



# ***Sibaliparriq*: Study on The Resilience of Farmers' Families in Lampoko Village, Campalagian District, Polewali Mandar Regency, Indonesia**

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**Abstract.** This research aims to identify, describe, and analyze the socio-cultural values of the *sibaliparriq* concept adopted by farming families, identify and analyze the life difficulties faced by farming families, describe and analyze the form of application of *sibaliparriq* values as a form of resilience farming families and identifying and analyzing the factors that create the concept of *sibaliparriq*. This research is qualitative. The research results show that the concept of *sibaliparriq* has several types of socio-cultural values, namely, the value of brotherhood. Furthermore, farming families face several difficulties, including difficulty getting clothing, food, shelter, adequate health services, and adequate education. Then, the application of the value of *sibaliparriq* as a form of resilience from the various difficulties faced by farming families. In this case, it is divided into several, namely in cases of illness and difficulty in obtaining health services, implementation of fulfilling clothing, food and shelter as well as implementation in traditional ceremonies, social activities and fulfillment of studies.

**Keywords:** Resilience, *Sibaliparriq* Value, *Sibaliparriq* Application.

## **1 Introduction**

In human life as social creatures, we must have been faced with difficult situations, both in political, economic, social, and cultural matters, which cannot be predicted when they will come, are countless, and come in various forms. One of them is in the life of a peasant family experienced by farmers, such as floods, droughts, or long droughts. This makes them unable to meet their living needs, whether it is difficulty getting necessities, hunger, or various other difficulties [1].

Lampoko Village is a village located in Campalagian District, Polewali Mandar Regency, West Sulawesi Province (SULBAR), with a population of 3,728 people consisting of various professions such as traders, civil servants, farmers, and so on. The majority of the population depends on the agricultural sector, namely wet and dry land farming. Most of the farmers in Lampoko Village are farmers with middle to lower economic levels, and this is caused by two factors, namely internal and external factors. The internal factor is narrow land ownership, which is only about 0.3 H per family, so

the majority of farmers in Lampoko Village can be classified as small farmers, namely farmers who have narrow agricultural land. Then the external factor of the problem currently experienced by farmers is the availability of agricultural materials without subsidies from the government, and only people with a farmer's card can buy fertilizer in limited quantities. It is difficult for farmers to get this because everything must be purchased, starting from fertilizers, pesticides, seeds, and other needs for caring for plants. Therefore, this impact makes it difficult for farmers to get out of the economic problems they are experiencing because of the agricultural land owned by these farmers. It is difficult for farmers to meet all the needs in their families' lives, be they clothing, food, shelter, health, and education, because the price of goods is high compared to the yield from each harvest.

Whereas ideally, even farmers with narrow land can obtain satisfactory yields if they get quality agricultural materials that support them in managing their land because if their yields are good, they will get sales results in the market at high prices.

Saraswati et al. [2] explained that the community faces many obstacles in dealing with life. Apart from natural factors such as natural disasters and unsupportive natural conditions, there are also other factors such as economic shocks, which increase the needs of life and urge the household. They must be resilient to survive. Resilience is the ability to survive and stabilize its position from shocks and crises.

Therefore, it is necessary to explore the relationship between ecosystems and human communities so that they can overcome vulnerability and promote post-disaster resilience. High resilience can support the capacity of social systems to deal with disasters to maintain important structures, processes, and positive responses that support community sustainability. Resilience reflects the extent to which systems are adaptive based on their capabilities (with organizational limitations and external pressures) and how systems can build the capacity to learn and continue to adapt [3].

This research seeks to connect culture with resilience; one form or mechanism of resilience used in the lives of farming families in Lampoko Village is *Sibaliparriq*, where the Mandar community generally still applies this concept, although not entirely.

