

SIBALIPARRIQ CULTURE DYNAMICS IN MANDAR COMMUNITY

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Abstract - Changes and dynamics in a society and culture is a very essential feature and is a phenomenon that always color the journey of history of every society and culture. Every society has always undergone a transformation, so that no one else people who have the same portrait in different times, both traditional and modern society community. The changes show encouraging, but also worrying when viewed from the side of cultural development. Sibaliparriq is one of the values of local wisdom of Mandar people, not only in the household environment but has become a culture adopted by the Mandar community in the life of the community. Sibaliparriq is a concept that was born in the family for the welfare of his family with spouses and children camaraderie mutual aid, cooperation or work together to meet the needs of the family and in domestic affairs. As the concept of sibaliparriq in the family takes place, the family needs will be fulfilled and able to improve the family economy and will make family relationships become harmonious and lasting and cultural practices of sibaliparriq in family life occurs the dynamics of practice in the implications of sibaliparriq.

Keywords - Cultural Dynamics, Sibaliparriq

I. INTRODUCTION

Nowadays the more advanced era with the more sophisticated technology, and the growing science, it is not surprising if there are many changes or shifts in cultural values in society. The change is a common phenomenon that occurs over time in every society. Social life is a collective adaptation to environmental challenges, but it also has consequences that they must always adjust their internal and external relationships, according to the ever-changing demands of the times.

Changes and dynamics in a society and culture is a very essential feature and is a phenomenon that always color the journey of history of every society and culture. Every society has always undergone a transformation, so that no one else people who have the same portrait in different times, both traditional and modern society community.

The changes show encouraging, but also worrying when viewed from the side of cultural development. Many efforts to develop aspects and values that are compatible with the development of science and technology, information and media, due to the rapid influx of globalization. In the midst of change in accordance with expectations, there is also a condition that is not profitable. All that needs to be taken into account and anticipated in addressing the changes. It covers almost all aspects of life, in the namely; geography, demography, natural resources, ideology, politics, economy, socio-culture, defense and security.

Culture is a way of life that is developed and shared by a group of people and passed from generation to generation and there are values or concepts that are grown and maintained based on socio-culture. As in the case of Mandar society to build a masagena

household which means prosperous, a pattern of life and livelihood they have grown and developed long ago shared a sense of joy and sorrow, husband with wife and other family members such as children of the same destiny, helping each other or working together in a family to meet the needs of his family. which is called Sibaliparriq culture.

Sibaliparriq departs from the concept of household (domestic) Mandar society, namely the understanding that Mandar women, in addition to being very loyal, also clever to position themselves as women and as wives and also able to work to help the husband meet the needs of his family. According [9] involvement of the wife in the activities of earning a living is very large for the efforts to meet the minimum household needs.

The involvement of women in activities outside the domestic sphere in the cultural value system is seen as a livelihood to be regarded by society as a respectable work. With this understanding, the position of the wife and husband in the eyes of the Mandar is not viewed as unequal or different, it gives value in equality between men and women with respect to the position, rules, and norms of the Mandar people. Therefore, the wives involved in livelihood activities not only increase income but also increase family status. That means that the Mandar cultural value system provides a noble opportunity and place for women who work for a living outside the domestic sphere.

The concept of Sibaliparriq is one of the values of local wisdom of the Mandar community, not only in the home environment but has become a culture adopted by the Mandar community in his life, sibaliparriq values that help each other, collaborated or worked together in community life Mandar, be it social, cultural, economic, political and education.

With the development of the era with increasingly sophisticated technology, and science is growing

because of the rapid influx of globalization, Sibaliparriq's cultural values in the Mandar society of the same destiny, help each other and work together or work together they do in the family and in society eroded by the times.

II. DYNAMICS OF CULTURE

In Indonesian Dictionary dynamics is motion (from within), energy that drives, spirit. So dynamics is something that means power, always moving, developing and adjusting adequately to the situation.

Culture is the plural of the word mind and power which means love, intention, and taste. The word culture is actually derived from the sansekerta buddhayah the plural form buddhi word which means mind or mind. In English, the word culture comes from culture, in the Dutch language termed by the word cultur, in Latin, from the word colera. Colera means to process, work, fertilize the development of land (farming), [14] According to Edward Burnett Tylor (in Setiadi, 2007) culture is a complex whole that includes knowledge, belief, art, morals, science, laws, customs and other abilities and habits gained by human beings as members of society.

It can be concluded that the dynamics of culture is the way people's lives are always moving, evolving and adapting to each situation. [4] mentions that one of the reasons why culture is changing is an environment that can demand an adaptive culture.

In this context, the environmental changes in question can involve the natural and social environment. In connection with a change of culture, According to Kingsley Davis [10] argues that the social changes in society are part of the cultural change. Changes in culture include all parts of culture, including art, science, technology, philosophy, even in the form and rules of social organization. The scope of cultural change is wider, of course there are elements of culture that can not be separated from society. However, any cultural change does not necessarily have to affect the pre-existing social system of society.

