



MAZAHIBUNA: Jurnal Perbandingan Mazhab

Volume 3 Number 2. December 2021

P-ISSN: 2685-6905; E-ISSN: 2685-7812

DOI: 10.24252/mh.v3i2.22906

<http://journal.uin-alauddin.ac.id/index.php/mjpm>

This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Analysis of the *Sibaliparriq* Concept from a Gender Equality Point of View; Examining the Views of Nahdlatul Ulama and Muhammadiyah

Dermawan¹, Nasya Tisyfa Taudiyah²

¹Universitas Islam Negeri Alauddin Makassar. E-mail: dermawander96@gmail.com

²Al-Azhar University, Cairo, Egypt. E-mail: nasyataudiyah@gmail.com

[Submitted: August 10, 2021]

[Reviewed: October 15, 2021]

[Accepted: November 20, 2021]

Abstract

This study entitled Gender Equality Analysis of the *Sibaliparriq* Concept in Polewali Mandar Regency (Study of the View of Nahdlatul Ulama and Muhammadiyah) puts it into three problem formulations, among others are: How is the *Sibaliparriq* concept in Polewali Mandar? How do community leaders in Polewali Mandar view *Sibaliparriq*? And how are the views of Nahdlatul Ulama and Muhammadiyah in Polewali Mandar towards *Sibaliparriq* in line with gender equality in Islam? In answering these problems, the author uses a sociological approach, which is a social approach that studies living together in society. This type of research is field qualitative or field research, which clearly describes the location and object to be studied, systematically, factually and accurately. The data sources used are primary data sources, namely parties or sources who have direct contact with *Sibaliparriq*'s behavior, or sources obtained from informants through observation and interviews. While secondary data sources, namely data obtained in writing or research results about *Sibaliparriq*, as well as other sources that can add data to this research. The results of this study are about the *Sibaliparriq* culture adopted by the Mandar community, especially Patoke Village, Sulaluang Village, that the concept of *Sibaliparriq* which means helping each other, working together, between husband and wife in the household, for example the husband goes to the rice fields, the wife at home also takes busy selling, with this *Sibaliparriq* very helpful especially in improving the economy in the household, which has become the grip of the mandar community that there will be no problems in the household when there is awareness from a wife to help her husband, for the sake of creating harmony in the household. In addition, *Sibaliparriq* is certainly very in line with the teachings of Islam, there is no prohibition against a wife working to help her husband, departing from this understanding, it is explained in the Koran. (QS al-Nahl 16:97) that Allah does not discriminate between men and women.

Keywords:

Gender Equality; *Sibaliparriq*; Nahdlatul Ulama; Muhammadiyah.

Abstrak

Kajian yang berjudul Analisis Kesetaraan Gender Konsep *Sibaliparriq* di Kabupaten Polewali Mandar (Studi Pandangan Nahdlatul Ulama dan Muhammadiyah) ini menempatkannya dalam tiga rumusan masalah, antara lain: Bagaimana Konsep *Sibaliparriq* di Polewali Mandar? Bagaimana pandangan tokoh masyarakat di Polewali Mandar terhadap *Sibaliparriq*? Dan bagaimana pandangan Nahdlatul Ulama dan Muhammadiyah di Polewali Mandar terhadap *Sibaliparriq* sejalan dengan kesetaraan gender dalam Islam? Dalam menjawab permasalahan tersebut, penulis menggunakan pendekatan sosiologis, yaitu

pendekatan sosial yang mempelajari kehidupan bersama dalam masyarakat. Jenis penelitian ini adalah kualitatif lapangan atau penelitian lapangan, yang menggambarkan secara jelas lokasi dan objek yang akan diteliti, sistematis, faktual dan akurat. Sumber data yang digunakan adalah sumber data primer yaitu pihak atau sumber yang memiliki kontak langsung dengan perilaku *Sibaliparriq*, atau sumber yang diperoleh dari informan melalui observasi dan wawancara. Sedangkan sumber data sekunder, yaitu data yang diperoleh secara tertulis atau hasil penelitian tentang *Sibaliparriq*, serta sumber lain yang dapat menambah data penelitian ini. Hasil penelitian ini adalah tentang budaya *Sibaliparriq* yang dianut oleh masyarakat Mandar khususnya Desa Patoke Desa Sulaluang bahwa konsep *Sibaliparriq* yang artinya saling tolong menolong, gotong royong, antara suami istri dalam rumah tangga misalnya suami pergi ke sawah, istri di rumah juga sibuk berjualan, dengan adanya *Sibaliparriq* ini sangat membantu terutama dalam meningkatkan perekonomian dalam rumah tangga, yang sudah menjadi pegangan masyarakat mandar bahwa tidak akan ada masalah dalam rumah tangga bila ada kesadaran dari seorang istri untuk membantu suaminya, demi terciptanya keharmonisan dalam rumah tangga. Selain itu, *Sibaliparriq* tentunya sangat sesuai dengan ajaran Islam, tidak ada larangan istri bekerja membantu suaminya, berangkat dari pengertian tersebut, dijelaskan dalam Al-Qur'an. (QS al-Nahl 16:97) bahwa Allah tidak membedakan laki-laki dan perempuan.