The concept of *Sibaliparriq* is very strong in people's lives. In the application of *Sibaliparriq* life, it can be seen from its meaning that it is one of the cultural value concepts in Mandar, which is still applied today. This concept can be interpreted as togetherness, mutual cooperation, or equality simultaneously and is one of the resilience mechanisms. This research focuses on the *Sibaliparriq* Study of the Resilience of Farmer Families in Lampoko Village, Campalagian District, Polewali Mandar Regency.

Based on the description of the background above, the problems examined in this research are:

- What and how are the socio-cultural values in the *Sibaliparriq* concept adopted by the farming family of Lampoko Village, Campalagian District, Polewali Mandar Regency?
- How is the application of the *Sibaliparriq* value as resilience to various life difficulties experienced by the farming family of Lampoko Village, Campalagian District, Polewali Mandar Regency?

## 2 Research Methods

The tone. The type of research used in this research is qualitative descriptive. In this research, researchers used qualitative research methods. According to Azzahra [4], qualitative research aims to describe phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually or in groups.

In general, qualitative research methods are methods used where the data analysis part can consist of several components. Still, the overall data analysis process involves making sense of data in text or images [5]. Qualitative research is descriptive research. Descriptive qualitative research aims to describe what is currently applicable. Descriptive qualitative research describes, records, analyzes, and interprets current conditions [6].

### 2.1 Observation

Observation or observation is a collection of data that requires the researcher to go directly to the field, namely, to observe things related to space, actors, places, and conditions that occur in the field. Observation is a way to make direct and systematic observations made by researchers. The data obtained in the observation was recorded in an observation note [7].

So, observation is research carried out systematically and deliberately using the sense of sight on events that can be immediately captured when the event occurs. For observation to be successful, one of the things that needs to be fulfilled is that the sensory organs must be fulfilled as well as possible.

The researcher directly observed the resilience of farming families in Lampoko Village, Campalgian District, Polewali Mandar Regency. One form of resilience in this area is the concept of *Sibaliparriq*, and then the researcher recorded, analyzed, and concluded what had been observed. In this observation, researchers used observation tools, namely pens and books.

Observation is a method used to collect research data through observation or observation. Observation is used as a systematic recording and observation of the phenomena studied and investigated. The type of observation used is direct observation. In this case, the researcher observes and pays attention to questions related to *sibaliparriq*, a study of the resilience of farming families in Lampoko Village, Campalagian District, Polewali Mandar Regency.

### 2.2 Interview

The interview is a conversational process to construct about people, events, activities, organizations, motivations, feelings, and so on, which is carried out by two parties, namely the interviewer (interviewer) who asks questions to the person being interviewed (interviewee).

Interviews in a study aim to collect information about human life in a society. In carrying out field data collection, researchers used interviews or in-depth discussions. In-depth interviews are a way of collecting data or information by meeting face-to-face with informants to get a complete picture of people's perceptions of poverty. In-depth

interviews were conducted intensively and repeatedly. The researcher verifies the data to believe in the informants' statements and check in reality through observation or from one informant to another.

The interview is a survey method for collecting data through questions and answers, carried out systematically according to the research objectives. Interviews were conducted to obtain verbal information from research targets (informants).

An interview is a dialogue conducted by an interviewer to obtain information from the interviewee. Meleong [8] stated that one way to understand the meaning behind an action is by in-depth interviews (in-depth interviews). The interview will be structured based on several research questions that have been asked previously so that it will be easier and more focused when conducting interviews with informants. Interviews were conducted with predetermined informants. Interviews were conducted to find more specific data.

Interviews in this study were conducted to explore or discover how the concept of *sibaliparriq* in farming communities relates to its resilience to families and other community members. Then, find out how the factors that created the concept of *sibaliparriq* still exist today in social life.

### 2.3 Data analysis

Qualitative data analysis is an effort made to analyze data, organize it, sort it into manageable units, synthesize it, search for data, find patterns, determine patterns, determine what is important and what to learn, and decide what can be shared with others. Qualitative data analysis was carried out before entering the field, during the field, and after finishing in the field. Nasution stated that "the analysis has started since formulating and explaining the problem, before plunging into the field, and continues until the writing of the research results.

