

A Phenomenological Study of *Sibaliparri* in the Household Life of the Mandar Community in Tapango Barat Village, Polewali Mandar Regency

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Abstract

This study examines Sibaliparriq, a core cultural value of the Mandar people in West Sulawesi, Indonesia, as a lived household praxis that structures cooperation, gender relations, and family wellbeing. While much gender and development scholarship portrays households as sites of persistent inequality shaped by patriarchal norms, less attention has been given to culturally embedded ethics that actively promote reciprocity and shared responsibility between spouses. Adopting a qualitative descriptive phenomenological approach, this study draws on in-depth interviews, participant observation, and documentation conducted in Tapango Barat Village to explore why Sibaliparriq persists in contemporary household life, how it is enacted in everyday practices, and what impacts families associate with its practice. Data were analyzed using Colaizzi's phenomenological method to capture participants' lived meanings and moral reasoning. The findings reveal that Sibaliparriq functions as a relational household praxis integrating moral obligation, pragmatic cooperation, and culturally legitimate forms of agency. It is enacted through negotiated household governance, flexible labor sharing across productive and reproductive domains, and collaborative parenting practices. Participants perceive Sibaliparriq as strengthening household harmony, livelihood resilience, women's recognized participation in decision-making, and the continuity of Mandar cultural identity. Conceptually, the study situates Sibaliparriq within international debates on cooperative-conflict dynamics and women's empowerment, demonstrating how locally grounded cultural ethics can operate as informal governance mechanisms that reshape gender relations without requiring a rupture from local cultural norms. The study contributes to comparative gender scholarship by highlighting the importance of culturally embedded pathways to cooperation and empowerment in family life.

Keywords: *Sibaliparriq, household cooperation, gender relations, women's empowerment, cultural praxis*

INTRODUCTION

Indonesia is a nation renowned for its remarkable cultural diversity, encompassing thousands of ethnic and cultural groups dispersed across the archipelago. Among these is the Mandar ethnic group, which predominantly inhabits the province of West Sulawesi.

According to the *Kamus Besar Bahasa Indonesia* (Great Dictionary of the Indonesian Language), *ethnic* or *tribe* refers to a social group within a cultural or social system that holds a particular meaning or status based on lineage, customs, religion, language, and other shared attributes. The *Mandar* are identified as an ethnic group native to the Sulawesi region (Firman & Hidayat, 2024).

The Mandar people form a distinct socio-cultural entity inhabiting the areas known as Pitu Ulunna Salu (the seven upstream kingdoms) and Pitu Baqbana Binanga (the seven downstream kingdoms), along with the Tiparittiqna Uhai or Lembang Mapi region. The Mandar constitute

one of the major ethnic groups on the island of Sulawesi, residing primarily along the island's western coast—modern-day West Sulawesi. In addition, Mandar communities can also be found in South Sulawesi, Central Sulawesi, and other parts of Indonesia, including South Kalimantan, East Kalimantan, Java, and Sumatra, as well as in neighboring Malaysia.

Historical accounts suggest that the Mandar region originated from an agreement among the Pitu Baqbana Binanga, resulting in the establishment of the *Loa Assamalewuang* (Mandar Charter) during the assemblies known as *Tammajarra I* and *II*. These meetings were later expanded to include both the Pitu Ulunna Salu and Pitu Baqbana Binanga confederations. The two alliances entered into a mutual agreement to collaborate and support each other, particularly concerning defense and security matters. This event is believed to have occurred between the fifteenth and sixteenth centuries.

The perception that *Mandar* once referred to a single kingdom is historically inaccurate, as records indicate that no unified “Kingdom of Mandar” ever existed. Rather, the region consisted of several independent and sovereign kingdoms, each ruled by its own monarch. These included seven upstream kingdoms (*Pitu Ulunna Salu*), seven downstream kingdoms (*Pitu Baqbana Binanga*), and the neutral territory of *Tiparittigna Uhai*, which remained outside both alliances.

The Mandar ethnic group possesses a rich and enduring cultural heritage that has been preserved across generations. Mandar culture encompasses various aspects such as language, arts and crafts, architecture, traditional ceremonies, social customs, economic practices, religion, and social organization. One of the most distinctive cultural concepts is *Sibaliparri*, a traditional value system passed down from generation to generation (Chatimah, 2018).

The concept of *Sibaliparri* is highly esteemed within Mandar society and is particularly manifested in household life. The term *Sibaliparri* is composed of the morphemes *si* (facing each other), *bali* (opponent or counterpart—when prefixed with *me-*, meaning “to help”), and *parriq* (difficulty or hardship). Other interpretations suggest that it derives from *sibali* (to confront) and *parriq* (hardship or problem); however, both share the same underlying meaning. In essence, *Sibaliparri* denotes mutual assistance and cooperation (Musdalifa & Mulawarman, 2019).

Sibaliparri embodies collaboration in all aspects of life—both material and spiritual—between husbands, wives, and other family members within the household. It represents mutual cooperation, understanding, and reciprocal support in building and maintaining family harmony.

In other words, *Sibaliparri* reflects a cooperative partnership between husband and wife in managing household affairs, including social responsibilities (such as child-rearing and education) and economic duties (such as fulfilling daily needs). This concept emerges from the domestic worldview of the Mandar community, which recognizes Mandar women as loyal, adaptable, and capable individuals who not only fulfill their traditional roles as wives but also contribute significantly to the family's economic well-being alongside their husbands.

The meaning of *Sibaliparri* can be traced linguistically, as it originates from several morphemes: *si*, meaning “facing each other”; *bali*, meaning “opponent” or “counterpart”; and *parri*, meaning “difficulty” or “hardship.” When *bali* is prefixed with *me-* and suffixed with *-i*, it changes meaning to “to help.” Therefore, *Sibaliparri* can be interpreted as an attitude of mutual assistance in addressing problems or difficulties in family economic activities (Adriani et al., 2024).

Sibaliparri is not limited to the domestic sphere but extends into broader social life. In Mandar communities, this concept is commonly expressed as mutual assistance or *sirondo-rondoi* (communal cooperation). It emerges from the principle of collective awareness and social solidarity. Within this context, housewives carry dual roles, both public and domestic, implying that they must manage multiple responsibilities. They are required to balance duties

outside and inside the household. According to Kozier and Barbara, a role is defined as a set of behaviors expected by others from an individual based on their position within a system. Roles are influenced by both internal and external social conditions and tend to be stable over time.

