



Transformation of Parenting and Child Education Patterns in Bugis Ethnic Families in Urban (Case Study of Tamalanrea Indah Village, Makassar City)

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Abstract

This article aims to identify and analyze (1) parenting patterns in Bugis culture in relation to the views of Bugis parents in childcare. The results show that parenting patterns for children in Bugis ethnic families, especially in Makassar City, have now undergone changes or shifts and even value adjustments to modern values both in form and nature. Some of the factors that caused this to happen were (1) factors of change and differences in times from the previous generation, (2) psychological factors of children, and (3) factors of binding legislation. The implementation of Bugis ethnic values such as *Siri'* and *Mappatabe'* is still being applied by the Bugis family but the values seem to have adjusted to the new values that were born by the modernization of technology, information, and communication. The parenting pattern of the first-generation Bugis ethnic family tends to be authoritarian, while the second generation tends to lead to a democratic parenting pattern.

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INTRODUCTION

Indonesia as an archipelagic country is famous for its diversity of tribes, languages, religions, and cultures. The culture of each region is counted as a national cultural unit as stipulated in Article 32 of the 1945 Constitution. Regional culture is one of the important elements in building the life of the Indonesian nation in which culture is the identity of the nation. Culture is the totality of behavior and the results of human behavior which is governed by the code of conduct that must be obtained by learning and all of which are arranged in social life.

National character cannot be separated from cultural values. Culture is defined as all aspects of human life in a society that are obtained by learning, including thoughts and behaviour (Kasnawi & Asang, 2014). Similarly, what is said by (Suparlan, 2014) in (Syarif et al., 2016) is that culture is the overall knowledge of humans as social beings that is used to



interpret and understand the environment they face and to create and encourage the realization of behavior. A culture is a place for a group of people to wrap up the values they have, such as the values of honesty and politeness. These values are the most important part for parents in raising their children. In cultural societies, humans form families, raise children, and strive to pass on values for the success of children and others in the future (Zreik, 2021). These inherited values are mentioned as a cultural curriculum by Nsamenang (Zreik, 2021). Children learn the values that are passed down through the context of the environment around them. These values that are formed during a certain period will form their own style in children in everyday life (Masturah, 2017).

Makassar is the largest port city in South Sulawesi and since the 18th century AD, many Bugis people have lived there. Therefore, outsiders usually cannot distinguish Bugis from Makassarese. In addition, the words Bugis and Makassar are very often juxtaposed so that many think the words Bugis, and Makassar are synonyms. Local scientists themselves played a role in eliminating these ethnic differences with their tendency to write the two terms into a compound word "Bugis-Makassar". This tendency is indeed based on the similarity of the identity of the Bugis and Makassar tribes as fellow Muslims who overcome the differences in ethnicity and language of the two tribes. It is something that cannot be denied or ignored. However, despite the many similarities and the close relationship between the two, it should also be emphasized that the Bugis and Makassarese are still two different entities. (Christian Pelras, 2006) Especially in the pattern of parenting.

The Bugis culture referred to here is the totality of the thoughts and behaviors possessed by the Bugis people and can be passed on from generation to generation through the socialization process. The result of this thought is in the form of Bugis cultural values that have been embodied in the behavior patterns of the Bugis people in everyday life. Bugis cultural values, among others, refer to the value of honesty, the value of justice, the value of intellectuality, the value of propriety (Rahim et al., 1992) suggesting Bugis cultural values as follows: loyalty, courage, wisdom, work ethic, cooperation. cooperation, constancy, solidarity, unity, harmony, and deliberation. Bugis culture always gives special plantings to its descendants such as the cultivation of cultural values Siri and mappable and mutual respect so that it is known as manners and norms that characterize society and the Bugis tribe is also known to have a strong ethos and character. The character of the Bugis family according to most people is authoritarian, but authoritarianism is not according to its original meaning, discipline, and obedience to not do things that are not usual or out of habit. Do not do things that violate the norms and ethical principles and are based on the customs of the Bugis tribe.