Kata Kunci:

Kesetaraan Gender; *Sibaliparriq*; Nahdlatul Ulama; Muhammadiyah.

Introduction

Indonesia is one of the countries that is well-known and renowned for its diverse islands and cultures, ranging from Sabang to Marauke, that evolve in tandem with the development and evolution of society.¹ Community culture can also be formed as a result of social interactions between individuals, groups, and so on. Culture is more than a society's history; it is also the art of life (the art of living) that enables the community to endure.

Since hundreds of years ago, particularly in traditional societies, women's roles have frequently been equated with housekeeping. The activities take place in close proximity to the kitchen, wells, and mattresses. As a result, the wife has no time to attend recitations or other social activities. Additionally, there will be no more comparisons between men and women. All are just in their own ways; they have rights and obligations. Given that giving birth has become ingrained in the nature of women, women as reproductive machines (pregnancy, delivery, and lactation) must be capable of caring for, educating, and raising their children, as well as their spouses.²

As for the stereotype that the husband is expected to be the family breadwinner, it will be clear that men and women have distinct roles in traditional

¹Nasriah, konsep *siwaliparriq* dalam perspektif Ekonomi Islam Di Desa Katumbangan Kecamatan Campalagian Kabupaten polewali Mandar, skripsi (Makassar: UIN Alauddin Makassar, 2016), p. 1

²S. R. Parker, R. K. Brown, dkk. Sosiologi Industri (Jakarta: PT. RinekeCipta, 1992), p. 74

society. Instead of assisting her husband earn a living in the Polewali Mandar area, the wife's sole goal is to provide for their families and make a happy home. This is known as *sibaliparriq*.³

This concept of Mandar cultural values, known as *sibaliparriq*, is being used today. Togetherness, mutual cooperation, help, and equality are all possible interpretations of this idea. Several verses from the QS. Al-Maidah / 5: 2 are mentioned by the researcher.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالتَّقْوٰى
وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ وَالْعُدْوَانِ وَاْتَقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ

Meaning:

*"In addition, assist you in completing righteous deeds and refrain from aiding in wickedness and sin. And have a deep respect for Allah, for He is the most harsh of judges."*⁴

When it comes to *sibaliparriq*, Mandar women are known not just for their loyalty but also for their skill at presenting themselves as spouses and mothers in the community. In contrast, the concept of *sibaliparriq* has spread beyond of the home and into the social realm.⁵ *Sibaliparriq* is also known as *sikalulu* (helping each other) or *sirondo-rondo* in the social context (gotong royong). This societal concept is based on the idea that we all live in the same world.⁶

People in the Polewali Mandar Regency work primarily as farmers and traders. People in patoke village, where rice farmers, cocoa farmers, and traders work alongside one other, as well as husbands supporting husbands, tend to each other's gardens and rice fields. A woman's role in collecting the family's agricultural products and selling their garden produce is customary when harvest season arrives. The goal is to assist her husband in meeting the requirements of the family as a whole, so that they can build a prosperous family.

³Masyita, *Pandangan Al-Qur'an Tentang Konsep Sibaliparriq Di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar* (Skripsi Sarjana: Ushuluddin, Filsafat dan Politik UIN Alauddin Makassar, 2016), p. 1.

⁴Kementerian Agama RI, al-Jamil : al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris (Bekasi: Cipta Bagus Segara, 2012), p. 106.

⁵Masyita, *Pandangan Al-Qur'an Tentang Konsep Sibaliparriq Di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar*, p. 2.

⁶ Jubariah, dkk. *Sibaliparriq dalam Perspektif Pemberdayaan Perempuan*, (Cet. I, Yogyakarta: Beranda Cendikia Konsultan, 2006), p. 21

To assist their parents, daughters assist with home chores, such as cleaning the house, while males also assist their parents in their gardening endeavors when their mother helps out. For families managing agricultural products, this is an easy-to-understand illustration of what is known as *sibaliparriq* collaboration or mutual cooperation.

It can be seen from the point of view of the Polewali Mandar area, especially in the Patoke village, that this notion needs the family (wife) to aid the husband's work in order to establish a happy household and minimize the husband's stress.. In Mandar, the roles of wife and husband are reversed, with the exception of the fact that the husband is seen as the household's leader and is held solely accountable for its financial well-being. In addition to their husbands, wives are also expected to take care of the household. While the primary purpose of *sibaliparriq* is to distribute marital suffering amongst the spouses, it also encompasses other family members, such as children and the spouse.