What the researcher did, in this case, was to select all the results of the interviews and the findings to be matched and included in the results and discussion so that the results in this study were more structured and more interesting to pleasure the readers.

After all the necessary data has been collected, the next step is to arrange the data systematically according to the formulation of the problem and research objectives. In conducting the analysis and research, the researcher used a descriptive method, namely the data analysis technique, where the researcher first presented all the data obtained from the interviews.

## 3 Results

### 3.1 Socio-Cultural Values in the *Sibaliparriq* Concept

The values in the *sibaliparriq* concept are the basis of life, often applied in social life. The existence of emotional ties becomes the basis of relationships, which can then be a guarantee of future cooperation. This research emphasizes *sibaliparriq* in the lives of farming families. In this case, several values were born that became guidelines for life in society.

The social value of oral literature is the most important part in disseminating these literary works. Robin Williams [9] believes that social value is related to collective welfare through effective collective agreements so that many people can uphold social values are created. According to Woods (in [10]), social values are general guidelines that have been inherent in society since ancient times and can direct human behavior and satisfaction in everyday life. The concept of *Sibaliparriq* has several meanings and values contained in it, and the explanation is as follows:

### 3.2 The value of the brotherhood

*Sibaliparriq* appears undeniably as a feeling of brotherhood towards others. This is associated with the term *Amandaran*, someone who has a Mandar traditional spirit and maintains manners that are strong with Mandar culture. (See Mustari Mula Tammaga). This is the basis of the *sibaliparriq* concept that all humans are brothers. So, the *sibaliparriq*, in its existence, is a pillar of *Amandaran's* identity, which Mandar still owns. To Mandar can be interpreted as people or residents who live in their area, namely Mandar, even people or residents who have lived outside Mandar land, in the sense that they have migrated for a long time, are also still called Mandar. So, Mandar means native people in Mandar who were born in Mandar even though they do not live in Mandar [11].

From the explanation above, under what was conveyed by the informant we met in the research area, he explained:

As Mandar people, we are all brothers, and we consider other people as brothers, especially those of us who are fellow Mandar people. So, in married or social life, don't make comparisons in helping other people, and don't think that if we are a family, we are the ones being helped. There is no difference. If we see someone who is in trouble and we can help, both materially and non-materially, if, for example, we don't have money or materials, well, we can also contribute our energy to help; therefore, the person we are helping will be happy when we can help, and so will we, which helps. This is what *sibaliparriq* means in *Amandaran* terms. (interview with Mr SI 12 January 2023).

### 3.3 The value of compassion

The deepest meaning of *sibaliparriq* is the love that exists in the household and wider community. Mandar people believe that every individual has strengths and weaknesses. In the household, always take care of deficiencies. A husband and wife who understand each other and accept each other's shortcomings without disclosing them to society will create feelings of mutual love in times of joy and sorrow.

The value of love in the *sibaliparriq* concept is also applied in the environmental life of the farming community in Lampoko Village, Campalagian District, Polewali Mandar Regency, none other than its application in their household life, and this can be seen from the informant's explanation as follows:

In domestic life, if we want to live happily in the household, we have to love each other, throw away the bad side, and keep the good side. What does that mean? There will definitely be tangles in a household, so if we want to be clean from the negative

side, we should throw away the negative side. The bad thing is always to do good, be kind to your husband or wife, and teach your children well. (interview with Mrs RM 25 January 2023).

### 3.4 Value cooperation

Every human being collaborates in various aspects of life. Collaboration can occur between individuals and others, individuals and groups, or groups and groups. Cooperation will arise if individuals realize that they have the same interests and, at the same time, have sufficient knowledge and self-awareness to fulfill these interests.

In the value of cooperation, Lampoko village farmer families always work together to achieve common goals to get good results through good cooperation, which can be seen from the informant's explanation as follows.

