

Etnoparenting in Bugis Tribe (Parental Practices and Beliefs in the Karampung Indigenous Community, Sinjai Regency, South Sulawesi)

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Abstract- Parenting based on local wisdom has long been an exciting topic. In addition to having a diversity of values and cultures, it can also significantly impact the formation of children's character. Later this method was known as ethnoparenting. This study explores the ethnoparenting tradition of the Bugis tribe in the Karampuang indigenous community, Sinjai Regency. Using an ethnographic approach, this research described or examined information based on practical experience and values of ethnoparenting, then interpreted the data obtained from a psychological perspective. The subjects of this study were classified based on the age of their children, namely parents who were pregnant with a gestation period of 7-9 months, parents who had children between 6 months to 1 year, and parents who had children of 2-3 years. This study showed that the tradition of parenting in the Karampuang indigenous community has started since pregnancy, and various traditional rituals are believed to have meant and influenced on the growth of the children, the Karampuang indigenous community also believes that there are taboos that should not be carried out because they are against traditional values and will harm the child's growth. Indigenous peoples of Karampuang are famous for their cosmological values, which are also internalized in parenting practices. This study also explores parenting practices from various other dimensions, such as the philosophy of human development, mythology, and spirituality. In addition, this study also concludes that the division of the roles of fathers and mothers in the parenting process is practiced based on the family's socio-cultural values and situational conditions. Boys will follow their father more in daily functions, while girls will follow their mother's activities more. Meanwhile, the role of the community is implemented in the philosophy of human development that emphasizes cooperation.

Keywords: *Etnoparenting, Bugis Tribe, Indigenous Community*

I. INTRODUCTION

1.1 Background

Local wisdom is local ideas that are wise, full of wisdom, of suitable value, which are embedded and followed by members of the community (Agung Setiawan, 2012: 203). In other words, what is meant by local wisdom is "views of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs." In addition, local wisdom education can shape students' character and develop their skills (Aziz, 2018). It is confirmed by Fajrianti's research, which states that developing learning based on local cultural wisdom is optimal for maximizing the learning process and early childhood education (Fajriati & Na'imah, 2020). This finding is in line with the results of research, which states that there is an influence on the ability of empathy for children in group B1 TK Tunas Daud, West Denpasar District, 2018/2019 academic year by providing stimulants through stories based on local wisdom (Dewi et al., 2019). It is similar to research that states that applying local wisdom values positively impacts parenting (Suwardi & Rahmawati, 2019).

In general, parenting practices that contain local wisdom values as described above have begun to shift to parenting practices that are considered more modern and in the context of the times (Suriansyah et al., 2021). Various parenting patterns develop as many experts introduce different forms of parenting to the world, including in Indonesia.

According to Baumrind, there are three parenting styles: authoritative, *authoritarian*, and *permissive*. In addition to the three parenting styles, Maccoby and Martin added a fourth parenting style, namely *neglectful* (Jannah, 2012). Several studies have concluded that parenting style has a relationship with children's perception of their parents. Baumrind states that each parenting style can influence a child's behavior patterns. The results of research conducted by Baumrind noted that those who were raised with an authoritative parenting style tended to be far from drug addiction and delinquent behavior. They also have exemplary academic achievements at school (Istanti, 2018). However, another study stated that parenting children are permissive in adolescents, but children raised with permissive parenting tend to become drug addicts. On the other hand, parenting tends to harm development, including problematic behavior (Khairi, 2018).

On the other hand, the specific impact on the research results above is different from the context of parenting in Indonesia which is integrated with cultural values. Culture in a community has a significant influence on the development and growth of a child (Mahastuti, 2016). In practice, parents learn a lot from the local culture about their role in raising children. Therefore, if the existing culture contains a set of beliefs that can protect children's development, then the parenting values obtained by parents also have a positive impact on children's stories (Mulyadi, 2021).