When it comes to *sibaliparriq* in Mandar civilization, there is no need to differentiate between the sexes because they are the same and there is no need to separate them. As a result of the Mandar people's belief that both men and women are gifts from God, they are treated equally in the home.

Methods

In answering these problems, the author uses a sociological approach, which is a social approach that studies living together in society. This type of research is field qualitative or field research, which clearly describes the location and object to be studied, systematically, factually and accurately. The data sources used are primary data sources, namely parties or sources who have direct contact with *Sibaliparriq's* behavior, or sources obtained from informants through observation and interviews. While secondary data sources, namely data obtained in writing or research results about *Sibaliparriq*, as well as other sources that can add data to this research.

The *Sibaliparriq* Concept of the Mandar Community in Patoke Village

From the results of the research on the *Sibaliparriq* concept, the people of Patoke Village, Sulaluang Village about *Sibaliparriq* culture as follows: The

Sibaliparriq concept means helping each other, working hand in hand, working together or working together, and taking the role of husband and wife in the household, to build a *sakinah* family. The concept of *Sibaliparriq* in Polewali Mandar is very visible, when the husband's work is a farmer, for example, a rice farmer from the process of planting, maintaining, to the process of harvesting rice, it is done jointly between husband and wife, in maintenance usually the wife helps fertilize, and in the process of drying rice is mostly done by women (wives). However, if the husband works as a fisherman, the husband comes from the sea looking for fish, the wives will be busy sorting the fish from their husband's catch, then the wife will also sell the fish in the market. This is the concept of *Sibaliparriq* culture which until now has been the grip of the mandar people that husband and wife should help each other, work hand in hand for the creation of a happy household, besides that it will also improve/improve the family economy when husband and wife both play a role in earn a living.

How the *Sibaliparriq* concept works well, of course, must be accompanied by the sincerity and awareness of a woman (wife) to help her husband, so this *Sibaliparriq* concept which means helping each other, collaborating or working together, and taking roles between husband and wife in the household is certainly the goal. The main thing is to create harmony in the household, so as to create permanence in the household between husband and wife.

The concept of *Sibaliparriq* means helping each other, helping, and helping each other in life, as well as in household relationships to work together in family survival. When the husband's work is, for example, a construction worker, or a farmer, the wife must help her husband, such as opening a selling business, opening a sewing business because she sees that daily needs are increasing, such as basic household needs and other needs.

According to the view of gender equality theory, the concept of *Sibaliparriq* culture implies that the culture describes the existence of equality between men and women or husband and wife in public or domestic terms. This equality is a basic principle in various public activities, but not only in the public world, but in the domestic world, the principle of equality should apply, for example in the household,

family in its concrete form in the husband's relationship, in the relationship between men and women.

Meanwhile, in the structural functional approach, it assumes that social groups are formed by sub-sections where each sub-section has its own function and these parts complement each other so that changes that occur in one sub-section will affect the other sub-sections. The social role in society is also not found in the Qur'an and Hadith which prohibits women from being active in it. On the other hand, the Qur'an and Hadith often indicate the ability of women to actively pursue various professions, thus, gender justice is a fair condition for women and men so that gender equality is based on principles that position men and women equally. as a servant of God.⁷

Community Leaders' Perspectives on *Sibaliparriq*

Sibaliparriq encapsulates the concepts of mutual understanding, mutual aid, sincerity, and equal partners between husband and wife, as well as the entire home, including children and anybody else in the household, in order to foster a happy and long-lasting household..⁸ According to the findings of the researchers' research, they gathered several perspectives from community leaders and informants who also directly applied *Sibaliparriq*, as well as explanations or perspectives from community leaders in Patoke Village and Sulaluang Village on *Sibaliparriq* culture, which means assisting one another, collaborating or working together, understanding one another, and taking equal roles and responsibilities as husband and wife in the community.

