



SIBALIPARRIQ: REPRESENTATION OF LOCAL CULTURAL VALUES IN GENDER EQUALITY IN MANDAR SOCIETY

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ABSTRACT

When entering life in marriage, men will have a new role as a husband, while women, in their household life as a wife. If men and women already have children, they become parents. In society, a husband will be tasked with earning a living. In this study as a fisherman or farmer. They also help their wife and their children care for the household. At the same time, the wives help their husbands in earn a living. The fish or garden's produce will be sold by the wife, while the husbands take care of the household, including taking care of their children. This paper focuses on the concept of *Sibaliparriq* which is carried out by married couples who work together and help each other to create a harmonious family. This qualitative study gathered the data through in-depth interviews and observation. There were seven informants in this study and the informants differed by age and occupation. This study explained that there is the concept of *Sibaliparriq* in the division of roles in household affairs between husband and wife and work hand in hand for the welfare of the family. The *Sibaliparriq* concept can be carried out well by husband and wife because there is a balanced division of both roles which is also accompanied by mutual support and understanding so that each of them can carry out their respective roles properly.

Keywords: Sibaliparriq; gender equality; Mandarese

1. INTRODUCTION

Gender is a social perception or related to a person's role, behavior, expression, and identity, both male and female. In general, gender is associated with the terms male and female. Gender is a term that describes the differences between men and women in social life. These differences provide an overview of the distribution of roles and functions of men and women which are self-constructed socially and culturally in life. In the Mandar community itself, this difference is not visible because women and vice versa can also do jobs that are generally carried out or played by men. However,

many misunderstandings arise in some societies that the domestic role of women has become a divine decree.

Its relation to the role played by Mandar women, especially in coastal areas, can be seen in their daily lives where every morning along the Pambusuang beach, many Mandar women who are married or even unmarried (as children) wait for the fishermen to sell them to the fishermen. *pappalele* (fish seller) apart from that there are many women's activities that are played in this area to help with daily life starting from carrying fodder, garden produces, and even carrying barrels to drinking water sources. Mandar women carry out this activity till the current day, and it maintains the local culture called *sibaliparriq*.

In this case, the position of men is positioned with women. Therefore the position of men should not feel that they are superior to women. Intelligence and a noble personality become a benchmark in interacting not seen from gender (Indra, 2004). In essence, women have the same position as men, in which apart from household affairs (domestic) they also play a role in supporting men's success in the public sphere.

Sibaliparriq departs from the concept of the household (domestic) which has the understanding that Mandar women, apart from being dedicated women, are also good at positioning themselves as women and also as wives. They are also able to help their husbands meet the needs of their families. According to Nurland, the involvement of wives in earning a living is very large for efforts to fulfill the minimum living needs of their families (Nurland, 1993). Women's participation in profitable work outside the household is seen in the cultural value system as a means of earning a living which is then responded to by society as respectable work. With this understanding, in the eyes of the Mandarese, the position of wife and husband is not considered unequal or vice versa, but there is value in equalizing men and women, which is in relation to the position of rules and norms adopted by this society. This means that the Mandar cultural value system offers a very noble opportunity and place for women who work outside the home to make a living. In the life of the Mandarese, the value of *sibaliparriq* is always synonymous with the behavior of helping one another, be it in the social, cultural, economic, political, or even educational fields.

Pambusuang, one of West Sulawesi's coastal areas included in this study's sample, is where most of the population works as farmers, planters, fishermen, or breeders. In the Mandar

community, especially to create a *masagena* (welfare) or prosperous family, the concept of sibaliparriq is needed which means sharing the same fate, helping each other, working together in the family. This means that a husband and wife or family do not only take care of one shutter but work together by carrying out functions in family life to meet their daily needs. The concept of Sibaliparriq is an aggregation and embodiment of the Mandar community in the life of various social roles. Based on the introduction above, this article has several important questions, namely; 1) Explain how the role of women is in the (public) sphere and how is the role of men in the (domestic) realm 2). The division of women's time in the (domestic) household. 3). Factors influencing the role of coastal women in the Sibaliparriq tradition.

2) METHODS

This qualitative study has collected data through in-depth interviews and observation methods. Seven people were engaged as the informants in this study, including those who work as fishermen, youth leaders, and traditional stakeholders, and they varied by age and occupation. The locus of research location was in Pambusuang Village, Balanipa District, Polewali Mandar Regency.

3) RESULTS AND DISCUSSION

Women can fulfill a man's requirements outside of the home as well. Therefore their function is not always limited to domestic duties. In the Mandar community, the principle of Sibaliparriq is understood to mean cooperating and supporting one another for everyone's wellbeing. The principles of sibaliparriq contain a certain amount of equality regarding family decision-making. Therefore neither the woman nor the husband can exert too much dominance in how they live out sibaliparriq. As a result, they divide up the labor between private and public domains and consult their family when making decisions.

In gender theory, the sibaliparriq concept assumes that there is equality between men and women in the division of roles carried out in Mandar society. Equality is a fundamental principle in various public activities, not only in the public world. The application of equality in the domestic world should also apply to the treatment of the principle of equality, for example in the household, family in its concrete form in the relationship between husband and wife in the relationship between men and women (Musdalia, 2013)

In this study, we interviewed 7 household couples who considered that the Sibaliparriq culture in the Mandar community was necessary and beneficial for the family's welfare. Some of these informants were named Kale, Bulan, Udin, Surah, Mustofa, Rahmi, Kunding. The first informant, Kale, revealed the role of husband and wife in meeting their daily needs.