The role of parents and families through parenting cannot be separated from the socio-cultural values that exist in their community (Baiduri & Yuniar, 2017). Children learn the values passed down through the context of the environment around them. The values formed during a specific period will create their style in children's everyday life (NP Awaliah, 2012). It is a rational reason for the importance of elaborating more parenting practices based on local wisdom from various cultures in Indonesia, especially among indigenous peoples who are still very thick with their traditional values. Parenting based on local understanding has recently been known as *ethnoparenting*. According to (Rachmawati, 2020), this parenting pattern involves the beliefs and perspectives of parents about religion, traditions, and culture adopted by particular communities. Based on the context of *ethnoparenting* in its implementation, parenting practices carried out by parents in the same culture may differ based on beliefs and perceptions, and other factors (Ontai & Mastergeorge, 2006).

Several previous studies on local wisdom, such as indigenous *parenting* or parenting based on local wisdom from various cultures in Indonesia, have been carried out in other contexts (Muir et al., 2019). For example, research exploring indigenous parenting in the Arab village of Palembang by (Salah et al., 2019) shows that various parenting patterns from pregnancy to child growth are influenced by parents' habits and beliefs, which are expected to influence the development process. Similar research was also conducted by (AS et al., 2020), which looked at the construction of the meaning of the Sunda Wiwitan religion in the Sundanese Baduy indigenous people in the parenting process. Whereas by (Adpriyadi & Sudarto, 2019), in their study of parenting parents in sub Dayak Inggar martial art based on local wisdom is influenced by the level of parental education, socioeconomic status, number of children, age, and distance of residence to the school.

The community of Bugis is one of the largest tribes in Indonesia, which is famous for its very thick cultural values. In the Bugis tribe, this local wisdom can be understood as *pappaseng* (NR Awaliah et al., 2020). *Pappaseng*, which consists of the primary word *paseng*, means advice or advice that usually comes from ancestors to descendants. It can also come from scholars or wise people to the community to realize a nobler society. As a message, *pappaseng* is a type of message that is considered sacred, so

it must be held firmly as a mandate. In a certain sense, *pappaseng* is a will that needs to be obeyed and always heeded whenever and wherever it is, especially in carrying out parenting practices.

Concerning the development of the model of *ethnoparenting* in Indonesia. This study aims to explore the beliefs and practices of parenting based on the local wisdom of the Bugis tribe one of the largest tribes in Indonesia in the Karampuang indigenous community, Sinjai Regency, South Sulawesi. Specifically, this study examines further how the tradition of parenting in the first 1000 lives and how the role of society in parenting in the area. This research is expected to contribute to developing the model *Ethnoparenting* in Indonesia.

II. METHODS

2.1. Research Design

The type of research used is ethnography with a qualitative approach. This ethnographic research is a qualitative research strategy. The researcher investigates a cultural group in a natural environment over a long period by collecting primary, observation, and interview data. This study describes or explores information based on practical experience and the value of *ethnoparenting* in the Bugis tribe in Karampuang, Sinjai Regency, South Sulawesi. Researchers interpret the data obtained from a psychological perspective.

2.2. Research Subjects

This research focuses on the forms of practice and values of parenting carried out by parents of the Bugis ethnic group in Karampuang, Sinjai Regency. Determination of the Subject is done by *purposive sampling* or based on research objectives. The research subjects were selected from 3 families in Karampuang, Sinjai Regency. Research subjects were classified based on the age of their children, namely parents who were pregnant with a gestation period of 7 months, parents who had children aged eight months, and parents who had children aged three years. Then the researcher chose at least one family to represent each group. Determination of research subjects based on the results of initial observations related to the criteria of research subjects and input from local leaders. In addition, the research subjects were selected by considering: (1) the Subject's ability to describe or communicate parenting practices; (2) the Subject's willingness to participate in data collection either through observation, interviews, or documentation.

2.3. Research Instrument

The research instrument is a researcher who explores parenting traditions using several questions consisting of several dimensions of parenting such as cosmology, philosophy of human development, spirituality, mythological studies, community beliefs, hereditary practices, and community participation in parenting. Data collection techniques used are observation, interviews, and documentation. Furthermore, description, analysis, and interpretation are carried out.