Explanation from Imam Mesjid Babul Khair Naharuddin, who participated in this study as an informant. He added that cooperation between husband and wife to support and provide for the family has become critical as a reflection of what is perceived to be love in the home, as well as enhancing the family economy. Because according to *Sibaliparriq*, there will be no problems in the household if the wife is aware that she can assist her husband in taking on a role, assisting one another, complementing and working hand in hand in domestic matters and meeting family demands ". However, a wife's primary duty to her husband must be fulfilled

⁷ Nila Sastrawati, *Laki-laki dan Perempuan Identitas yang Berbeda* (Makassar: Alauddin Press Makassar

⁸ Ansar, *Aktualisasi Nilai-nilai Budaya Lokal pada Perkawinan Adat Mandar* (Sulawesi Barat: BPNB Makassar, 2013), p. 72

properly; if the wife's primary duty has been fulfilled and she wishes to assist her husband in making a living, in my opinion, this is not incorrect and is also consistent with Islamic religious events. And vice way, where a husband's primary responsibility, or primary responsibility, is to provide for his family, including wife and children, must be carried out appropriately. Thus, this *Sibaliparriq* contains the meanings of mutual understanding, mutual assistance, mutual assistance, and sincerity; the goal, of course, is to create a harmonious and happy household; if the household achieves what is referred to as harmony, and happiness is also achieved, then the household achieves eternity.⁹

Additionally, Andra, the second informant, explained his perspective on *Sibaliparriq* as follows: *Sibaliparriq* is a husband and wife who assist one another, understand one another, love one another, and cover one another's shortcomings, most notably seeing the basic daily needs of the household and each other. Other requirements are significantly increased. Thus, Andra's perspective on *Sibaliparriq* as an informant. When the woman is included in earning a living, it is a matter of equity, since she observes her daily basic necessities increasing.¹⁰

For the people of Patoke Village and Sulaluang Village who continue to understand and practice their ancestors' teachings, responsibility does not rest solely on the shoulders of the husband, but also on the shoulders of the wife, so that when husbands go to the fields/gardens, the wife does not simply wait for the husband to return home, but also engages in activities or work at home, such as starting a selling business or starting a sewing business.

Numerous actions or work performed to maintain harmony between husband and wife are considered part of the responsibility of women (wives), who, in addition to carrying out their primary responsibilities as spouses, also contribute to household income. The Patoke Community of Sulaluang Village in implementing *Sibaliparriq* with males (husbands), highlighting the role of women (wives) in assisting the family economics and fostering home harmony. For example, selling at the market (ma'balu-balu), rice cutting (massakking), rice drying (ma'alloi resa'), and gathering

⁹ Personal Interview: Naharuddin, (patoke), 2 April 2021.

¹⁰ Personal Interview: Andra (Patoke), tgl 2 April 2021.

up leftover rice harvest (manduru'-duru). Some women also assist their husbands. for example, fields and gardens.

Mrs. Cura, one of the informants who implemented *Sibaliparriq*, did not simply stay at home while her husband went to ride a bentor (motor rickshaw). Mrs. Cura swiftly rose to cook, clean, and cater for the needs of her husband and children, and then rushed off to the market to sell and sell. Mrs. Cura is 43 years old, Alli is 45 years old, and together they have three children, two girls and one boy. Rosma, their first daughter, is 23 years old, and Mila, their second daughter, is ten years old and in fifth grade. His son, Ewing, is 11 years old and in sixth grade.

The following is Mrs. Cura's statement as one of the informants who applied:

*"Sibaliparriq: Yaa mua' pelloami masigi membueq masiga meami ande, mappalissong annaq massambayang subuh, mua sadia nasangmi meakkema lamba maqbalu-balu dio dipasar, dari pada mottong salah tau diboyang, dotami tau lamba maqbalu-balu diangmitia pappoleang, apaq saapatori todi napoleang muaneta mua' mappajalang bentor, dodata ma'tia lamba maqbalu-balu maunasaapna tori upoleang, apa amaseang aq tory ma'ita muaneu maqjama sisanna, apa iawing sola imila manaringmi mebayu sisanna muaq meloq lamba massikolah, diangtodi kanne'na massolangangi di boyang."*¹¹

When the mosque bell rings, I quickly rise to cook rice, clean, and pray Fajr; when the needs of my husband and children are met, I go to the market to sell; rather than staying at home, it's better I go selling, because if I only hope with my husband, who works as a pedestrian bentor (Becak Motor), I'd better go selling so that I can earn as much profit as possible.

Additionally, the perspective of Ammaq Mina (Mina's mother), the second informant who uses *Sibaliparriq*. When her husband goes to work, whether it is in the fields, gardens, or even the market to sell his coffee, Amma Mina does not stay at home but assists him in the fields, gardens, and also sells in the market. Amma Mina is 56 years old, and Zainuddin is 60. They are the parents of six children, three boys and three girls. All six children have obtained a high school diploma and are married. The following are Ammaq Mina's (Mina's mother) perspectives and explanations as the informant who uses *Sibaliparriq*:

Sibaliparriq di'e saling pengertian tau anna muane taq, siasayangi, anna sirondo-rondo tau. di'e Sibaliparri pepaqquruna to mendiolo ta, tomabubeng taq diolo, mane tau keccu napakguruh mitau maqjama, lamba ma'itai ayu. Nasanga nandiang jamang-jamang tomuane andiang malanapogau towaine, towaine malutta iting mua sanggaq dioi di boyang, apa iyyau upogau nasangmi manguma toma, lambatoa dio digalung, sau toa dipasar maqbalu-balu kopi.