In this millennial era, the cycle of transformation of foreign culture into local culture is very fast, fast, and seamless, especially in Indonesia. The factor causing this development is globalization. Globalization is the process of opening foreign cultures that can be seen easily by all corners of the world. The impact of globalization is quite influential on human life seen from the perspective of social class such as in the fields of economy, technology, science, social, and parenting (Agustinah & Dina Indriyani,



2019). Each generation has a different parenting style, including the millennial generation who now have a very different parenting style from the previous generation. Parents in the previous generation of millennials are considered to tend to focus too much on their children and have a big role in determining the future or the things their offspring consume. The pattern of parenting is largely determined by the function of the family as the first agent of socialization for the development of the child's personality. The ideal family is a family consisting of parents who have matured physically and mentally, have physical and non-physical maturity, maturity or emotional and thought balance, independence in the economic, social and mental fields, and play a role by their respective functions as parents in manage, foster, and care for their children, so that in this case there needs to be careful preparation for those who will enter the household world and become parents.

Of all the cultural values of the largest ethnic group in South Sulawesi, especially in Makassar City, namely the Bugis described above, it draws attention to the importance of synchronizing cultural values such as honesty, propriety, and solidarity into the daily lives of families and the wider community, especially in parenting patterns. Children so that these values can be maintained and realized which will have an impact on children's social behavior in interacting with their social environment. Parenting patterns, especially in urban areas such as Makassar City, seem not to be easy to synchronize these local cultural values in children's daily interactions both in the family and social environment because of the factors that greatly influence the application of these local cultural values in childcare patterns. in today's era, such as sophisticated technology and foreign culture, so parents experience challenges in controlling their children.

Therefore, these local cultural values, especially in urban areas, are expected not to be displaced by external cultural values which do not necessarily guarantee a good pattern of children's behavior in their family and social environment. These local cultural values should or at least be implemented in parenting patterns for their children so that later parents can easily control and monitor the child's daily behavior patterns.

METHOD

This research uses a qualitative approach with a case study method. (Creswell, 2009) identifies qualitative research as a method used to elaborate and understand the meaning ascribed to social or humanitarian problems. The research process according to (Creswell, 2009) involves important efforts which include asking questions and procedures, collecting specific data from the research subject, analyzing data inductively starting from specific themes to general themes, and interpreting meaning. data. The final report of this research has a flexible structure or framework. The research was conducted qualitatively with an inductive style of research perspective, focusing on the individual meaning and translating the complexity of a problem (Creswell, 2009)

As stated by (Sugiyono, 2009) that qualitative research is a research method based on natural object conditions where the researcher is the key



instrument, sampling of data sources is carried out purposively, collection techniques are triangulation, data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalizations. The basis of case study research in this study is that researchers want to understand the background of a problem or individual interaction in a social unit or about a group of individuals in-depth, intact, holistically, and systematically about people, events, social settings (social backgrounds) or groups. by using a variety of methods and techniques as well as multiple sources of information to understand effectively how people, events, natural (settings social settings) operate or function according to their context.

Case research pays attention to all important aspects of a case under study. By using this type of research will be able to reveal a deep and detailed picture of a situation or object. The case to be studied can be in the form of a person, family, event, another group which is quite limited so that the researcher can appreciate, understand, and understand how the object operates or functions in an actual natural setting (Yusuf, 2014).

RESULTS AND DISCUSSION

Parenting Patterns of Bugis Ethnic Parents in Urban (Makassar City)

Culture is a hereditary tradition that exists in a society that is passed down from the first generation to the next generation which is the basis of social life. In this case, that will be the aspect of childcare from a cultural perspective. Children from the age of birth to entering primary school education is a very important period as well as critical periods in the stage of development and growth of the child in the life of the child, both now and in the future. This period is a very important period to determine the development and further growth of children which is often referred to as the early years of life for children. The development and growth of children currently are in for children. The development and growth of children currently are vulnerable so that the function of the family and the role of parents towards children is very important to help the process of growth and development of early childhood, especially in good parenting for children.

The Bugis ethnicity does not give special emphasis to their children, but rather gives children choices according to their respective hobbies and interests. Seeing the psychological situation and condition of a child is also one of the reasons parents give freedom to their children. Not only that, by giving freedom to children, parents do not forget to apply self-discipline to their children.

The openness of parents to children is also considered important because with this openness children can understand the circumstances, situations, and conditions that are being experienced by their families and children can also be more open to their parents about what they do every day. If parents do not give to their children, then the children will never open and understand the situation and condition of their own family, so that sometimes children experience confusion in their actions. Parenting



according to parents cannot be separated from cultural arrangements such as a culture of politeness and mutual respect, especially Bugis culture in its application. As a Buginese, the Bugis cultural procedures for parenting are considered to have been passed down from generation to generation by parents from the past, however, parenting in the past and the present is of course different, considering the situation and condition of today's children. Mutualism becomes an emphasis for parents on their children in the millennial era. It's just that parents give direction to their children in which behaviors are good and which are not good for a child to do in their daily lives. The application of parenting applied by parents must also look at the differences in the nature and character of children, which of course have differences from one child to another.