The scope of cultural change is more emphasis on ideas that include changes in terms of norms and rules that serve as the basis of behavior in society. Social change, however, refers more to changes in the structure and patterns of social relations, which include, among other things, the status system, politics and power, population distribution, and family relationships. Seeing the change analysis unit each of these changes, it is understandable why cultural change requires a longer time than with social change.

Cultural dynamics is identical with the change of elements of universal culture, which, when viewed in the reality of the life of a society, not all elements undergo the same development. There are elements of culture that change rapidly, some are slow, even difficult to change. When examining the notion of

culture according to English anthropologist Edward Burnett Tylor [5] as an entire complex of knowledge, beliefs, arts, laws, morals, customs, all other abilities and habits which a person acquires as a member of society, the change of these elements becomes very varied between one society and the other.

III. FACTORS AFFECTING THE DYNAMICS OF CULTURE

Communities will regulate their behavior in relation to nature and its environment, including in the way of social interaction with fellow members of the community as well as with the supernatural world according to beliefs believed. Cultural changes may occur as a result of the changing environment and the existence of a mechanism by the emergence of new discoveries or inventions, diffusion, loss of cultural elements, and acculturation.

[13] argues that culture as a system of knowledge, ideas or ideas owned by community groups that serve as the basis and guidance for the community in behaving. As a system of knowledge and ideas, the culture possessed by society is an invisible power capable of directing the culture's supportive human beings to behave and behave in accordance with the knowledge and ideas that belong together, whether in the economic, social, political, artistic, etc. Therefore, culture is not just limited to artistic activities, historical relics, or traditional ceremonies as understood by many people over the years.

Suggests that as a system, culture is not acquired by humans simply, but through a process of learning that goes on endlessly since man was born until his death. The learning process in this context, not only in the form of the internalization process of the knowledge system obtained through inheritance or transmission in the family, through the education system in school, or other formal educational institutions, but also gained through the learning process from interacting with its natural and social environment.

Learning is a key word in talking about cultural transmission. This concept is of paramount importance in analyzing cultural issues, because it gives clear clues that humans are not static and can be treated arbitrarily, but human beings are intelligent, thoughtful, and judgmental beings before deciding to behave in something they face. Sense of human beings is a key tool in screening, understand, and consider the input received from the natural surroundings before taking a decision in attitude towards something.

In a simple context, culture is all that socially learned and experienced by members of society. According to [5] one accepts culture as part of the social heritage and, in turn, can re-establish culture and introduce the changes that later become part of the next generation's heritage.

In addition to the cultural characteristics obtained through the learning process, one other characteristic

of the culture that is dynamic nature. Culture is always changing and adapting to the needs of society. Human nature is never satisfied in the effort to meet the needs of increasingly qualified and varied cause humans trying to make new innovations. The change is not only on aspects of material culture but also on the immaterial aspects.

[10]because the general occurrence of cultural change more than the dissatisfaction of society, so that people try to make adjustments. Causes of change may be sourced from within society, from outside the community or due to environmental factors surrounding nature.

IV. CULTURE OF SIBALIPARRIQ

Etymologically Sibaliparriq consists of three syllables; *si* the one with the meaning of mutual, opposite; *bali* means the opponent or the enemy, while the *parri* contains the meaning of trouble and sorrow. Thus if these three syllables are combined, then it becomes a phrase "Sibaliparriq" which means sharing in the likes and sorrows between two or more people (Ansar, 2003). Sibaliparriq in one sense expressed Sahur (in Jusuf, 2016) husband and wife cooperation in terms of material and spiritual.

[2]Sibaliparriq a concept and value system of Mandar culture which means caring, which also means as the concern of husband and wife and family members (children), primarily in earning a living as part of a way to keep the household intact. In addition, Sibaliparriq also means public awareness of various social activities of social, especially public awareness of the development within the community community. Meanwhile, according to [1]Sibaliparriq concept contains the meaning of mutual assistance, mutual understanding, mutual help, sincere, equal partners between husband and wife and the household including children and anyone who is in the household in building a harmonious and lasting household. So it can be concluded that Sibaliparriq is a culture of mutual help, work together or mutual cooperation to create a prosperous life.

V. SIBALIPARRIQ AS A VALUE OF LOCAL WISDOM

In a marriage for the Mandar people the main goal and at the same time become the basis or the main reason in proposing a woman is if the woman and her family can live together Sibaliparriq/cooperation, help in doing something, both light and heavy work, so in this case involves working together to work together to build a household with her husband and her whole family. besides it is for the continuation of his family (heredity). The concept of *sakinah* family mentioned they practice it in everyday life. The ideal household (*sakinah*) for them is the *masagena* household, the family members are Sibaliparriq, *siannangan si'ri*, *sianauang pa'mai* '.

Masagena not merely possessions, but *Masagena* is the fulfillment of physical and spiritual needs. Fulfillment of needs, family *masagena* will accept what it is, a good wife will accept what is, whatever the income of her husband. Even women or wives help their husbands in working to meet the needs of their families whom they call Sibaliparriq.