¹¹ Personal Interview: Curah, (Patoke), 2 April 2021.

*andiang to tia nasio maqjama iyyaudi karake usaqding muaq andiang-diang ujama.*¹²

Sibaliparriq implies that we understand one another as husband and wife, that we love one another, and that we assist one another. This *Sibaliparriq* is a legacy from our forefathers, our prior parents, who taught us to work as children, such as travelling in search of firewood. According to some, there is no labor for males that cannot be done by women, and that women are lazy if they stay at home. However, I have done everything, including working in rice fields, tending to the garden, and selling coffee at the market. I was not compelled to work by my spouse, only by my own wish to assist him, as staying at home makes me dizzy.

Additionally, the perspective of Ammaq Entang (Mrs. Entang), the third informant who uses *Sibaliparriq*. Ammaq Entang, 49 years old, also works as a farmer; when her husband travels to the fields, Ammaq Entang does not stay at home. Instead, Ammaq Entang sells Nasi Kuning at SD 008 Sulaluang, and when she is not selling yellow rice at school, Ammaq Entang generally follows her husband to the fields. Years and her husband, Pua Eteng, 51 years old, has four children, all of whom have completed their schooling, despite the fact that they are still in elementary school; their son is also a *Sibaliparriq* user. The following is Ammaq Entang's perspective/explanation as an informant who also uses *Sibaliparri*. As follows:

*Biasa memang maqjama wattu'u nanaeke, lambi lao kaiyyang biasa lamba maqduru-duru, maqitai anjoro, maitai ayu tunu, lamba maqdoros, pokokna sambarang lao dijama yangpenting mappoleang doi, biasa muaq malaimaq massikolah umande maqdolo manelamba toriq maqduru-duru resak, lambiq lao kaiyyang, Di'eh midisanga Sibaliparriq, muanetaq maqjama, itaq towainena maqjama toi, mausanaeketaq maqjama toi muaq polemi massikola.*¹³

Meaning: I used to work as a child and continued to do so until I reached adulthood. I used to go rice picking, looking for coconuts, looking for wood, and harvesting rice in the fields, doing whatever work paid the bills. When I return home from school, I eat first and then go pick up rice, at least until I reach adulthood. Proceed to the rice cutting station. This is a straightforward depiction of *Sibaliparri* Culture; our husbands work, and thus we as wives assist our husbands in their labor; even children assist their parents when they get home from school.

¹²Personal Interview: Ammaq Mina, (patoke), 2 April 2021.

¹³Personal Interview: Ammaq Enteng, (Patoke), 3 April 2021.

Factors Contributing to Gender Equality in the *Sibaliparriq*

Gender inequality that has existed throughout humanity's history is still heavily debated, by activists, the community, and particularly by women, with the goal of achieving gender justice. In fact, gender differences are not problematic as long as they do not result in gender disparities. However, the issue is that gender disparities have resulted in a variety of injustices, both for men and women in particular. Gender inequality is a system and structure that affects both men and women equally,¹⁴ Unlike in Polewali Mandar, gender justice may already be asserted because the Mandar tribe adheres to the *Sibaliparriq* culture, namely mutual assistance and cooperation, which is extremely beneficial to the Mandar community, particularly in the household and social realms.

Although the Mandar community believes that this *sibaliparriq* action occurs spontaneously as a result of the wife and husband's awareness and sincerity. In terms of the influence of external influences affecting the Mandar community, these include the following:

- a. Culture Crocodile is derived from the Sanskrit word *budhayah*, which is a plural form (plural) of *budhi*, which means mind or reason, implying that if culture is characterized by issues concerning the mind and reason.¹⁵ As is the case with the mandar community's intrinsic idea of *sibaliparriq*, in which women are also involved in earning a living for household requirements.
- b. Economic efficiency. Economic troubles are frequently encountered in households. When income and requirements are limited, such problems may prompt the Mandar community to engage in *sibaliparriq* in order to meet family demands/needs, whether clothing, food, housing, or other necessities. As stated in article 1 of Law No. 11 of 2009 on social welfare, social welfare is a condition of providing citizens' material, spiritual, and social requirements in order for them to live comfortably and develop in order to perform their social functions.¹⁶

¹⁴ Mansour Fakhri, *Analisis Gender dan Transformasi Sosial*, (Yogyakarta: Pustaka Pelajar, 2013) p. 12

¹⁵ Koentjaraningrat, *Kebudayaan Mentalitas dan pembangunan* (Cet. XXIII, Jakarta: PT Gramedia Pustaka Utama, 2008), p.9

¹⁶ Sekretariat Negara, Undang-undang No. 11 Tahun 2009 Tentang Kesejahteraan Sosial

Thus, in terms of the Mandar community's economics, the notion of *sibaliparriq* culture is extremely beneficial for household needs, despite the fact that the concept of *sibaliparriq* was born as the sole pillar of leadership during economic paralysis. This signifies that the Mandar community's forebears or elders pass on the sense of value from generation to generation.