In the concept of *sibaliparriq*, there is what is meant by the value of cooperation or *jama-jamangan I jamai disiola-olai I di jama*. For example, if there is work, such as one of our relatives or neighbors who wants to cut down a tree and is having difficulty pulling the tree when it wants to be cut, we help to pull it so that it is easier for it to fall, then here we need good cooperation so that the tree doesn't fall. It's hard to take down. (interview with Mr. SA, 26 June 2023).

"Cooperation is an activity in a group to work on or complete a task together." In this cooperation, there is usually interaction between group members, and they have the same goal to be achieved together.

### 3.5 The value of shared destiny

In this value, in the life of a farmer's family, the main thing in family life is the value of being in the same boat, and being in the same boat means that we are all suffering together and are both looking for solutions to get out of that suffering and are always together in the various lives or various life problems we face. The value of being in the same boat and being in the same boat is also meaningful as a form.

## 4 Application of *Sibaliparriq* Values as Resilience Against Various Life Difficulties

One form of resilience carried out by farming families in Lampoko Village is *Sibaliiparriq*. *Sibaliparriq* is a concept and system of Mandar cultural values that contains the values of caring, brotherhood, affection, and sincerity, which are reflected in family life in the Mandar community, namely the same fate, cooperation, helping each other or working together in doing something, whether in matters of earning a living or making ends meet needs as well as in household affairs as well as within the scope of society. So, in this case, *Sibaliparriq* in the farming families of the Mandar community is an effort to achieve a *Masagena* family, which means a prosperous family both in household life and community life.

*Sibaliparriq* is something that must be grown and developed in the family. This is because so that the integrity of the family can be maintained. An important principle

that every family must have is to strengthen each other in carrying out the household ark.

Farmers with unstable incomes, in this case, must have a fairly mature adaptation strategy in resolving all economic problems, such as meeting health needs, clothing, food, shelter, holding ceremonies, and social and educational issues that might occur them. Farming communities in an emergency economic situation must try to survive, and of course, this is done with every effort so that they can survive.

Talking about the application of the value of *sibaliparriq* as a form of resilience for farming families in life, every society's habits will always compare what is thought and what is visible to the naked eye, as is the case with the concept of *sibaliparriq* and the study of its resilience in the lives of farming families in We can see the application of the *sibaliparriq* value as a form of resilience from several cases of farming families in Lampoko Village, the explanation is as follows:

#### 4.1 Application in the fulfillment of clothing, food, and shelter

The case experienced by a farmer's family, namely Mr. UD, in fulfilling their clothing needs is where they cannot meet their clothing needs because they only have enough for daily food costs, so the informant's account of how they overcome all their difficulties in meeting their needs, including clothing needs, is as follows:

I want to work as a small farmer if I don't earn much, thankfully enough for food, but I also have to fulfill my son's needs, such as clothes, school uniforms, and clothes for prayer, so my friend helped me to work with him as a bricklayer and as a daily laborer so that I have enough ki to meet my family's needs (interview with Mr. UD, 21 April 2023).

So, according to the informant above, he is looking for a side job as a daily laborer to overcome the difficulties in meeting their family's needs, including food, so that they can get out of the problems they face in meeting their clothing needs.

As a cultural value system, *sibaliparriq* concern is easily found in various Mandar community activities. For example, regarding earning a living, marriage ceremonies, and death ceremonies, but concerning their application to overcome every difficulty they face, including in fulfilling food, they use various methods to fulfill this. Likewise, the farming families in Mandar, owner-farmers and sharecroppers, diligently work hard and toil to improve their gardens. In Mandar, the land and agricultural commodities they work on are diverse, such as coconut, rice, chili, corn, and others.