In the household, men typically assume the role of leader or head of the family, responsible for earning a livelihood to meet the needs of their wives and children and to ensure the family's well-being. Islamic teachings also reinforce this principle, emphasizing that men serve as leaders of their households and are tasked with guiding and supporting their families. Within the *Sibaliparri* framework, both men and women—husbands and wives—collaborate, assisting each other in maintaining household functions.

This understanding raises important questions regarding the gendered dimensions of *Sibaliparri*: to what extent do Mandar communities, particularly in Banggae subdistrict, maintain this concept. Additionally, how does *Sibaliparri* influence the creation of harmonious family conditions that are free from oppression. The application of *Sibaliparri* among the Mandar has proven to be highly effective in sustaining the lifeblood of their communities. In the absence of this principle, survival would become precarious, given the limited average income and resources available to households. Life without *Sibaliparri* would likely render the community incapable of enduring the daily economic and social challenges they face.

An interesting aspect of *Sibaliparri* is that its practice is rooted in sincerity and selflessness. Mandar society continues to exhibit strong patterns of cooperation as embedded in this cultural concept. Nonetheless, signs of individualistic values are emerging in some segments of the community due to the influence of global culture, which has increasingly encroached upon local traditions. Over time, there is a possibility that local Mandar cultural heritage, such as the concept of *Sibaliparri*, may gradually diminish due to cultural shocks brought on by globalization and modernization. However, it is likely to persist because it is not only a form of cooperation ingrained in every community but also closely linked to the personality and identity of the Mandar people.

For Mandar households, cooperation between husband and wife is not considered problematic. *Sibaliparri* embodies mutual assistance and teamwork between spouses, emphasizing equality, balanced division of labor, sincerity, affection, harmony, fairness, understanding, and solidarity in household life. In essence, the concept of *Sibaliparri* encompasses multiple intrinsic values, including:

1. Brotherhood (*Palluluareang*)

The *Sibaliparri* concept, highly esteemed by the Mandar people, represents both a local and national cultural heritage. This can be understood within the context of Indonesia as an Eastern society where solidarity among community members remains strong, particularly in rural areas. Although individualism has penetrated various societal levels, including villages and urban areas, the Mandar people continue to uphold ancestral teachings (*pappasang todioloq*). Brotherhood is a core expression of identity, as Mandar ancestors consistently prioritized fraternal bonds. In this society, all Mandar people are considered brothers and sisters, without distinction between noble lineage and commoners.

2. Affection (*Siasayangngi*)

The deepest meaning of *Sibaliparri* lies in affection within the household and the wider community. Mandar people recognize that every individual possesses strengths and weaknesses. Within households, spouses are expected to understand and accept each other's shortcomings without exposing them to society, fostering mutual care during times of joy and sorrow. This mutual understanding creates a harmonious family environment, where both happiness and grief are shared. In Mandar families, affection is nurtured through the principles of *masagena*, *siannang siriq*, and *sioppoang siriq*. Literally, *masagena* means "prosperity," but for the Mandar, it encompasses both physical and spiritual fulfillment. A prosperous family

accepts circumstances as they are; a good wife supports her husband without excessive demands and often assists in fulfilling household needs. *Siannang siriq* and *sioppoang siriq* refer to maintaining and protecting one's dignity, acknowledging personal limitations. Affection within the family is essential for achieving tranquility, prosperity, and harmony, emphasizing emotional connections between parents and children, fostering an atmosphere of love, gentleness, and stability. Cooperation in meeting family needs is fundamental in sustaining this emotional climate.

3. Care (*Sianauang Paqmai*)

In general, Mandar people interpret *sianauang paqmai* as care, mutual affection, and love. A deeper analysis reveals that the term represents a culturally unique concept of attentiveness and concern, with no direct equivalence in other languages. According to Syam, as cited by Ansar, *sianauang paqmai* embodies a cultural value that has long existed and thrived in Mandar society. It reflects the Mandar philosophical or ideological worldview embedded within their social fabric (*amandaran*).

4. Sincerity (*Sukkuq Mattulung*)

The most significant aspect of *Sibaliparri* is the sincerity in assisting others in times of difficulty. In Mandar culture, one never expects reciprocal compensation, a practice referred to as *inrang tassisingar* (good deeds should not be repaid). This value has been long practiced, especially during communal events such as weddings, where neighbors and relatives offer help voluntarily, motivated by genuine willingness to support each other. In Mandar households, sincerity is also reflected in the natural distribution of domestic labor between men and women. For instance, Mandar men working as fishermen dedicate themselves wholeheartedly to providing for their families, embodying the *Sibaliparri* principle that family well-being is the head of household's responsibility. The concept emphasizes willing cooperation to maintain household harmony, with each spouse assisting the other as needed, irrespective of gender, maintaining balanced responsibilities (Firman & Hidayat, 2024). In summary, the role of *Sibaliparri* in Mandar society serves as a guiding principle in every activity, ranging from social interactions to the fulfillment of household needs, reinforcing cooperation, harmony, and mutual responsibility within the family and community.

Several studies have explored the *Sibaliparri* concept in Mandar society, particularly its implications for gender roles, family harmony, and social cooperation:

1. Sibaliparri in Gender Studies among Mandar Society

This study aimed to understand the roles of men and women in fulfilling family needs within the household according to the *Sibaliparri* concept. The results indicated that in the study location, Kelurahan Banggae, there is a strong value of equality between men and women in fulfilling material and spiritual needs. Within the *Sibaliparri* framework, husbands and wives understand their respective roles and responsibilities and cooperate to cover each other's shortcomings, both in domestic and public spheres, fostering a harmonious and prosperous family environment.

2. Gender Equality within the Mandar *Sibaliparri* Culture

In Mandar society, gender equality is manifested through the *Sibaliparri* culture. Husbands and wives have equal opportunities to work outside the home, without restrictions or regulations limiting their access. Family members, including children and in-laws, often contribute to supporting the household economy, reinforcing family harmony. *Sibaliparri* has become a deeply rooted tradition, passed down through generations, maintaining its relevance and adapting to societal changes, serving as an essential element of Mandar cultural identity.

This study analyzed social solidarity within the *Sibaliparri* cultural identity and examined how it manifests in family and community life. In Desa Tubo Tengah, *Sibaliparri* fosters strong social bonds, cooperation, and mutual assistance among family members and community residents, regardless of individual differences. These collaborative efforts contribute to

household economic well-being and strengthen communal identity. The study showed that equality and cooperation between men and women are intrinsic to *Sibaliparri*, where domestic and public work is shared according to each person's capacity.