2.5. Techniques of Data Collection

Collection techniques used are observation, interviews, and documentation. Observations were used to directly observe the *ethnoparenting* practices carried out by parents from the Karampuang area from pregnancy until their child was three years old. The observation is done for three months. Interviews were used to explore in-depth the values of the upbringing practices of the Karampuang indigenous people. The documentation is used to document every procedure carried out by Bugis parents in Karampuang in child care. Furthermore, the description, analysis, and interpretation are carried out. To check the validity of the research data, triangulation techniques were used. The researchers compared

the observational data with the results of interviews and documents in photos taken in parenting Bugis tribespeople in Karampuang, Sinjai Regency.

III. RESULTS AND DISCUSSION

III.1 The Tradition of Parenting in the Bugis Tribe

The norms in each culture influence the beliefs and values that parents teach their children. It also affects the choice of behavior and what methods are considered appropriate in parenting. In the Bugis Karampuang tribe, several prohibitions are often called *pamali*. There are also several myths that parents carry out in child care. The habits of the Bugis people, especially in the Karampuang area, teach children from an early age to prioritize ethics, respect elders such as culture *tabe* and be honest with others with the motto *Adaepa design tau* "simple words determine self quality. The Karampuang community prioritizes mutual help and politeness, as is the case with the repair of traditional houses. All must be involved. There is no assistance in transportation equipment, but it must be carried out directly with the togetherness of human hands. The community must meet the Karampuang traditional house, which is often called the *owner of the puang gella* holding the previous event in the Karampuang hamlet. The purpose and purpose of meeting the *puang gella* are to ask for directions and instructions on good days to carry out events such as thanksgiving, congratulations, weddings, or other events because, according to the community, there are good days and bad days to do events. If the event is held on a bad day, it is believed that there will be a disaster or catastrophe that will occur. The following are the descriptions of practical parenting for the Bugis tribe from pregnancy to three years.

a. Pregnancy Period

Based on research findings, both from observations, interviews, and documentation of Bugis parents whose gestational age is seven months, it is found that the tradition of parenting has been carried out since pregnancy, especially at seven months of gestation. Some Bugis people also hold a *Makkatenni sanro* ceremony (contacting a shaman). This ceremony conveys to the shaman who has been selected based on the deliberation of the two families or advice from the community and parents. If the selection of the shaman is approved, the shaman will be given the trust to care for the mother and child later. At the age of 7 months in the Bugis tribe, a *mattaresse* event is held (a 7-month event for the first child). Every child born within the community of the Karampuang hamlet must meet the Karampuang house and set his foot on the stone in front of the Karampuang traditional house if he can walk. People use the term *mappaissenale* (introducing themselves to the traditional house of Karampuang).

In parenting related to spirituality starting from pregnancy, a mother often reads the Qur'an so that her child will quickly understand the Qur'an. In his statement during the interview respondent 1:

"I always read the Qur'an during pregnancy because that is the message of parents so that later my child can finish the Qur'an quickly."

Based on the results of the interview above, it shows that parenting in Bugis Karampuang culture is related to spirituality, namely by teaching the Qur'an from the time in the womb. This is a message conveyed by the previous parents in the Bugis language known as *paseng*. *Paseng* or messages given by the last parents should be done because the incident has happened before.

The people of Karampuang parent their children through rules that must be obeyed from generation to generation, which is termed in Bugis culture as *pamali*. *Pamali* can be interpreted as abstinence or prohibition as a form of caution against previously occurring events to not repeat in the future. Based on observations and interviews with respondents, there are several *pamali* in parenting starting from pregnancy. In Bugis culture, especially the Karampuang area is still very thick with various myths.

Early in pregnancy, pregnant women must rub their stomach against the door so that their stomach does not look too big. The following statement during an interview with respondent 1:

"I always mappaggusuk bubau (rubbing belly) at the door when you wake up in the hope of later my stomach does not look great"

Based on interviews, it is clear that mothers should rub their belly in the room door with the current expectation of pregnant women during early pregnancy. Her belly doesn't look too big. The stomach that looks big for the Bugis people becomes a scourge and sometimes becomes a *mpa-amparaneng* or the subject of discussion by other people and will result in the condition of the fetus. At the time of 7 months of pregnancy, there is a 7-month event in the Bugis term "*mattaresse*" by providing various foods such as chicken, bananas, *buras*, *kampalo*, and *benno* (traditional food in bugis), and others, in the event, starting from *mabaca-baca* (reading prayers) then *makkarawa buba* (stomach smeared) to improve the baby's position in the womb and to bathe pregnant women with various herbs.