Farmer mothers generally help their husbands as farmer-owners. For example, usually, the land is worked by cultivators or *passawals*. The results are also different from the method of sharing the results. Some divide only the long-term crops while the short-term crops are all taken by the cultivator, or the initial division of long-term crops is carried out after the plants bear fruit, usually 2 to 1 or 2 parts of the land owner and one part of the cultivator. Some share short-term crop yields. The division between the landowner and the cultivator depends on the agreement. The owners' wives and most cultivators work together on their husbands' land, and they are directly involved in cleaning the garden, planting, and picking the results. Tenant farmers and their wives supplement their income by working as daily laborers for the farmer-owners. Husbands and wives,

especially coconut farming workers, do not differentiate between men's and women's salaries. They are given the same salary. Men usually climb coconut trees, while women are in charge of picking and combining all the coconuts that have been harvested in the same place [12]. Concerning the application of the value of *sibaliparriq* as resilience in fulfilling food, we can see from the first case in this application, namely the AD family, that he was able to get out of the problem of having difficulty meeting food needs. He received encouragement and assistance from his family or closest relatives, as for the explanation from informants as follows:

When it's time to harvest coconuts, son, I work as a tree climber in charge of harvesting, and my wife and my children are tasked with collecting and combining them into one during school holidays. I invited my neighbor because I know he is also having trouble, so this is the only thing I can help. I'll take him to the garden to harvest coconuts so that he can also earn wages and buy rice and fish. Together, we completed this work. Well, this is the work. We have to instill the value of *sibaliparriq* to get a decent income in a day. (interview with Mr. AD 20 January 2023).

The following case is from a farmer's family, Mr. MN, who does not have a place to live or whose house is no longer suitable. The informant's explanation of fulfilling the board's needs is as follows:

I want to stay at my aunt's house where I now live because my previous house was about to collapse. I want to build a house, but there is no money yet. The needs are very large, so it is very difficult for us to build a house quickly (interview with NL 30 May 2023).

As a conclusion from the informant's explanation above, their way of overcoming difficulties in meeting their housing needs is that they work together with each other in their household life, and they are also helped by their family so that they can get a decent place to live by giving them a place to live.

## 4.2 Application in obtaining health services

The first case from a farmer's family was Mrs. MS, where she helped one of the informant's relatives or friends in arranging documents for treatment at the hospital because the informant's friend did not know anything about what needed to be provided if he wanted to seek treatment to become an informant. To help with this, the explanation is as follows.

'At that time, I helped my neighbor and also my friend when they wanted to go to the hospital for treatment, but they didn't know anything about the mechanism for treatment, what they had to prepare and how to do it so that when they were in the hospital they didn't make mistakes during the examination, so I help with all of that because Alhamdulillah, I know a little about the management if I want to seek treatment even though I'm not a health worker.' (interview with MS's mother on 28 June 2023).

So, in the results of this research, one person explained that he helped with the processing process or mechanism for managing correspondence to the hospital so that they didn't make mistakes when carrying out examinations at the hospital so that they didn't wait too long in the queue for examinations.



Furthermore, the case of a farmer's family is outlined in the results of this interview conducted by the researcher on a farmer's family who sought treatment in Makassar, but this farmer's family did not have a temporary place to stay for several days while in Makassar, so he explained to the researcher that he was helped by his neighbor who was studying in Makassar to take him to seek treatment at the hospital and provide a lift during treatment in Makassar. The more detailed explanation is as follows:

I, son, was referred to Makassar for treatment because I had a poisonous goiter, which required me to go to Makassar for treatment. After all, the regional hospital's equipment was incomplete, so I had to go to Makassar for treatment. At that time, I didn't know anything and didn't have a place to live, so it happened that my husband's first cousin's son was there. He helped me take care of the treatment process, and I was given a lift to live in his rented house while I was having treatment (Interview with HD's mother, 20 June 2023)

So, the conclusion from the case above is that the farmer's family could overcome his problems because his family assisted him. This is resilience in dealing with problems in obtaining health services.

### **4.3 Application in the fulfillment of studies**

The following is a case from a farmer's family, namely Mr. DS, who finds it difficult to fulfill his studies so that several factors prevent a person from being able to study optimally due to economic factors, but in the life of a farmer's family, some of them can get out of this problem because of resilience or a sense of resilience. To continue to receive education for their resilience in accordance with the informant's explanation is as follows.