Perhaps if they lose their hold on this concept, the Mandar community's home condition would stagnate and family peace will deteriorate, because the Mandar community interprets the *Sibaliparriq* notion in terms of the value of respect and mutual respect between husband and wife.¹⁷ Higher education will be able to capture good economic opportunities and can improve the quality of work and productivity.

In general, the portrait of the education level of men and women in rural areas is still very low, with only elementary school education or even those who have never attended school. From the aspect of education, men and women can determine the opportunities and types of work and job opportunities. And those with low education can only work as laborers etc. Related to the *sibaliparriq* concept applied by the Mandar community, the efforts of parents (husband and wife) to provide basic education to children in the form of moral education in the household, this moral education is an attitude of caring for the husband / wife from affection and care for the morals of their children which then greatly affects the pattern of live in society.

Seeing the current situation, there are still many problems of gender inequality, especially in this modern era, such as the process of marginalization that results in poverty, in fact a lot is happening in society and the state that befalls men and women caused by various events such as; evictions, natural disasters or exploitation processes. However, there is one form of poverty for one particular gender, in this case women are certainly caused by gender. The development of modern technology that results in women's lack of work, such as the government's food self-sufficiency program or the green revolution, has economically removed women from their jobs, resulting in their poverty. For example, the Java green revolution program by introducing superior rice varieties that grow lower and harvesting with a slashing system using a sickle does not allow harvesting with ani-

¹⁷ Jubariah dkk. *Sibaliparriq: Perspektif Pemberdayaan Perempuan*, h. 68

ani, even though these tools are already attached and used by women. Also like what happened in Polewali Mandar as a result of the development of the era towards modern cruelty it was very detrimental for women with the existence of the rice cutting machine, where women no longer got jobs like they did before, even though the harvest season was only done once every six months but it was very help for women to later participate in helping the household, because indeed in Mandar there is a culture that has been attached for a long time, namely *sibaliparriq* which used to be when the harvest season arrived many women participated in doing these jobs such as cutting rice with a sickle, but with The emergence of the rice cutter machine began to reduce women's work in the fields when the harvest season arrived, but it did not reduce the enthusiasm for women to then look for work or help their families, meaning that the green revolution program that took place in Java was designed without considering gender aspects, especially for women. .

Nahdatul Ulama and Muhammadiyah's Position Against *Sibaliparriq*

Based on the results of interviews that have been carried out by researchers, an explanation regarding the views of Nahdatul Ulama and Muhammadiyah regarding the *Sibaliparriq* culture adopted by the Mandar community, in Patoke Village, Sulalung Village is obtained. These opinions are as follows:

1. Nahdatul Ulama's View on *Sibaliparriq* Culture

Nahdatul Ulama Polewali Mandar kyai Muh. Arsyad. Having an opinion about *Sibaliparriq* regarding gender equality, takes two approaches, the first is a religious approach and a Mandar culture/culture approach.¹⁸

a. A Religious Perspective

In our religion's notion, according to Nahdatul Ulama, there is no bar against a wife earning a living by assisting her husband, because there are only a few prohibitions against husbands in the household, the first of which are: Men cannot become pregnant; women's primary responsibility is to give birth, and their secondary responsibility is to breastfeed.

Apart from that, all men's work is permissible, and thus there is no prohibition against a woman (wife) wishing to assist her husband in earning a living, even though our Religion makes it abundantly clear in the Qur'an that *Arrijalu qawwamuna*

¹⁸ Personal Interview: Muh. Arsyad, (Jl. Pakkandoang No.17, Sarampu), 3 April 2021.

'alan-nisa' is when the man becomes the leader of the woman, this does not mean that when the man becomes the leader of the woman, women are prohibited from earning a living, far from (husband). There is, however, no prohibition against a woman (wife) earning a living by assisting her husband.

b. A cultural perspective, specifically *Sibaliparriq*.