This event is a form of family gratitude because children will be blessed by inviting male and female family members and neighbors. The food served is traditional food such as chicken, *buras*, bananas, and others. In addition, this event is expected to provide convenience in childbirth. The 7-monthly event (*mattaresse*) is an event that expects safety for pregnant women and prospective babies. Which begins with reading prayers for safety, and then the stomach is smeared with the hope of improving the baby's position in the stomach, the position must be in the head position so that the During labor, the first organ that comes out is the head. This can facilitate the mother in childbirth.

Based on interviews, information was obtained that there are many prohibitions or *pamali* that pregnant women must carry out for the safety of mothers and children. These *pamali* have been believed to be passed down from generation to generation by the Bugis tribe, such as not being allowed to cut. After all, it is feared that the prospective baby will be disabled, should not sit on the street because it will hinder the birth of the baby, it should not face the well. After all, it is believed that the baby will be water twins and should not put a sarong around the neck because it is thought that the baby will be wrapped around the placenta during the delivery process and affect the baby's condition.

In addition, there are activities in the kitchen that pregnant women are not allowed to do. Namely, they are not allowed to burn the ends of the wood when cooking using firewood because they are worried that the first leg will come out during labor. This will hinder the delivery process if the first leg comes out. Pregnant women are also not allowed to face the kitchen but have to be sideways when cooking so that their children can quickly come out during childbirth.

Respondents explained that pregnant women are prohibited from facing the kitchen, and if they are cooking using firewood, they should first burn the base of the firewood. They believe that *pamali*, in the form of a recommendation to burn the bottom of firewood first, is like giving birth like firewood. The wooden base is like a baby's head that must come out first to be smooth in labor.

b. Tradition of nurturing Age of birth – three year

The tradition of parenting when a child is born is read the prayer calling, the baby's placenta is washed and then planted in the hope that the baby will never forget his hometown. On the 7th day of the birth of a child, there is an aqiqah event. This event is a form of gratitude for the birth of their child. The event consisted of *mabbarasanji*, hair cutting, and baby naming.

During the Aqiqah procession, a newborn baby is provided with one goat for a baby girl and two for a baby boy. In addition, two young chickens and a chicken egg were also provided, then the baby's and mother's foreheads were touched with the chickens. This is believed to influence the child's growth

process. In the Bugis tribe, known shamans are tasked with assisting in the delivery process to the aqiqah event, although some people use village midwives. Based on the observations, when Aqiqah the shaman was given alms in the form of 12 kinds of cakes stored in a tray, money, chicken, and rice were brought home.

Regarding breastfeeding, respondents stated that children were given breast milk from birth without the help of formula milk. Parents consistently give breast milk until the age of 2 years and are prohibited from consuming sour and spicy food or drinks to interfere with the child's digestion and other meanings so that their child does not have a sour face. In the process of breastfeeding, Bugis Karampuang children are usually in a sitting or lying position. If the mother breastfeeds a child in the living room, she must cover it with a Mukenah (big veil used in praying by woman) or other cloth to teach her to cover the genitals, customary manners. The child is breastfed when he is fussy or wants to sleep. The mother holds the child if he is fussy by placing the child's head on his shoulder. It is hoped that the child can lean back and not be fussy anymore.

In addition to *pamali* during pregnancy, there are also *pamali* for children who are still toddlers that if the child falls, then the parent must light a candle at the door and leave it burning until the fallen child extinguishes the candle. It is believed that the incident will not be repeated, and the child remains strong.

In addition, the people of Karampuang believe that if there are *sammeng* (weird sounds) heard around the house, and there will be a disaster or news of death. In his statement during an interview with respondent 3:

"If there is a sammeng around the house, there will usually be news of people dying or other misfortunes, it is common to hear the sound of people crying but not seeing the person or the sound of an owl."