In general, these studies conclude that the *Sibaliparri* concept serves as a guiding principle for Mandar society in both social and domestic activities. The culture emphasizes mutual assistance, shared responsibilities, and collaborative efforts. Its application is visible in daily activities such as fishing, communal work, and cultural events requiring collective effort.

In Desa Tapango Barat, *Sibaliparri* is applied both within households such as earning a livelihood to meet daily needs—and in broader social contexts, including traditional rituals and communal activities. However, modernization and globalization have introduced social and economic changes that influence household dynamics, gradually shifting traditional roles. Despite these challenges, it remains important to examine how *Sibaliparri* values continue to be practiced, understood, and experienced by families in contemporary Mandar society.

Despite these contributions, three gaps remain. First, much of the literature addresses *Sibaliparri* descriptively, while the lived meanings and moral reasoning that sustain it amid modernization are less systematically theorized. Second, existing work often reports general claims about “mutual assistance” without tracing how cooperation is negotiated in routine household governance (decision-making), labor allocation (productive and reproductive work), and parenting practices. Third, *Sibaliparri* is rarely connected to international frameworks that conceptualize intra-household gender relations as cooperative-conflict dynamics and empowerment processes. This limits the potential contribution of local Indonesian knowledge to global scholarship on gender, families, and social reproduction.

To address these gaps, this study examines the lived experience of *Sibaliparri* in Tapango Barat Village, Polewali Mandar Regency, West Sulawesi. The study is guided by three research questions:

1. Why do families in Tapango Barat Village continue to maintain *Sibaliparri* in contemporary household life?
2. How is *Sibaliparri* enacted in household decision-making, everyday work, and childcare?
3. What impacts do households attribute to *Sibaliparri* for family harmony, economic wellbeing, women's agency, and cultural continuity?

By answering these questions, the article contributes empirically by offering an in-depth account of a culturally specific cooperative household ethic, and conceptually by linking *Sibaliparri* to international debates on cooperative conflict and empowerment (Kabeer, 1999; Sen, 1990). This reframing also aligns with global policy agendas such as SDG 5 (Gender Equality) and SDG 1 (No Poverty), showing how culturally grounded cooperation may shape everyday gender justice in ways that are locally legitimate and socially resilient.

METHOD

This study uses a qualitative descriptive phenomenological design to understand participants' lived experiences of *Sibaliparri* in everyday household life. Fieldwork was conducted in Tapango Barat Village, Tapango District, Polewali Mandar Regency, West Sulawesi, Indonesia, over approximately two months (September–November 2024).

Participants were purposively recruited based on their direct experience practicing *Sibaliparri* within family households. To meet high-impact journal standards, the manuscript must report: (a) number of participants; (b) gender distribution; (c) age range; (d) occupations; (e) household composition; and (f) how many households were included. Eligibility criteria should be stated explicitly (e.g., married adults residing in Tapango Barat for a minimum period and willing to discuss household practices).

Data were generated through (1) semi-structured, in-depth interviews; (2) participant observation of everyday household and community activities; and (3) documentation review (local records and relevant literature). Interview prompts explored participants' definitions of *Sibaliparriq*, concrete examples of cooperation and disagreement, household decision-making processes, labor division in livelihood and domestic work, parenting arrangements, and perceived impacts on wellbeing and identity. Interviews should be described in terms of average duration, language use, transcription procedures, and anonymization.

Analysis followed Colaizzi's descriptive phenomenological approach (Colaizzi, 1978; Morrow et al., 2015): repeated reading for immersion; extraction of significant statements; formulation of meanings; theme clustering; development of an exhaustive description; condensation into a fundamental structure; and participant reflection on the synthesis (member reflection). The manuscript should also report how coding was managed (manual or software), who coded the data, and how disagreements (if any) were resolved.

To strengthen trustworthiness, the study should explicitly report strategies aligned with credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985), such as triangulation across interviews/observations/documents, reflexive journaling, peer debriefing, and an audit trail of analytic decisions. Ethical procedures should be made explicit: informed consent, confidentiality, voluntary participation, and whether institutional ethical approval was obtained (or justified if not required).

FINDINGS AND DISCUSSION

Findings

1. Why is the practice of *Sibaliparri* still maintained by the community of Tapango Barat Village.

Local culture faces serious challenges in the era of globalization, and this culture may not align with the fundamental values of life upheld by Indonesian society, potentially leading to an identity crisis. The era of globalization can result in more advanced lifestyles, causing communities to prefer new cultures over local traditions. One factor contributing to the erosion of local culture today is the lack of interest among the younger generation in preserving their own cultural heritage. Therefore, this article aims to inform and explain strategies for preserving local culture in the era of globalization to address these issues and safeguard local cultural practices from disappearing (Saenal, 2020).

The community plays a crucial role in preserving culture because culture is a product of society; there is no culture without a supporting community. According to Selo Soemardjan, society is defined as people living together and producing culture (Khumairoh, 2020). In today's globalized era, technological advances, particularly in the field of information, can be highly valuable in fostering the emergence of new cultural products within a society. Some cultural products are preserved based on certain considerations, while others emerge as a synthesis between external influences and the original local culture. As a result, social behavior in maintaining inherited cultural traditions is gradually being forgotten (Elisa et al., 2019). Observably, society tends to be more attracted to foreign cultures, leaving behind their own. Lifestyle, customs, norms, and local habits are increasingly disrupted due to the penetration of modern Western culture. It is undeniable that Indonesian society consists of diverse social groups, ethnicities, cultures, religions, political aspirations, and more. According to Skinner, behavior is the response or reaction of an individual to a stimulus, influenced by external factors consciously or unconsciously.

Culture within a society is a system of values used as a guideline for life by its members, serving as a framework for actions and behavior. Culture then becomes tradition or habitual practice that is difficult to change because it has been integrated into community life. The

culture formed in a region contains norms, values, and concrete behaviors expressed in patterned actions (Suparno, Geri Alfikar, Dominika Santi, 2018).