Sibaliparriq is a Mandar culture in which we live hand in hand in order to form a sakinah family. One form or aspect of a sakinah family is mutual understanding inside the household; if the wife, for example, has the ability to earn a wage, I believe it is permissible, because the *Sibaliparriq* concept of joy and sadness dictates that we always work together to create a happy household. When the husband earns a living, for example, and the wife has the opportunity to assist him in earning a living, that is acceptable, as long as the husband does not prohibit or coerce the woman (wife) into earning a living, but the concept of *Sibaliparriq* does not contain any prohibition or prohibition terms; both are synonymous. The husband earns a living, the wife provides for the husband's needs at home, but after the wife has met her husband's bodily and psychological demands, there is a possibility to earn a living, such as selling at home or going to the market. As long as the wife's commitments to her husband are met appropriately, what is not true is that the wife goes to work and then fails to meet her obligations to her husband. It is forbidden from a religious standpoint and also from a Mandar cultural standpoint. Thus, what we understand is *Sibaliparriq*, which is to develop a sense of community that is compatible with both religion and husbands.

2. Muhammadiyah's Perspective on *Sibaliparriq* Culture

Regarding the view of Ulama Muhammadiyah Polewali Mandar, Ustadz Syamsuddin, he argued about the *Sibaliparriq* culture embraced by the Mandar community, elaborating on his beliefs on the *Sibaliparriq* culture, which he based on various Qur'an passages. To begin, he stated that the Qur'an makes it very apparent (Qs Al-Baqarah 213): كَانَ النَّاسُ أُمَّةً وَاحِدَةً bahwa Manusia itu adalah umat yang satu.¹⁹

¹⁹ Personal Interview: Syamsuddin, (Jl. Pemuda No.32, Sugihwaras, Wonomulyo), 5 April 2021

Then there is the relationship with *sibaliparriq* in Mandar society, which maintains that men and women are identical and there is no need to distinguish them. Men and women are treated equally in the family, as men and women are viewed as gifts from the Creator by the Mandar. Thus, when we consider the *Sibaliparriq* culture adopted by the Mandar community, where the wife assists her husband in earning a livelihood, it is acceptable for a woman to assist her husband in earning a living, but the primary responsibility of a wife is prioritized after her primary obligation to her husband. If it is completed, the wife may assist her husband in a variety of ways, including starting a home-based selling business, starting a clothing sewing business, and performing a variety of other tasks that a wife can perform. Additionally, Allah creates in (Qs. Al-Hujarat 49:13). Which states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning:

“Indeed, We created you from a male and a female and divided you into nations and tribes in order for you to communicate with one another. Indeed, those who are the most pious among you are the most honorable in Allah’s eyes. Indeed, Allah is All-Wise, All-Wise.”

The relationship with *Sibaliparriq* in Mandar culture, I believe, is consistent with Islamic teachings, except that, of course, men and women have distinct roles, responsibilities, and obligations. However, in terms of religious implementation, there are those who are in line. Thus, in domestic relations, how a husband and wife assist one another is, I believe, in the spirit of justice, including when he want to establish a *sakinah warohmah* family. Of course, husband and wife must divide the responsibilities. Because the *Sibaliparriq* culture's primary objective is to build a *sakinah* family through mutual assistance, understanding, cooperation, sincerity, and equal partners between husband and wife and the entire household including children, it is, of course, completely consistent with Islamic teachings and does not conflict with culture. -our way of life.

Additionally, the Qur'an makes it very apparent that Allah does not discriminate between men and women, as stated in (Surat Al-Nahl/16: 97).

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةًۢ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning:

*Whoever performs righteous deeds, including men and women in a state of faith, We will definitely grant them a good life and a reward greater than what they did.*²⁰

Even if children are included in making a living, they should not be asked to work beyond their abilities. This not only motivates kids, but it also teaches them how to be independent when they grow up. This is why it's important for parents to keep an eye on their kids' work habits. The problem arises when a child's school time is disrupted and his parents tell him or her to go to the garden or rice fields, and that interferes with the child's obligations, which is wrong, but if, for example, I came home from school and wanted to assist my parents in the kitchen, I don't think it would be a problem.

We may conclude that the *Sibaliparriq* culture embraced by the Mandar community is in accordance with Islamic teachings based on various verses of the Qur'an

Conclusion

A wife's love for her husband is reflected in the *Sibaliparriq* culture of Patoke Village in Sulaluang Village in Polewali Mandar Regency, where the wife does more than just remain silent when her husband is out in the fields; instead, she starts a selling business while he is gone. In this way, a wife's love for her husband is reflected in the *Sibaliparriq* culture. After conducting observations and interviews with Mandar community leaders, the researchers were able to draw the conclusion that the *Sibaliparriq* culture that was adopted or adopted by the Mandar community had become a necessity for helping each other in the household, seeing that basic daily needs were increasing, so the researchers could draw the following conclusion: *Sibaliparriq*, in addition to bringing peace and harmony to the home, also boosts the revenue of the family. After conducting observations and interviews, the researchers were able to conclude that the Mandar community's *Sibaliparriq* culture is not prohibited in Islam and is also in line with gender equality in Islam, that there is no prohibition against a wife working to help her husband, as explained in the Koran. Allah does not differentiate between the sexes (Qs al-Nahl 16:97).