[3] Sibaliparriq concept arises because of factors such as social culture, economic demands, education, work ethic, work motivation, so Sibaliparriq is the most important thing in a Mandar marriage with the cooperation, mutual help in doing something, earning a living or household affairs. So in this case Sibaliparriq in the family for the Mandar community to become a *masagena* family which means a prosperous family. *Masagena* whose meaning is literal, prosperous. For them *masagena* not merely possessions, but *masagena* is the fulfillment of the needs of the birth and the mind.

The concept of Sibaliparriq contains the meaning of mutual assistance, mutual understanding, mutual help, sincere, equal partners between husband and wife and households including children and anyone who is in the household in building a harmonious and lasting household [1].

[2]Sibaliparriq a concept and system of Mandar cultural values meaningful caring, which also means as the concern of 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 public awareness of various social activities of social, especially public awareness of the development within the community community.

The content values in the Sibaliparriq culture:

1. Brotherhood (*Palluluareang*)

Sibaliparriq appears undeniable as a sense of brotherhood to others. This is the basis of the Sibaliparriq concept that all human beings are brothers. Thus, Sibaliparriq in its existence is a pillar of identity which is still owned by Mandar people.

2. Compassion (*Siasayangngi*)

The deepest meaning of Sibaliparriq is compassion (*siasayangngi*) who love each other in the home and community environment.

3. Concern (*siamanaoang pa'mai*)

Sibaliparriq also can not be denied born of a sense of care (sense of solidarity) to others. Such is what is seen in Mandar society. They can not bear to see the *parri* (distress / suffering) experienced by his brother.

4. Sincere (*Sukku mattulung*)

The most important meaning that Sibaliparriq contains is sincerity in helping (sadness / suffering) of his brother. In Sibaliparriq, will never be found hoping for help back from your *luluare'* (brother).

VI. SIBALIPARRIQ WITH FUNCTIONALSTRUCTURAL SOCIAL THEORY

Sibaliparriq a concept that is reflected in the family life in the Mandar community the existence of the same fate, cooperation, mutual help or mutual work in doing something, whether in the affairs of making a living or the fulfillment of needs or in the household affairs, so in this case the role and function in the family in the Mandar community is an attempt to achieve a family goal masagena which means prosperous family with Sibaliparriq.

The application of functional structural theory in the context of the family can be seen from the structure and rules set. Stated by Chapman (in Puspitawati, 2009), that families are universal units that have rules, such as rules for children to learn to be independent. Without the rules or functions run by the family unit, then the family unit does not have meaning that can produce a happiness. Even in the absence of rules it will grow or form a next generation that does not have a better creation and will have emotional problems and life without direction.

According to Leslie and Korman (in Ihromi, 2004) among American Sociologists the most systematic Functional Structural approach is applied in family review by Talcot Parsons. The application of this theory to the family by Parsons is the reaction of thoughts about melunturnya or reduced function of the family for their modernization.

[11] She family is likened to a warm-blooded animal that can keep its body temperature constant despite the changing environmental conditions, Parsonians do not consider families to be static or unchangeable. According to him, the family always adapt seamlessly to environmental changes. This condition is called "dynamic balance".

In view of functional structural theory, it can be seen two aspects that are related to each other namely the structural aspects and functional aspects.

1. Structural Aspects

There are three main elements in the internal structure: social status of social functions and social norms of which all three are interconnected. Based on social status, nuclear families are usually structured by three main structures: husband, wife and children. This structure can also be figures such as breadwinners, housewives, toddlers, teenagers and others. The existence of social status is important because it can provide an identity to family members such as fathers, mothers and children in a family, and give a sense of belonging because it is part of the family system. The existence of social status intrinsically describes a mutual relationship between family members with different social status.

2. Functional Aspects

Functional aspects are difficult to separate with structural aspects because they are interrelated. The

meaning of function here is related to how subsystems can be related and can become a social unity. The family as a system has the same functions as those faced by other social systems that are performing tasks, wanting to achieve the desired goals, integrase and solidarity among members, maintaining family continuity. The main family and other social systems, have almost the same characteristics that there is role differentiation, the clear structure of the father, mother and children.

CONCLUSION

Sibaliparriq is a concept that was born in the family for the welfare of his family with spouses and children camaraderie mutual aid, cooperation or work together to meet the needs of the family and in domestic affairs. As the concept of sibaliparriq in the family takes place, the family needs will be fulfilled and able to improve the family economy and will make family relationships become harmonious and lasting and cultural practices of sibaliparriq in family life occurs the dynamics of practice in the implications of sibaliparriq.

Find out the concept of value contained in sibaliparriq, it is expected that the concept of sibaliparriq should be preserved as a cultural treasure of Mandar society, because with the concept of sibaliparriq in which contained mutual help, cooperate or mutual cooperation, mutual understanding, and take the role.

Sibaliparriq which was originally only understood in the household, but the reality in the field of value contained in sibaliparriq mutual help, cooperate or mutual cooperation, mutual understanding and taking on the role are also in the public life such as helping others to build a house, without being asked by others to come to help and work together to create cultural activities that once every year is held, it is done by mutual cooperation.

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