Another thing that parents of the Bugis Karampuang often do is that when a child sneezes, the mouth, nose, and forehead must be covered alternately and quickly with the belief that they are safe from interference from jinn or demons. The Bugis still believe in jinn or ghost and how to avoid certain practices from generation to generation. Children carry out some prohibitions under five, namely, children are not allowed to sit on a pillow because it is believed that they will get ulcers. Another thing, if explored in-depth about the prohibition, is by inadvertently teaching children not to sit on a pillow that should be used for sleeping, not as a seat. Another thing mothers do to teach children about self-confidence by treating children is folding their tongues every Friday. At the time, the sermon was echoed and recited shalawat. The following is the statement of respondent two during the interview."

"I deliberately folded his tongue so that later I can be confident in speaking in front of many people, I do it every Friday when Mr. Imam starts reading the Khutbah in the mosque while reading shalawat"

Based on the interview above, it is stated that to make children confident in speaking in front of a crowd, and parents must fold their tongues every Friday when the sermon is delivered while reading shalawat. This activity is also a *pamali* of the Bugis tribe. Another myth in children's walking activities is rubbing their knees with the belief that they can walk quickly, the feet of children who have not walked are not allowed to touch the ground because, according to their parents, children who have not yet grown teeth should not step on the ground because it is believed that their teeth will not grow. In addition, parents should not carry the child with his legs spread because it is believed that his teeth will grow infrequently.

Some myths are also related to the disturbance of the jinn/devil or being hit by a disaster. The following is the statement during the interview with respondent 2:

"If I want to go far, I am forbidden to kiss the child because later there will be a genie with me. It's also normal for a child who is only 8 months old to cry for no reason, parents always warn to be careful because they say there will be disaster"

"Parents also forbid me to give something to my child if I turn my back because they say it will be hurt"

Based on the interview above, it is stated that if the mother wants to travel, then the child should not be kissed because it is feared that supernatural beings will follow when the child cries loudly for no reason, it means that a disaster will happen to his family and on the other hand when the child cries loudly the child is also considered longing For close relatives, it is forbidden to give something to their child with their back because it is believed that their child will be a wretched person.

When a person, whether a child or an adult, sits on the steps right in front of the door, that person will be harmed and find it difficult to get sustenance. A son and parents again told me outside the house when it was signed in the fall of dusk. Myths state that demons roam around at that time and will harass children. However, this can be interpreted that learning appreciating time to carry out maghrib prayers. The following is the statement of respondent 3 during the interview:

"I usually give chicken combs to be smart and when I take a baco (common name of baby boy in bugis) bath, I take the last bath water outside under the tree where the chickens perch so that I always remember to go home when I go looking for sustenance later"

Based on the interview above, the last bathwater from the child will be spilled under the tree where the chicken is perched with the belief that no matter how far the child goes to seek sustenance, he will return to where he was since childhood. Parents give certain foods such as chicken's comb, which makes children smart because the comb is on top of the chicken's head.

Based on observations at respondent 2's house, the mother feeds the child with her right hand, starting with bismillah, and when she is full, she says hamdalah. In addition, parents always read surah 3 Qul, namely al Ikhlas, Al-Falaq and An-nas to the child before going to bed and then blowing on the feet, mouth, and forehead to avoid interference from the jinn. In his statement during an interview with respondent 2:

"if my child wants to sleep, I read Surah 3 Qul, Al-Ikhlas, Al-Falaq and An-Nas just blowing on his feet, mouth and forehead so as not to be disturbed by the jinn"

Children are accustomed to getting up early to get used to it from an early age and then bathe hoping that the child will not become lazy. Mother cleans her child every morning and evening. In the process of bathing, the child is put in a basin filled with water that has been mixed with Jati China's leaves or guava leaves. It aims to make children strong. In bathing the child, the mother uses soap to clean the child's dirt. In addition, some use betel leaf. The statement of respondent 2 during the interview was:

"Every day I deliberately give Becce wake up, thank God the last few weeks when the call to prayer at dawn at the mosque has woken up too. If I take a bath at 7 o'clock, I take a bath every morning and evening, I get used to it at dawn."