The flexible parenting pattern applied to children gives birth to freedom of behavior in the family and social spheres. However, with such a pattern, parents also continue to provide control and supervision of their children to avoid things and behaviors that are not desired by the family. The pattern of parenting to children and without any emphasis will help a child in giving birth to good thoughts towards his parents and others. Parenting patterns of parents are considered mediocre like parenting in general. This means that the parenting pattern of the past has indeed been adjusted to the parenting pattern of today's parents without any overemphasis on their children. However, control and supervision are still carried out by parents in suppressing behaviors that are not following the rules of the values that have been taught such as courtesy, mutual respect, and respect for elders.

Parents' concerns are one of the reasons for not applying harsh parenting patterns and putting pressure on children in educating because the main cause of deviations in children's behavior in the family and their social environment is parenting that is harsh and suppresses children. Ways of educating children that are hard and too stressful will lead to psychological disorders in children. Religious education and upbringing, as well as cultural values, are still applied by parents in educating their children, then there is no special parenting pattern applied by parents in educating their children, but only gives controlled freedom to children. The openness of parents is also put forward in educating children so that children can be responsive to understand the situation and condition of their family.

Transformation of Parenting Patterns in Bugis Ethnic Families in Urban (Makassar City)

According to (Tilaar, 2002) that education is nothing more than a process of transmitting culture. This means that education and culture are transmitted from one generation to another. Education is transmitted from one generation to the next through a process that can be observed in an activity. The results of the transmission of education and culture can be better or even worse. Meanwhile, according to (Mahmud, 2012) that transmission is an attempt by a generation to pass it on to the next generation, and the next generation usually receives a lot of impressions from various teaching efforts. A member of the community (successor) responds and adapts to several historical realities that he or she faces, not those of the previous generation. As reality changes, people will change the



way they respond and adapt, even in the face of intense pressure from their predecessors to maintain old patterns of response.

According to (Tilaar, 2002) the transmission can be seen three main elements, namely: first, the elements that are transmitted, second, the process of transmission, and third, the method of transmission. The elements of culture that are transmitted are cultural values, community customs, views on life, and various other life concepts that exist in society. Various social habits are used in the interaction and association of members of the community. In addition, various roles are needed in the social world and finally various other behaviors including physiological processes, reflexes, and movements or certain reactions, including physical adjustments and food systems to survive. Based on the above understanding, it can be interpreted that transmission or transformation is the process of transmitting, distributing, or passing on from one generation to the next. The elements that are transmitted include cultural values, as well as views on life and various other life concepts that will be used to live in society.

Looking at the background of parenting patterns for their children today, they are increasingly experiencing very significant changes or transformations to the parenting patterns of parents in the past with parents in this millennial era. The onslaught of outside cultures, namely western cultures, which have mushroomed large enough to become the epicenter that provides a change and a shift of course in the context of changes and shifts in cultures towards patterns or ways and even models of parenting to their children.

Parenting patterns in this millennial era are far different from parenting patterns in the past, along with the times, patterns, ways, or methods of parenting parents have experienced significant adjustments to the times. The local culture that used to be embedded in the identity of the cultural community, especially the Bugis and Makassar people, has undergone adjustments and even experienced a change to modern cultures which are now increasingly becoming a habit and even become a tradition of behaving and behaving in interacting in everyday life, especially in the family.

Parents' concerns about the impact on the application of parenting patterns that are too strict or too disciplined have resulted in parents being reluctant to apply parenting patterns that are too disciplined for their children, but parents seem to provide a mediocre parenting pattern without there are more disciplinary emphases on parenting patterns applied by parents to children. Parents' anxiety about the parenting pattern applied to their children is harsh or excessive discipline will result in the children fighting back and even disobeying their parents which in turn makes the children behave impolitely to their parents. The parenting pattern used to be harsh on their children, especially in the Bugis society, which is known to highly uphold values *Siri'* in every behavior and action, but this harsh action is not interpreted as an act or behavior that corners children but rather become for reprimand, lessons, and even understanding for children to become better human beings in the future. However, children in the current era do not pay much attention to and even ignore the cultures handed down by their parents and even their grandparents, but these cultures have



undergone a change or even a shift due to the influence of the western culture clash which is increasingly hitting their existence. local cultures such as Bugis culture, especially childcare culture in urban areas.