“Sibaliparriq in the Mandar community has been practiced in our family for a very long time, starting with my father, who has the same profession as a fisherman. Sibaliparriq taught me about *siasayanni* which means loving one another and also *situlung parana rupa tau* which means helping each other human beings. When I go fishing in the sea my wife is at home waiting until I come back with the fish catch, and then she will go out to sell.” (Kale, 2022).

In this case, Kale considers that the concept of sibaliparriq is defined as a process to achieve prosperity that is carried out by helping one another. This is evidenced by the wife's role in helping to meet the family's needs. In addition, several meanings depend on sibaliparriq, namely loving each other so that in the Mandar community, it is believed that this will make a married couple harmonious and lasting. Bulan, a housewife, expressed that a wife can also help meet the family's needs, “So if my husband goes fishing, I wait until he comes home and brings the results, which I then take to the *pappalele* (fish buyers) to sell” (Bulan, 2022).

When the husband, who incidentally provides for the family financially, instead coexists with the woman, their respective roles as husband and wife do not end. The idea of sibaliparriq emerged in response to economic pressures, when it was felt that the husband's income was still insufficient to satisfy the needs of the family. As a result, the sibaliparriq culture emphasizes the idea of supporting one another and cooperating to raise family incomes.

A role is a dynamic aspect of status that develops according to the role model agreed upon or performed by the holder of a particular status. Traditionally women play three roles, namely wife, housewife, and mother of the family (Nur, 2007). In the Sibaliparriq culture which is interpreted as helping each other, and working together, the role of the Mandarese woman is not only to be a wife, a housewife but also to take part in a family's economic activities. This was disclosed by our informant named Surah who said, “In Mandar *townaine* (women) are not only housewives but also work when their husbands come from the sea to fish, working together to meet their daily needs” (Surah, 2022). As also stated by Rahmi, “In Mandar, almost all wives help their husbands to meet their daily needs, such as selling fish caught by their husbands, selling mixed ingredients, and even taking part in finding food for the livestock they keep.” (Rahmi, 2022).

In the family, the wife has the nature of being pregnant, breastfeeding, and giving birth which men or husbands cannot adopt. However, apart from this natural obligation, the wife can help her husband earn a living where the husband is usually in charge of earning a living for his family, but with the concept of sibaliparriq in the Mandar community, husband and wife and even children can help each other between tasks and other tasks for the benefit of the family and their daily life. The role of the wife in the sibaliparriq culture can also be carried out by the husband, for example taking care of the children and even preparing food. In line with the statement above, Kunding revealed that

“It is true that when a husband who works as a *pajala* (fisherman) has got fish and returns to his house, it is the wife who will go to bring the fish caught to be sold at *pappalele* (fish buyers), and the husband will take over to take care of the house and so will on the contrary”(Kunding, 2022)

Bulan also reveals that “If the husband doesn't go fishing, the term will substitute for earning a living and the husband takes care of the household, such as looking after the children, cooking and so on”

Sibaliparriq is a concept and cultural value system of Mandarese which means caring, while caring for husband and wife and family members (children), especially in earning a living as part of the way to maintain the integrity of the household. In addition, Sibaliparriq also means community concern for various social activities, especially community concern for development within the community area (Bodi, 2005).

In the Sibaliparriq culture, several values are contained; 1) Brotherhood (*Pelluluareang*) means that brotherhood does not arise from biological ties alone but because of closeness to the community's social life. 2) Compassion (*Siasayangngi*) Siasayangngi in the concept of life in the Mandar community has a very high meaning in their lives because compassion is defined as loving one another, not only as family members but also in society. 3) Concern (*siamanoang pa'mai*) sibaliparriq is also born from a sense of concern, as it seems that the Mandar people do not have the heart to see the *parri* (trouble/suffering) experienced by their family members. 4) Ikhlas (*Sukkeu mattulung*) the most important meaning contained in Sibaliparriq culture is sincerity in helping *parri* (trouble/suffering) of his brother. In Sibaliparriq we will never find asking for self-interest *lulluare'* (brother) there are 4 things to maintain the stability of the Sibaliparriq order, namely *Ta'ruf* (*Siamasei*), *Tafabum* (*sikasibianggi'*), *Ta'awun* (*Situlung*), and *Tafakul* (*siasa'bi' i*) (Bodi, 2005).

Based on the results of the research we got related to the Sibaliparriq culture in the representation of local cultural values in gender equality of the Mandar people. Sibaliparriq produced several conclusions namely; 1) It is a culture of helping each other, working together to achieve *masagena* (welfare) hand in hand in fulfilling family needs in which not only husband and wife but children are also involved. Sibaliparriq is also a factor in family harmony, making life more lasting. 2). Sibaliparriq is a form of mandarin women's ideas to take a broader role in the public sphere as well as an effort to align men's roles and functions in society's social life. 3). The concept of Sibaliparriq is a forum for Mandar women to form trust in carrying out activities in the domestic and public spheres. This proves that the area covering this research has many women working in the public sphere.

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