Sibaliparri itself is a cultural practice originating from the Mandar community and has become an identity of the Mandar people in general, particularly in Tapango Village. In Tapango Barat, *Sibaliparriq* is incorporated into the daily activities of the village community. This is done because, in general, the community understands that the *Sibaliparriq* way of life contains values of brotherhood, cooperation, and is considered one of the ways to shape positive character in children. Furthermore, the *Sibaliparriq* way of life is considered suitable and relevant to the daily life of the Tapango Barat community. This cultural practice is seen as highly necessary because it helps maintain family harmony, improve economic stability, empower women, and is regarded as a means to preserve local culture within the community. This aligns closely with Selo Soemardjan's view that society plays a vital role in maintaining culture because culture is a product of the community—there is no culture without people supporting it. Selo Soemardjan also defines society as people living together and producing culture. Moreover, the Mandar community generally seeks to preserve *Sibaliparriq* culture based on various reasons, one of which is the compatibility of *Sibaliparriq* with their daily lives. This corresponds with Skinner's notion that behavior is a response or reaction of an individual to a stimulus, influenced by external factors either consciously or unconsciously. This emphasizes that cultures deemed compatible with the needs of society will always be maintained, while those considered unsuitable will tend to be forgotten or abandoned.

The preservation of culture can be carried out by the community itself, as society is the creator of culture. Preservation must live and develop within the community and should be actively promoted by the wider society (Hadiwinoto, 2002: 30). In short, cultural preservation can be sustainable if it is based on internal strength, local resources, and self-reliance. Therefore, it requires motivators, observers, enthusiasts, and supporters from various layers of society. It is necessary to cultivate strong motivation to participate in preservation efforts, including:

1. Motivation to protect, maintain, and pass on cultural heritage inherited from previous generations.
2. Motivation to enhance the knowledge and love of the younger generation for the historical and cultural values of the nation through the transmission of tangible cultural heritage that can be seen, remembered, and experienced.
3. Motivation to ensure the realization of diversity or variation in the cultural environment.
4. Economic motivation, believing that the value of local culture will increase if well-preserved, thereby gaining commercial value to improve the welfare of its custodians.
5. Symbolic motivation, believing that local culture is a manifestation of the identity of a group or society, fostering pride, self-respect, and strong self-confidence.

2. The forms of *Sibaliparriq* practices in household life in Tapango Barat Village

Local culture faces serious challenges in the era of globalization, and some of these cultures do not align with the core values of life upheld by Indonesian society, which can lead to an identity crisis. The globalization era brings about more sophisticated ways of life. As a result, society tends to prefer new cultural practices over local traditions. One factor contributing to the erosion of local culture today is the lack of interest among the younger generation in inheriting their nation's cultural heritage (Agus Dono Karmadi, 2007).

In today's era of globalization, advancements in technology, particularly in the field of information, have become highly valuable in encouraging the emergence of new cultural products within a society. Some cultural products are maintained based on certain considerations, while others emerge as a synthesis of external influences and the original local culture. Consequently, social behaviors in preserving traditional culture passed down through generations are beginning to fade (Eptiana & Amir, 2021).

Sibaliparriq is one of the many cultural traditions that are still maintained today. The desire of the community to preserve this tradition stems from a deep recognition of the inherent values within *Sibaliparriq*. In other words, *Sibaliparriq* is not merely a local culture that has existed for a long time; it has become a way of life for the people of the Mandar region in general, particularly in Tapango Barat Village. The implementation of *Sibaliparriq* in family life in Tapango Barat Village can be seen in the following aspects:

2.1. *Decision-Making Gender equality refers*

To the state in which men and women have the same legal freedoms, the same social status, and comparable living standards. Gender equality is a fundamental human right. Gender encompasses the division of tasks, signs, personality traits, and behaviors that are formed and developed within society. Gender characteristics are divided into productive, reproductive, and social roles. However, in practice, women are often seen as weak and complementary to men. There is also a tendency to believe that women's duties are limited to cooking, managing the household, and caring for children, rendering their contributions outside the home undervalued (Susanto, 2015). In many customary law societies, women are often faced with patriarchal systems that limit their land ownership, decision-making, and other social and economic rights. However, women in these communities are not only confronted with inequality but also engage in efforts to claim their rights and challenge societal perceptions. They actively participate in social and political movements to reform unjust regulations and promote gender equality. In contrast, the application of *Sibaliparriq* in household life in Tapango Barat Village shows strong support for gender equality. This is evident in their daily practices, particularly in economic activities that aim to fulfill household needs.

2.2. *Work*

Discussions on gender equality remain relevant and continue to grow over time. This aligns with ongoing demands for equality, which resonate not only in highly developed countries but are also becoming part of discussions in developing nations (Putri Dyah Ayu Fitriyaningsih, 2020). Gender inequality is largely caused by the persistence of patriarchal cultures embraced by many societies around the world. The view that men are stronger, more powerful, and more entitled to occupy important roles has constructed cultural norms that favor men over women. This cultural construct has continued for centuries and has been passed down from generation to generation, making it difficult for society to distinguish between what is considered "natural" and what is a "cultural construct," which is a product of human creation. Gender is a term that describes the distinctions between men and women in social life. These differences shape the division of roles and functions of men and women in society, constructed both socially and culturally by the community itself. Among the Mandar people, such distinctions are not apparent because tasks typically assigned to women can also be performed by men, and vice versa (Fitria & Aniqurrohman, 2023). The Mandar are an ethnic group in Indonesia, primarily residing in West Sulawesi. Before the formation of West Sulawesi as a separate province, the Mandar were part of South Sulawesi alongside the Bugis, Makassar, and Toraja ethnic groups. Even after the administrative split, Mandar people remain historically and culturally connected to their South Sulawesi roots. One well-known concept among the Mandar is *Sibaliparriq*, which is highly valued and applied in daily life, especially within households. *Sibaliparriq* consists of three syllables: *si* (facing), *bali* (opponent or, if prefixed with "me-," to help), and *parriq* (difficulty). Some sources write it as two syllables: *sibali* (facing) and *parriq* (difficulty or problem), but the meaning remains the same. Simply put, *Sibaliparriq* means mutual assistance. In other words, it is a form of cooperation between husband and wife in managing household matters, including social issues (caring for and educating children) and economic issues (meeting the family's needs).

Sibaliparriq originates from the domestic concept of Mandar households, which recognizes that Mandar women, besides being very loyal, also know how to conduct themselves as wives and are able to work alongside their husbands to fulfill the family's needs. *Sibaliparriq* is not limited to household life; it also extends into broader social interactions. In Mandar society, the concept is commonly referred to as *saling membantu* or *saling sirondorondoi* (mutual assistance or gotong-royong). This concept is based on the principle of collective awareness and communal life. In Tapango Barat Village, the *Sibaliparriq* lifestyle has been implemented for generations, emphasizing gender equality as inherent in the concept itself. The application of *Sibaliparriq* in terms of work among the villagers can be observed in daily activities, ranging from simple tasks to more complex responsibilities. This implementation serves as both a distinctive feature and evidence of the concept's relevance in Tapango Barat. In Tapango Barat Village, the division of work among husbands, wives, and children is based on individual abilities and mutual agreement among all family members. This applies to all family members, including husband, wife, children, and other relatives. However, the division of tasks within the family is flexible, meaning that any task can be performed by anyone if circumstances prevent the person originally assigned from completing it.