A rule that applies in Indonesia regarding the rule of law, Law 35 of 2014 concerning Amendments to Law 23 of 2002 concerning Child Protection, is also one of the causes of obstacles that parents today are reluctant to give strict treatment and discipline treatment that is so strict in their education. take care of their children because the law states that every child has the right to survive, grow and develop and is entitled to protection from violence and discrimination as mandated in the 1945 Constitution of the Republic of Indonesia. In that case, why are parents reluctant to apply harsh and even excessively assertive behavior to children, compared to when he was educated with his parents. Not only that, but parents are also reluctant to assertive behavior because parents currently assume that if a child is treated so firmly or too disciplined, they are worried about the process of continuity and growth, even the child's psychology can be hampered and disturbed by such patterns.

The difference from the past to the present is that things have been far different, seeing the rapid development and growth of technology has also become one of the supporters of a change that results in the necessity to adjust, especially in childcare. The influence of the development of technology, information, and communication, the large enough participation in participating contributed to a major change so that it could change the entire order of social life in interacting between individuals and individuals, groups with groups and even groups with individuals, especially changes in parenting patterns for children. Society in general, especially families and cultures, have also become victims of the impact of a major change that has occurred because of the transformation of an era to era which directly or indirectly, is aware of or even unaware that the involvement of the cultural community, especially the family, has also blended into one as a participant in the event. lovers of change itself, especially in the ways and methods, and patterns of educating children.

As a society, especially a cultural community that always experiences a change in both behavior and attitude because of or the birth of a change in technology, information, and communication that so quickly demands that the cultural community must also adjust the demands of the times which are so much different from the previous era. Maintenance, application of local cultures and education will also gradually transform into a change following the times that demand the necessity of implementing new cultures and even combining local cultures with new cultures that come from outside the customs of the cultural community, especially Bugis Culture. and Makassar. If the cultural community cannot adjust these changes, then control and turmoil and discrepancies will arise which in the end can exacerbate the situation, especially in changes and adjustments in the way of educating and raising children.

The application and inculcation of cultural values, especially Bugis culture such as mappable or respecting others who are older are still applied by parents currently, but the application is not so emphasized to children and seems normal. because it is considered that the child already understands



a little about these values. but most likely the child is not aware or does not know that it is part of Bugis values. Why is that because the local cultural values (Bugis) have blended into modern values today? This means that along with the assimilation of modern cultures to cultures such as Bugis and Makassar, it seems to make local cultures sink away from the existence of modern cultures, especially in educating and raising children in the current era which is indicated to have become a habit or even a tradition of urban communities which come from cultural communities.

Prudence is also applied by parents currently in raising their children, caution in attitude and behaviour, especially in the family sphere because parents are very worried about the decline in behaviour and attitudes that children have seen and even feel for their actions. parents to the child in the nuclear family. Resistance, disobedience, and even rebellion can be one of the effects of parental carelessness in nurturing and educating their children today, if parents show that according to their children is not following their time, such as treating them too harshly and disciplined. child.

CONCLUSION

The pattern of parenting to children in the modern era in ethnic Bugis families, especially in Makassar City, tends to be applied to the application of democratic parenting patterns. The democratic meaning in educating children is that parents are not hard and not soft, then there are also no excessive emphases that are implemented in raising children but are still under the control and supervision of their parents. It is feared that parenting patterns that are harsh and too stressful for children will cause things that result in a child's psychological disorders, then the openness of parents to children is considered important because with this openness children can understand, understand the circumstances, situations, and conditions that are being experienced. by their families and children can also be more open to their parents.

Parenting patterns in the millennial era is now much different from the previous parenting patterns, especially for ethnic Bugis families in Makassar City, along with the times, patterns, methods or parenting methods have experienced significant adjustments to the times. Children in the current era do not pay much attention to even ignore the cultures handed down by their parents and even their ancestors, but these cultures have been felt to experience changes or even shifts due to the influence of western cultural clashes that increasingly hit the existence of local cultures such as Bugis and Makassar culture, especially in the culture of childcare in urban areas.

Parents are expected to be able to apply democratic parenting in caring for their children because this parenting is the right model or type of parenting to be applied in urban areas or environments that have a fast basis on the accelerated growth of ecological modernization and technology.

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