Mother stimulates an 8-month-old child to walk by keeping objects that the child likes about 50 cm in front of him or placing them on the table in hopes that the child will hold the table while standing and pick up the object that has been placed on the table.

In the parents' belief in parenting patterns regarding how to walk quickly, every time they come home from Friday prayers, the child is beaten with a prayer rug while saying "*Jappa Magatti*". As for parents'

habit so that their children speak quickly, they rub their tongue with a gold ring every Friday. This can stimulate children to tell stories quickly and always tell good things. Based on an interview with respondent 3:

"his father always beats the prayer mat when he comes home from Friday prayers while saying "jappa maggati" (walking fast), I also always rub his tongue with a gold ring so he can speak quickly"

Practical parenting for parents who have more than one child by getting used to eating together or eating one plate together or even more, in the Bugis language *Sibali* with the hope that they will always be together until they grow up and there will be no disputes between siblings. This is a form of parenting to share and avoid conflicts and share life's hardships and joys. In addition, parents who have more than one child are taught to always cooperate in the family, and older children are given the task of looking after their younger siblings if their parents are busy. Parents do not discriminate between one child to another. They get used to always being together, eating together, studying together, and so on.

In addition, children are not allowed to eat in a lying position because it is feared that their neck will swell in the Bugis term *"boro ellong"*.

Based on the interview above, there is a message for children not to get used to eating while lying down because it will interfere with the digestive process of food in their bodies. Parents also forbid children *mattula bangi* (chin support) because it is believed that the child will be unlucky. This shows a lazy attitude, just standing idly by so that his life will suffer. This teaches children to keep trying, to work really hard to be independent.

According to some people among the Bugis tribe, early childhood is prohibited from waiting and welcoming (*madduppa*) for her mother or whoever it is from the market, because it is feared that it will become a habit until adulthood and must respect guests who come by welcoming them politely and enthusiastically whoever it is. Parenting for children under five, parents exemplify children about politeness when walking in front of older people, namely the culture of *ma pa tabe* (Excuse me). This Movement is *mappatabe* done by lowering the right hand and lowering the body. The meaning of *tabe'* is an effort to appreciate and respect whoever is in front of us. In addition, this *mappatabe* contains morals and customs of manners. This is one of the strategies in educating children in the Bugis community.

Karampuang parents have a way to teach or educate their children, usually through playing, singing, or telling stories. The most often done activity is telling past stories that have a message before the child is put to sleep.

III.2 The Role of Mothers, Fathers, and Society in Parenting Children in the Bugis

The people of Karampuang are still thick with the professions carried out by their parents, so their children will follow their parents according to the gender and occupation of the parents themselves. When their children are still toddlers, more care is given to their mother, but they will follow the profession after they are children. According to their gender, they are like men, so they dominantly follow their fathers and when women are more likely to their mothers. In his statement during an interview with respondent 3:

"usually, my daughter helps me take care of my younger sister or helps with cooking and the son goes with his father to the fields or to the garden"

In the Bugis society of Karampuang, human relations with other humans must be maintained and starting to be taught in childhood such as parents providing opportunities to play with friends around

the house and entrusting children who are 8 months old or older to the eldest child, grandparents or entrusting them to their neighbors if their father and mother are going to do important activities such as rice harvest or other events to do.

In addition, there is a custom of the Karampuang community that when a new child crosses an area, every river or bridge must throw an egg with the aim of not being reprimanded by a watchman or a creature that occupies the area in Bugis language it is said "*Ampa'-Amparangeng*". This is considered as respect for fellow creatures of God. If a new child arrives at one of the houses, the host must provide chickens so that the child does not get sick or often cry after coming home from the house. In his statement during an interview with respondent 3:

"if my child is brought to his grandmother's house in the next village, then I throw an egg into the river that is passed so that it doesn't get Ampa'-Amparangeng and usually when I go home, my child is given a chicken"

People are still not modern enough to participate in activities related to the community in caring for children. The people of Karampuang still predominantly believe in the shaman itself. Posyandu (integrated health service center) activities only play a role once a month. This posyandu activity is only for the treatment of physical conditions from toddlers to children. The community maintains a parenting pattern that is very thick with ancestral beliefs. In a statement during the interview respondent 2

"No posyandu every month on 10 but I do not always go unless my son sick or cry"

The interview above, stated that the role of Posyandu in child care is to provide services each month. In addition, it also provides directions or messages related to maternal and child health.