²⁰Kementrian Agama RI, al-Jamil: al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris, p. 128.

References

- Ahmadi, Abu. 2003. *Ilmu Sosial Dasar*. Jakarta: PT Rineka Cipta, 2003
- Ansar. 2013. *Aktualisasi Nilai-nilai Budaya Lokal pada Perkawinan Adat Mandar*. Sulawesi Selatan: BPNB Makassar
- Bungin, M. Burhan. 2008. *Penelitian Kualitatif*. Jakarta: Kencana Prenada Media Group
- Jubariah, dkk. 2006. *Siwaliparriq dalam perspektif pemberdayaan perempuan*. Yogyakarta: Beranda Cendikia Konsultan
- Fakih, Mansur. 2013. *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar
- Idham Khalid. 2016. *Sibaliparriq: Gender Masyarakat Mandar*. Balikpapan: Mustamin al-Mandary
- Kara, Siti Aisyah. 2016. *kontektualisasi Gender Islam dan Budaya*. Makassar: Alauddin University Press
- Sastrawati, Nila. *Laki-laki dan Perempuan Identitas yang Berbeda*. Makassar : Alauddin Press Makassar
- Pujosuwarno, Sayekti. 1994. *Bimbingan dan Konseling Keluarga*. Yogyakarta: Menara Mas Offset
- Sunarti, Euis. 2006. *Indikator Keluarga Sejahtera: Sejarah Pengembangan Evaluasi dan Keberlanjutannya*. Bogor: Institut Pertanian Bogor
- Ismail, Arifuddin. 2012. *Agama Nelayan: Pergumulan Islam dengan Budaya Lokal*. Yogyakarta: Pustaka Pelajar
- Muthalib, Abdul. 1970. *Kamus Bahasa Mandar-Indonesia*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan.
- Nasriah. 2016. "konsep siwaliparriq dalam perspektif Ekonomi Islam di desa Katumbangan Kecamatan Campalagian di Desa Katumbangan". Skripsi. Fakultas Ekonomi dan Bisnis Islam, Uversitas Islam Negeri Alauddin Makassar, Makassar
- Mukyati, Sri. 2014. *Relasi Suami Istri dalam Islam*. Jakarta: Pusat Studi Wanita Sekretariat Negara, 2009. "Undang-undang Tentang Kesejahteraan Sosial", <https://www.jogloabang.com>, diakses pada 1 Desember 2019, pukul 08.19
- Masyita, 2016. "Pandangan Al-Qur'an Tentang Konsep Sibaliparriq di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar" Skripsi, Fakultas Ushuluddin dan Filsafat, Filsafat dan Politik, Uversitas Islam Negeri Alauddin Makassar, Makassar
- Darma Dirawan, Gufran. 2009. "konsep siwaliparriq kesetaraan gender dalam pengelolaan lingkungan masyarakat mandar", <http://eprints.unm.ac.id>, diakses pada 10 Desember 2019, pukul 01.20
- Kementerian Agama RI. 2012. *al-Jamil : al-Qur'an Tajwid Warna, Terjemah Per Kata, Terjemah Inggris*. Bekasi: Cipta Bagus Segara
- Hilal, Fatmawati. Disertasi: "Implementasi hak Politik Perempuan dalam Masyarakat Islam di Sulawesi Selatan, Studi pada Lembaga Legislatif Sulawesi Selatan" (Makassar: UIN Alauddin Makassar, 2007), h. 97
- M. Zein, Satria Efendi. 2000. *Analisis Yudisprudensi "Analisi fiqh"* dalam Mimbar Hukum, No. 46 tahun XI 2000. Jakarta: al-Hikmah

Rama, Bahaking. 2002. *Mengislamkan Daratan Sulawesi : Suatu Tinjauan Metode penyebaran*. Jakarta : PT Paradotama Wiragemilang, 2002

Sadily, Hasan. 1983. *Sosiologi Untuk Masyarakat Indonesia*. Jakarta: Bina Aksara

Sugiyono. 2009. *Metode Penelitian Kuantitatif Kualitatif*. Bandung: Alfabeta

Ulum, Misbahul dkk. 2007. *Model-model Kesejahteraan Sosial Islam, "perspektif Normatif Filosofis dan Praktis"*. Yogyakarta: PT Lkis Penlangi Aksara Salakan Baru

Umar, Nasruddin. 1999. *Argumen Kesetaraan Gener: Perspektif Al-Qur'an*. Jakarta: dian Rakyat

Umar, Nasruddin. 2014. *Mendekati Tuhan dengan Kualitas Feminis*. Jakarta: PT Elex Media Komputindo