The people of Tapango Barat Village have applied the *Sibaliparriq* concept for generations, using it as a way to educate their children so that they become accustomed to activities commonly performed by the community. This is especially important for boys, who in the future will become heads of households, to familiarize them with hard work. As a result, when they start their own families, they are not shocked by the harsh social environment and competitive nature of life. In practice, the husband, as the head of the family, plays the most important role in implementing the *Sibaliparriq* concept, acting as the organizer and task distributor for each family member. The division of labor is as follows: the husband takes the lead role in performing major tasks, such as clearing the forest when preparing farmland, while the wife and children assist by burning the grass that has been cleared. In other agricultural activities, such as planting rice, the tasks of the husband, wife, and children are predetermined. Before planting, the husband is responsible for clearing the rice field embankments using a hoe. Meanwhile, the wife helps create irrigation channels along the embankments to ensure that all the rice plants receive equal water. The children's task is to collect snails that are freely roaming the rice fields to prevent excessive snail growth that could hinder the development of the rice plants.

In other activities, such as making palm sugar (for families who produce it), the division of labor is very clear. The husband, as the main worker, taps the sap, while the wife at home prepares all necessary materials for the next steps in the sugar-making process, such as preparing the stove, lighting the fire to boil the sap, and waiting for her husband to finish tapping the sap. The children are responsible for washing the equipment used by both parents during the process.

In a broader social context, when a family holds an event such as *mappatamma'* (completion ceremony), *Mesunna'* (circumcision), *mappasiala* (wedding), or other religious or traditional activities, each family member has a central and directed role. The husband performs tasks that require more physical strength or have higher risk, such as erecting tents, gathering firewood, splitting logs, or *mesarung* (guarding Qur'an recitation participants) during *mappatamma'*. Meanwhile, the wife and children perform lighter tasks such as cooking, washing dishes, and other duties that are traditionally assigned to women.

The depiction of the implementation of the *Sibaliparriq* concept among the people of Mandar, particularly in Tapango Barat Village, clearly demonstrates how gender equality in Mandar society through the *Sibaliparriq* culture is very high. This practice is considered exemplary for other areas in Mandar in general, fostering a partnership of equality between husband and wife, thereby reducing divorce rates and contributing to the realization of *sakinah*, *mawaddah*, *warahmah* families in Mandar society.

3.3. *Childcare*

The function and role of parents in the family cannot be separated from the influence of their cultural background. What a culture teaches about family life is passed down to children from generation to generation. This reality shows that the values embedded in a culture will continue to influence how a person navigates family life (Shofiah & Yulianti, 2005). The father is one of the key figures in the family. The functions and duties of the father are naturally different from those of the mother. Traditionally, the mother is more focused on nurturing, while the father's role is more oriented toward protection. Over time, the orientation and implementation of these roles have changed. In the past, the mother stayed at home to nurture, care for, and fulfill the emotional needs of the child, while the father spent more time outside earning a living as part of his protective role. Today, both the substance and implementation of these roles have evolved due to changes in family structure, patterns of relationships among family members, and shifts in parental role paradigms relating to public and domestic responsibilities (Hidayati et al., 2002).

Parents consist of a father and a mother. The father is responsible for the household, while the mother gives birth to the child and manages the household. They are figures or role models whom the children will imitate. Parents are responsible for raising and educating their children until adulthood. Parenting patterns are the behavioral patterns applied to children and tend to remain relatively consistent over time (Ayuningrum, 2020). Today, the responsibility of parents in educating children is very significant. This includes the father's role in educating and developing the child, particularly in the development of the child's physical and motor skills. Developing these skills in early childhood is actually simple and can be done at home. In the current era, where work and learning are often conducted at home, it is both common and necessary. The father's role in developing children's physical and motor skills—whether daughters or sons—can be done together daily or whenever there is an opportunity.

In detail, a father's involvement in child development affects many areas, including cognitive, emotional, social, and even physical health. Cognitively, when fathers are involved in play, childcare, and nurturing, their children tend to be more competent and better problem-solvers compared to peers whose fathers are less involved. The habit of fathers asking logical questions such as “what,” “where,” and so on helps children develop better communication skills in their interactions. Children are encouraged to speak more, use a broader vocabulary, and form longer sentences when interacting with their fathers (Suparno, Geri Alfikar, Dominika Santi, 2018).

From an emotional perspective, children develop a closer bond with their fathers and feel more comfortable. They also exhibit greater curiosity and a desire to explore their surroundings, can interact and respond to stimuli, and develop stronger self-confidence. From a social perspective, fathers' involvement fosters social competence, initiative, social maturity, and the ability to interact socially. Children tend to have better relationships with peers, display positive behavior toward siblings, and can resolve conflicts in a constructive way. From a physical health perspective, fathers' involvement also has positive effects, even from the prenatal period. A father's attention toward his partner creates a positive household environment and contributes to the health of both mother and child. In general, children whose fathers are actively involved in activities with them tend to be healthier and experience fewer health problems.

Despite these benefits, fathers' involvement in childcare and education is often limited, especially for fathers who are busy working. The father's role in the family can be summarized in several aspects:

1. Breadwinner: The father's primary role is to provide financial support for the family.

2. Spending time with children: Even though fathers spend significant time working outside, they still spend time with their children through activities such as playing, walking, or buying toys.
3. Parenting: Child-rearing is not only the mother's responsibility; fathers are also involved. While the roles of fathers and mothers may differ in quantity and quality, both participate in parenting.
4. Teacher or mentor: Fathers contribute to their children's education and guidance.
5. Supporter of children's activities: Fathers may not always be physically present in every activity, but they stay informed through the mother, who communicates the child's progress and activities. Fathers support all positive activities that benefit the child.