The cosmological dimension strongly dominates the tradition of parenting practice for the Karampuan indigenous people. In this case, the Karampuang community has an annual tradition, namely *Marrimpa Salo*. This tradition, known as the traditional village party, is carried out as a form of gratitude for the harvest's success and to commemorate previous ancestors. This tradition is carried out once a year. It is attended by all the indigenous peoples of the Karampuang Traditional Village and even people outside the traditional area of the Karampuang Traditional Village. The tradition is *Mappogau Hanua* centered in the customary area. This tradition involves all indigenous peoples, especially people living in customary areas and all customary stakeholders. *Arung* or *To Matoa* is the executor as well as the highest leader in this tradition. *Mappogau Hanua* has the function of uniting the wishes of indigenous peoples' rituals, strengthening friendship and a manifestation of gratitude to God Almighty. The important values in the *Mappugau Sihanua* event are solidarity, philosophical values, and the value of nature conservation. Suppose it is associated with the tradition of parenting. In that case, the annual *mappogau Sihanua* event can indirectly teach children and residents about the importance of unity and nature conservation and always be grateful for the sustenance given by God Almighty.

In addition, the people of Karampuang believe in the existence of God and carry out worship. The Bugis Karampuang tribe holds an annual event, namely *Mappugau Sihanua* (village party) every year after harvest. This event is a sign of gratitude for the success in agricultural/plantation harvests so that the implementation is very lively and takes a long time. In addition to gratitude, many things can be taught to their children as the next generation, including cooperation, unity/solidarity, nature conservation, and artistic values. In the implementation of *Mappugau Sihanua*, they need cooperation and the unity of one village to carry out the festive party, and they volunteer their energy, materials, and time to make the event a success. Implementation of the event can also teach children about the importance of nature conservation because before holding the event, the entire area must be clean of

dirt and dirty things. In addition, the Mappugau Sihanua event is accompanied by various traditional musical instruments that can indirectly teach children about art.

The same thing is revealed in the research that the daily life of the Karampuang people is the existence of *sama turu'* (participation), *asamaturuseng* (agreement), *sama onro* (equality), *makkeguna* (effective and efficient), and *pakkita mabela* (strategic vision). The accountability of the Karampuang community consists of transparency having three foundations, namely *lemphu'* (honest), *tongeng* (truth), and *getteng* (true) (UMAR, 2017). Through habituation of attitudes, every day is closely related to parenting. Although they inadvertently teach children about the attitude of participation, agreement, honesty, and determination, they have indirectly educated their children about good attitudes through their daily activities. This is relevant to previous research, which states that the values of local wisdom of the Karampuang indigenous people are: (1) trust and obedience to Allah SWT, (2) concern for the natural environment, (3) responsibility, (4) love for the homeland, (5) hard work, (6) honest, (7) friendly, and (8) social care (Sharif, 2019).

In addition, the results of previous studies stated that to maintain forest conservation in the Karampuang area, it must be following *paseng ri ade'* or customary fatwas in the form of invitations or prohibitions (Awaliyah et al., 2020). This is closely related to how to teach the community that it is not permissible to take something that does not belong to them, such as not taking a leaning wood, a prohibition on taking mayang betel nut that is being dried in the sun, a prohibition on taking cut rattan, and a prohibition on not taking marked honey.

