way, while sometimes required to generate events or history. Tradition is considered by conservatives consists of accumulated wisdom that should emerge organically from the experience in the form of trial and error. Tradition is seen as a network of beliefs people who inherited and embraced and respected.

Tradition is a way of life with the awareness models look past that used insider identity

development. Inheritance by defining in terms exemplifies objectification. Is the discovery of a symbolic building. Tradition is selfconscious As a category, which "created.", "Invent" tradition is not the whole thing, but rather, a dynamic content and interpretation. In this case a tradition, but a priori models that make up the experience for individuals and groups are constantly changing due to the process of forming the next. So the tradition is a reflection of the quality, which is of constantly undergoing modification of dialectical discoveries (Edden, et. al, 2011).

So the concept of habituation therein include habits, customs and traditions are more oriented to the good values. In the sense that habituation is only done on the job a positive and valuable and meaningful that can bring benefits and aims for humans. It is significant of these was custom or tradition which contain legal rules governing how to do a favor or tradition bequeathed noble values that contain the truth.

The next value is *pangaja* 'or advice. Value is the delivery of messages worth kindness both orally and in writing as moral messenger delivered either directly or indirectly. The essence lies in the advice of a good message. So if there is anything events sometimes meaningful advice and tried to take the lessons also called wisdom. So conception advice as one of the methods in the education of children. *Pangaja* is conception in the context of the *pangaja* same meaning in the context of *pangaja* in Bugis Makassar community.

CONCLUSIONS

Based on the findings of the study and discussion of the few things that the Conclusions of this study are as follows:

Application of socio-cultural values in the process of parenting are considered important at the family environment in Bugis Makassar is *siamasei* (affection), *siraga-raga* (loving), *sipetanggari* (respect), *situngka* or *sipatuo* (care), *sijampangi* or *sipatokkong* (nurturing) and *sisenge* (mutually remember each other). Socio-cultural values are thus need to be excavated and preserved as values that is very noble that can not be ignored in the education and care of early childhood parenting.

Some of the patterns of implementation of the core values as socio-cultural values highly the care of children in the family Bugis Makassar include *sabbara* (patience), *lempu* (honesty), *sitinaja* (feasibility) and *getteng* (firmness). Socio-cultural values should be applied in the care of children in the family as a manifestation of awareness of parents in preserving the socio-cultural values that

have been practiced by people before.

The method used in instilling socio-cultural values by the Bugis Makassar include *akkacuereng* (modeling / exemplary), *abbiasang* (habit/habituation) and *pangaja* (advice). Therefore, the need to adopt socio-cultural values such as planting model of socio-cultural values in the education and care of young children.

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