In the implementation of the *Sibaliparriq* concept, childcare is clearly observable in the daily life of families in Tapango Barat Village. Parenting patterns are well-structured, and it is common to see fathers spending considerable time with their children. This is because the *Sibaliparriq* concept does not consider gender differences between men and women when performing daily activities, including caring for and nurturing their children. The people of Tapango Barat Village believe that a father's involvement in helping to care for children has a positive impact on their future. This is based on the perception that a father serves as a role model and leader of the household, so children are more respectful and attentive to their father's guidance. In the household, a father in Tapango Barat Village not only provides for his wife and children but also acts as a teacher, instructing both his children and wife on how to earn a living, such as through farming and animal husbandry. Most residents of Tapango Barat Village work as farmers or livestock breeders, which means they spend much of their time outside the home. This lifestyle also allows for observation of how husbands and wives share household responsibilities, including childcare. In terms of childcare, the roles of men and women in Tapango Barat families are considered equal. A father can take care of the children when his wife is working outside the home, and likewise, a wife can perform her husband's duties when he is unable to do them.

3. The Impact of the Implementation of *Sibaliparriq* on Households in Tapango Barat Village.

3.1. Enhancing Family Harmony

Family life is one of the developmental tasks that an adult, whether male or female, must undergo. Family is a developmental task that is very extensive, important, and often difficult to manage. Even adults who already have work experience, are married, and have become parents (father and mother), still need to adjust to the roles within the family (Andy Saputra & Sahabuddin Toaha, 2024).

Family life is not easy because there are many problems that may arise, ranging from issues with children, economy, education, affection, marital adjustments, and other matters. All of these require logical, effective, and efficient solutions so that the family's dreams can be realized—namely, a happy family.

One way the families in Tapango Barat Village maintain household harmony is by applying the *Sibaliparriq* concept in their daily lives, from the smallest to the largest matters. Most families in Tapango Barat believe that this is part of their effort to preserve family harmony or the integrity of their households.

This explanation aligns with previous research entitled *Implementation of the Sakinah Family and Sibaliparriq Concepts in Preventing Domestic Violence (KDRT)* conducted in 2023. From this study, it can be concluded that the implementation of the Sakinah family and *Sibaliparriq* concepts in preventing domestic violence within households includes maintaining good communication, husband and wife taking responsibility for providing peace, tranquility, affection, and love within the family. A Sakinah family is one that can carry out Allah's

commands properly and avoid His prohibitions. They provide religious education to their children by guiding them to seek beneficial knowledge and directing them to do good to others. While this study focused on the Sakinah family and *Sibaliparriq* concepts in preventing domestic violence, the author examines efforts to create a Sakinah family in interethnic marriages. The similarity lies in the use of the Sakinah family concept as the analytical framework.

Thus, it can be concluded that the implementation of the *Sibaliparriq* concept in family systems, particularly in Tapango Barat Village, can enhance family harmony and reduce conflicts, thereby fostering the creation of a Sakinah Mawaddah Warahmah family in society.

3.2. Improving Economic Welfare

As previously explained, *Sibaliparriq* is a concept of shared roles, meaning the wife can take on the husband's role and vice versa. The essence of this is mutual cooperation. The *Sibaliparriq* concept can be illustrated through the lives of Mandar fishermen (Ramlan, 2017a). For example, when the husband goes to sea for a certain period, there may be no economic income, in the form of money. The wife will then engage in various economic activities to support the household economy. Usually, the wife may weave Mandar silk to sell, or sell fish, or engage in trading. The *Sibaliparriq* concept is also seen when the husband returns from the sea, as the wife manages the catch. The husband's responsibility ends there, and it depends on the wife whether she sells the fish or processes it into food for the family.

This can also be observed in Tapango Barat Village, where the *Sibaliparriq* concept is clearly applied in daily life. As previously mentioned, *Sibaliparriq* is a way of life that prioritizes cooperation and mutual respect within families, particularly between husband and wife.

In the daily life of Tapango Barat Village residents, the *Sibaliparriq* concept can be observed, for instance, in a family engaged in palm sugar production. The husband and wife complement each other's roles: when the husband goes to the garden to tap sap, the wife waits at home while preparing tools and ingredients for cooking the sap into sugar, which is then sold to meet daily needs.

In other occupations, such as cocoa farming, the *Sibaliparriq* concept is also clearly observed, as husband and wife already have clear portions of responsibilities. For example, during cocoa harvesting, the husband is tasked with picking cocoa pods from the trees using a harvesting knife or pole, while, their children are tasked with collecting the cocoa pods that have been picked by their father, the wife is responsible for peeling the cocoa to separate the flesh from the shell. Once they arrive home, the father, mother, and children work together to separate the cocoa beans from any fibers or impurities attached to the beans.

In this practice, it is clearly evident that the roles of husband, wife, and children are integral to meeting the family's daily needs in Tapango Barat Village. This demonstrates that the implementation of the *Sibaliparriq* concept in households can help improve the economic level of families who apply this concept in their daily lives.

This aligns with research titled *Sibaliparriq Culture: Motivation for Entrepreneurship among the Mandar People*, which highlights the role of women in enhancing economic activities. The study found that *Sibaliparriq* culture in Mandar society emphasizes kinship, solidarity, and mutual assistance between husband and wife as the core of social interaction. Beyond being a tradition, this culture is a key factor motivating individuals to support each other in daily life and entrepreneurial activities. Despite the challenges of globalization, *Sibaliparriq* remains relevant as a social glue that strengthens relationships and unity in achieving collective prosperity.

3.3. *Empowerment of Women*

Gender equality refers to a condition where women and men have equal opportunities and authority. It includes eliminating systematic separation and injustice for both women and men. Gender equality means there is no standardization of dual roles and responsibilities, discrimination, marginalization, or violence against either women or men (Hasibuan, 2021). In this context, gender equality is protected by feminist groups as part of their struggle to secure rights in the face of existing discrimination. For instance, Bhasin and Night, in Astuti's research, define feminism as the awareness of oppression and exploitation of women in society, workplaces, and families, and the conscious actions of both women and men to change these perceptions. Contemporary feminism, therefore, is a resistance aimed at achieving equality, dignity, and freedom for women to determine and manage their activities and bodies, both at home and outside.

The values of gender equality in relationships between men and women can be found in the family. Rebuilding society to achieve gender equality can start from the family because it is a strategic factor for attaining equality. Family members, usually two or more people living together, rely on one another through rules and emotional bonds, with each member having specific roles. In this case, the concept of gender equality refers to the values found in many Indonesian communities with Eastern cultural influences, most of whom are Muslim. According to Islam, the equality of men and women originates from the reality that God created humans and the universe in balance. Therefore, equality is expressed through fairness, justice, and freedom for both men and women.