The people of Karampuang adhere to Islam and believe in Islamic teachings. Human belief in Islam is something that has become an obligation for the people of Karampuang to carry out. Still, it cannot be separated from several beliefs that they carry out according to the legacy of their ancestors such as before entering the month of Ramadan and the end of Ramadan before Eid Al-Fitr or Eid al-Adha, they do the routine of preparing offerings to which certain people have to recite prayers in the Bugis language is called *sanro*. They believe that this activity is to pray for goodness to those who have died, as well as those who are still alive to prolong their lives and to achieve the blessings of fasting during Ramadan and after going through Ramadan out of the month of Ramadan. This is corroborated by research which states that the Karampuang custom is still inherent in the treatment process of shamans (*sanro*), high social and cultural values so that the community provides valuable value in indigenous peoples, considers *sanro* treatment as a cultural value and tradition that their ancestors inherited so that the treatment of shamans is still in demand today (Togobu, 2019)

In the parenting of Bugis children, it is known as *pangaderreng* or Bugis customary rules. This *pangaderreng* concept gives birth to habits or culture in speaking or doing, which are often called *pamali*. *Pamali* is a term in the Bugis community to express a prohibition or taboo to do or say something not in accordance with customs and customs. The people of the Bugis Karampuang believe that violating the *pamali* will result in a curse or bad luck for those who violate it. Therefore, this *pamali* is introduced by children from birth and even from the time in the womb there are already some *pamali* that parents must obey for the safety of themselves and their children. The form of *mali* is not only in the form of actions but also in the form of words. Various mali especially in child care will actually give meaning to educate children. A child will indirectly get an education through a variety of parents from his parents. *Pemmali* is more directed at authoritarian parenting, namely parenting that prioritizes parents' wishes and even seems to get a curse if they violate the rules.

In addition, there is an activity *mapatabe'*, a tradition taught and accustomed to children from childhood to teach about politeness and respect and respect for elders. *Mappatabe* activity is a habit taught from birth so that it will be carried over to adulthood and passed down to the next generation. The tradition of *mappatabe'* is not only done when walking in front of other people, but there are some activities that require the word *tabe'* which is excuse me, namely *tabe'* which means asking for help, starting a

conversation, positioning people higher and *tabe'* meaning reminding others. The values that can be taught to children are walking etiquette, manners in socializing, speaking ethics, and ethics in asking for permission. It is a habituation parenting pattern. This *mappatabe'* tradition has been taught since childhood. In addition, there are exemplary parenting patterns of parents, namely by exemplifying good behavior to children such as pregnant women who always recite the Koran, read *basmalah* before eating, bribe with the right hand.

As for the role of fathers, mothers, and the community in parenting for the Bugis Karampuang tribe, the mother still focuses on educating children from the time they are still in the womb, toddlers, and children. The father is in charge of making a living and helping the mother in educating the children. In addition to fathers and mothers, the community also has a role in child care for the Bugis, such as the role of the posyandu community. This Posyandu service will provide health services and develop knowledge about children's competencies. In addition, the Bugis people still have a strong friendship in their neighbours. Neighbors have a role in educating children such as only when the child's parents are busy harvesting rice or busy with certain activities, they leave their children with the neighbors.

Overall, the stages of parenting that support the development of children's fine and gross motor skills have been carried out by the Karampuang indigenous people. The practice of teaching children to walk with the stimulation of certain objects or items, inviting children to chat in the morning, or reading fairy tales based on local wisdom, is a parenting practice that has been carried out for generations.

IV. CONCLUSION AND RECOMMENDATION

The tradition of parenting the Bugis tribe begins during pregnancy. The tradition of the Bugis Karampuang tribe is closely related to the dimensions of cosmology, philosophy of human development, spirituality, community beliefs in managing nature and the environment, and mythology. Regarding the division of the roles of fathers, mothers, and the community in caring for children in the Bugis Karampuang tribe, the role of mothers have a major and dominant role in parenting. This is because the division of tasks from the beginning of building a family has been polarized according to the cultural values of the local community. The source of livelihood for the people of Karampuang is farming and men mostly do livestock while women are mostly at home and can still carry out daily work activities. For further researchers, it is hoped that they will be able to explore further the meaning of each parenting ritual and practice and see further how the beliefs of parents and society towards the development and formation of children's character through cultural values that are instilled from an early age.

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