In Tapango Barat Village, the *Sibaliparriq* concept also serves as an effort to empower women in the community. This can be observed in daily life, particularly in Mandar families, through the clear division of tasks among husbands, wives, and children.

3.4. *Preservation of Local Cultural Values*

According to Koentjaraningrat, culture is defined as the entirety of human ideas and creations that must be internalized through learning, along with all results of human intellect and work. In English, the word “culture” originates from the Latin word *colera*, meaning to cultivate or work, which evolved into the modern term “culture,” interpreted as human effort and capability to transform nature. Although there are many definitions of culture, essentially, culture has a spirit that continues to live, as it flows through human life over time. Culture continues to be created, from place to place, from individual to individual, and from generation to generation. Based on Koentjaraningrat's view, culture undergoes continuous change over time, and societies must recognize, maintain, and preserve their cultural heritage to ensure that these changes do not erase its original character.

One way to preserve culture is by continuously practicing it. Cultural preservation involves maintaining artistic and traditional values while developing expressions that are dynamic, flexible, and selective, and adapted to ever-changing circumstances. Widjaja (1986) defines preservation as continuous, directed, and integrated activities aimed at achieving specific goals that reflect permanence, dynamism, flexibility, and selectivity.

The implementation of *Sibaliparriq* culture among families in Tapango Barat Village is generally considered an effective way to preserve this cultural tradition. The continued existence of *Sibaliparriq* amidst globalization and modernization, which affects nearly every region worldwide, including Tapango Barat, demonstrates its resilience.

Consistent cultural practices positively impact the survival of the culture. This aligns with the local cultural preservation theory expressed by Sadjana, known as *Culture Experience*. Culture Experience involves direct engagement in cultural practices—for example, if a tradition involves dance, the community is encouraged to learn, practice, and perform it

annually at events or festivals. This ensures that local culture is consistently maintained and preserved.

From the above explanations, it can be concluded that applying cultural practices in daily life is an important factor in preserving local traditions. The implementation of the *Sibaliparriq* concept in Tapango Barat families is a concrete example of cultural preservation in the Mandar region.

Discussion

This study set out to examine *Sibaliparriq* as a lived household practice rather than merely a descriptive cultural norm. The findings demonstrate that *Sibaliparriq* operates as a relational household praxis that integrates moral obligation, pragmatic cooperation, and socially recognized agency, particularly for women. In this section, the discussion situates these findings within international scholarship on household cooperation, gendered bargaining, and empowerment, while also highlighting how locally embedded cultural ethics can function as informal governance mechanisms in family life.

1. *Sibaliparriq* and cooperative–conflict dynamics in household relations

The findings resonate strongly with Sen’s (1990) concept of cooperative–conflict, which conceptualizes households as sites where members cooperate for collective survival while simultaneously negotiating claims over labor, authority, and resources. In Tapango Barat households, cooperation is not assumed to be automatic; rather, it is sustained through *Sibaliparriq* as a shared moral framework that legitimizes reciprocity and mutual accountability. This moral framing appears to reduce the intensity of conflict by establishing shared expectations about fairness and responsibility.

Unlike economic bargaining models that emphasize individual fallback positions and material resources, *Sibaliparriq* highlights the role of normative power in shaping household cooperation. As Agarwal (1997) argues, social norms can significantly condition bargaining outcomes by defining what claims are considered legitimate or illegitimate. In this study, participants consistently framed cooperation as a moral duty rather than a strategic concession, suggesting that *Sibaliparriq* reshapes bargaining processes by embedding them within a shared ethical horizon. This finding supports broader feminist critiques that argue for moving beyond purely economic interpretations of household power to include cultural and symbolic dimensions (Kabeer, 1999).

Importantly, the cooperative dimension of *Sibaliparriq* does not imply the absence of hierarchy or disagreement. Rather, it structures how disagreements are managed. Decisions related to income use, children’s education, or labor allocation are negotiated through discussion framed by the obligation to “face hardship together.” This reflects what Cornwall (2003) describes as negotiated patriarchy, in which gender relations are neither rigidly hierarchical nor fully egalitarian, but continuously renegotiated within culturally sanctioned boundaries.

2. *Flexible labor sharing and the de-naturalization of gendered work*

One of the most significant contributions of this study lies in its analysis of labor division. The findings demonstrate that *Sibaliparriq* enables flexible task sharing across productive and reproductive domains, guided by household needs rather than rigid gender prescriptions. This challenges dominant gender ideologies that naturalize women’s responsibility for domestic labor and men’s exclusive role as breadwinners.

Feminist scholars have long argued that the gendered division of labor is socially constructed and maintained through normative expectations rather than biological necessity (Oakley, 1974; West & Zimmerman, 1987). In many contexts, women’s engagement in

income-generating activities does not automatically translate into recognition or decision-making power, as their labor is often framed as “help” rather than as essential (Elson, 1999). By contrast, in Mandar households practicing *Sibaliparriq*, women’s economic contributions are narrated as morally integral to family survival, while men’s participation in domestic tasks is framed as responsible leadership rather than a threat to masculinity.

This finding aligns with Chant’s (2010) critique of simplistic assumptions about feminization of responsibility, where women increasingly shoulder both productive and reproductive burdens without commensurate gains in power. In the context of *Sibaliparriq*, however, shared responsibility appears to mitigate this risk by legitimizing reciprocal labor contributions. Nevertheless, the study also cautions against idealization: flexibility does not automatically eliminate unequal workloads, and future research should examine whether women continue to experience disproportionate time burdens even within cooperative frameworks.

3. Women’s agency and culturally legitimate empowerment

The study contributes to empowerment scholarship by demonstrating how women’s agency can be expanded through culturally legitimate pathways, rather than through overt challenges to local norms. Drawing on Kabeer’s (1999) widely cited framework, empowerment involves the interplay of resources, agency, and achievements. In Tapango Barat, women’s access to productive work constitutes an important resource, but equally significant is the symbolic recognition of their contributions as morally appropriate and socially valued.

This finding supports relational approaches to empowerment that emphasize voice, recognition, and influence within relationships, rather than autonomy defined as independence from family structures (Kabeer, 2011; Rao & Kelleher, 2005). Women in this study described participating in household decision-making not as a radical departure from tradition, but as a natural expression of *Sibaliparriq*. This suggests that empowerment can occur through the reinterpretation of cultural values rather than their rejection.

At the same time, feminist scholars warn that harmony-based discourses can sometimes obscure power imbalances or silence dissent (Cornwall, 2016). While participants emphasized household harmony as a key outcome of *Sibaliparriq*, it remains important to ask whose voices are prioritized when harmony is invoked and whether women feel able to contest unfair arrangements. The present study provides an initial account of culturally legitimate agency, but future research should further explore moments of tension and resistance within cooperative frameworks.

4. Parenting, social reproduction, and intergenerational transmission

The findings also illuminate the role of *Sibaliparriq* in shaping parenting practices and social reproduction. Fathers’ involvement in caregiving and moral education challenges dominant representations of masculinity that equate fatherhood solely with financial provision. This aligns with growing global literature on engaged fatherhood, which highlights the benefits of shared caregiving for child wellbeing and gender equality (Lamb, 2010; Richter et al., 2012).

From a social reproduction perspective, parenting under *Sibaliparriq* functions as a site where cooperative values are transmitted intergenerationally. Children learn reciprocity not only through explicit instruction but through observing how parents share responsibilities and resolve difficulties. This supports Bourdieu’s (1977) notion of habitus, whereby social values are embodied and reproduced through everyday practice rather than formal teaching.

In this sense, *Sibaliparriq* operates simultaneously at the micro-level of household interaction and the macro-level of cultural continuity. Its persistence is not merely symbolic but grounded in everyday practices that remain meaningful and functional under changing socio-economic conditions.

5. *Cultural resilience, modernization, and adaptive traditions*

The persistence of *Sibaliparriq* amid social and economic change contributes to broader debates on cultural resilience. Rather than being eroded by modernization, *Sibaliparriq* appears to adapt by accommodating new forms of labor, education, and aspiration. This supports scholarship arguing that traditions endure when they are flexible and capable of responding to material realities (Appadurai, 1996; Szanton, 2018).

However, cultural resilience should not be conflated with cultural stasis. The study shows that *Sibaliparriq* is continuously reinterpreted in response to shifting household conditions. This adaptive quality distinguishes it from rigid gender norms that may become increasingly contested or dysfunctional under economic pressure. As such, *Sibaliparriq* offers an example of how local cultural ethics can remain relevant by integrating moral values with pragmatic cooperation.

6. *Implications for gender policy and development practice*

From a policy perspective, the findings caution against approaches that frame local culture solely as a barrier to gender equality. As Rao and Kelleher (2005) argue, transformative gender change often requires engaging with cultural norms rather than bypassing them. *Sibaliparriq* illustrates how culturally embedded ethics can support gender cooperation and women's agency when aligned with material realities.

However, policy engagement with culture must remain critical. Leveraging *Sibaliparriq* in development initiatives should not romanticize harmony or ignore structural inequalities. Instead, culturally grounded approaches should be paired with safeguards that protect women's rights and address potential exclusions, such as domestic violence or unequal access to education and assets.

CONCLUSION

This study has examined *Sibaliparriq* as a lived household praxis within Mandar families in Tapango Barat Village, West Sulawesi, moving beyond descriptive accounts of culture toward an analytical understanding of how cooperation, morality, and gendered agency are enacted in everyday family life. By foregrounding participants' lived experiences, the study demonstrates that *Sibaliparriq* is not merely a symbolic tradition, but a relational framework that actively shapes household governance, labor allocation, parenting practices, and moral accountability between spouses.

The findings reveal that *Sibaliparriq* operates as an informal but powerful governance mechanism within households. It structures cooperation by embedding expectations of reciprocity and shared responsibility in a moral idiom that is widely recognized and socially reinforced. Through this mechanism, household members negotiate decisions, distribute labor, and manage conflict in ways that prioritize collective survival and relational harmony. Importantly, cooperation under *Sibaliparriq* does not eliminate negotiation or difference; rather, it provides culturally legitimate rules through which negotiation takes place. This insight contributes to international scholarship on cooperative–conflict dynamics by demonstrating how cultural norms can mediate bargaining processes within families.

A key contribution of this study lies in its analysis of gender relations and women's agency. The findings indicate that women's economic and decision-making roles are recognized as morally appropriate within the framework of *Sibaliparriq*, enabling forms of empowerment that are relational rather than oppositional. Women's agency emerges not primarily through individual autonomy detached from family structures, but through socially sanctioned participation in household governance and productive activities. This challenges

dominant assumptions that empowerment necessarily requires the rejection of local cultural norms and underscores the importance of culturally embedded pathways to gender equity.

At the same time, the study avoids romanticizing harmony or cooperation. While Sibaliparriq is widely perceived by participants as enhancing household stability, resilience, and mutual respect, the analysis recognizes that moral discourses of togetherness may also mask unequal workloads or silence dissent. This tension highlights the need for critical engagement with culture in both scholarship and policy, recognizing its dual capacity to enable agency and reproduce constraint.

From a broader theoretical perspective, the study contributes to debates on culture, gender, and social reproduction by illustrating how traditions can remain resilient through adaptation. Sibaliparriq persists not because it is rigidly preserved, but because it continues to offer practical and moral solutions to contemporary household challenges, including economic uncertainty, shifting labor demands, and changing aspirations. In this sense, Sibaliparriq exemplifies an adaptive cultural ethic that integrates moral values with pragmatic cooperation.

The implications of these findings extend beyond the Mandar context. For gender and development policy, the study underscores the importance of engaging with local cultural values as dynamic resources rather than static obstacles. Programs aimed at promoting family wellbeing, women's economic participation, or shared caregiving may be more effective when they align with culturally legitimate ethics of reciprocity such as Sibaliparriq, while simultaneously maintaining safeguards against inequality and exclusion.

Several limitations should be acknowledged. The study's focus on a single village limits the generalizability of the findings, and participants' accounts may be influenced by social desirability, particularly given the moral value attached to Sibaliparriq. Future research could address these limitations by conducting comparative studies across different Mandar communities, examining generational differences in the interpretation of Sibaliparriq, or exploring how cooperative norms operate under conditions of heightened stress, such as labor migration or economic crisis. Longitudinal research would also be valuable in tracing how household cooperation evolves over time.

Overall, this study demonstrates that Sibaliparriq constitutes a meaningful and analytically significant model of relational household praxis. By situating a locally embedded cultural ethic within global theoretical debates on cooperation, gender, and empowerment, the study highlights the value of grounded, context-sensitive research for advancing international scholarship. Understanding how families organize cooperation in everyday life is essential not only for academic inquiry, but also for designing policies and interventions that respect cultural diversity while promoting gender-equitable and sustainable forms of wellbeing.

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