I am a farmer whose income is not very high, but I have a child who helps me pay for my younger sibling to go to school or college, so I only add if it is not enough for my child's school or college costs (Interview with Mr. DS, 16 January 2023).

The same thing can also be seen from farmer families in this village, namely their resilience in helping with the economy and education costs for their children or younger siblings and the needs of their families where they are children who help ease the burden on their parents or family, some of them pay for it. His younger sibling is studying for a master's degree, and some are helping with the daily expenses of his family, as explained by the following informant:

"I am the son of one of the farmers in this village. When our younger brother wanted to pay tuition fees for college, his parents couldn't afford to pay for this. All the children consulted to provide each other with support in the form of material so that our younger siblings could pay tuition fees or his tuition (interview with Mr. HD 30 JUNE 2023)."

So, the conclusion from all the interview results above regarding their way of overcoming difficulties in pursuing education is that they are both looking for a way out, namely working together to collect all the costs for the education of their children or younger siblings.

#### 4.4 Application in holding traditional ceremonies

*Sibaliparriq* is not only limited to the household but also included in the social sphere of society. The application of the *sibaliparriq* concept is apparently not strange because it has the same meaning as a concept commonly known in the Mandar area, namely helping each other or *sirondo-rondo* (mutual cooperation). This concept is based on the principle of awareness of living together and community. *Sibaliparriq*, also in the journal [13], has become a tradition in the Mandar community. In placing the status and position of men and women, there is no prominent difference between the two.

As a cultural value system that means caring, *sibaliparriq* is easily and very easily found in various activities of the Mandar people, such as in terms of earning a living, marriage ceremonies, *pappakeqdeq boyang* or *marropoq I boyang*, *pappatammaq*, funeral ceremonies, and various social and cultural activities, which requires cooperation to achieve the same goal. [14].

There are several cases in fulfilling the implementation of ceremonies in the lives of farmers in Lampoko Village, Campalagian District, Polewali Mandar Regency, where a family was carrying out a proposal ceremony which was hampered in fulfilling the prospective bride's request for *pannaiq* money. The explanation is as follows:

##### Weddings

In a wedding procession in Mandar, many things must be prepared for, and it is necessary to work together to achieve success or smoothness in each procession because they both understand that their family or family will hold a traditional ceremony [15]. You will definitely have difficulty preparing for this if you don't have anyone to help you. The case related to the study of resilience here is how we, as Mandarese, can work together well with the mechanism in the concept of *sibaliparriq*.

Then, in a study of resilience related to the concept of *sibaliparriq* in a wedding procession, when the man makes an application to determine how much *pannaiq* money will be given to the prospective bride and to avoid embarrassment, that is, what if the man is not fully able to give the increase in money given to the woman, the family of the man will help to overcome this by consulting with the other families participating in the application procession to determine how much each family member will add. As explained by the informant, the researcher interviewed as follows:

In the wedding procession, there is said to be an application procession for determining the money to be given to the bride's broker. Hereby there is a time when the determination of the *pannaiq* money given by the prospective bride to the groom and determines how much nominal to bring later, then at that time when the party the man has some objections, so the man's family will help to overcome this by consulting with the other families participating in the application procession to determine how much each family member will add to avoid embarrassment. (interview with Mr. HD, 30 JUNE 2023)

The same case was experienced by a farmer's family, namely Mr. DS, whose family experienced what was explained by the previous informant regarding the efficiency of the family in holding the wedding ceremony but was constrained by the matter of costs,

but managed to get out of the problem because they helped each other between families. The explanation is as follows:

At that time, son, my extended family, and I went to apply, but it almost didn't work out because we couldn't afford the *pannaiq* money that the woman wanted, but my brother admitted that he was ready to add to the shortfall, thank God the application at that time was approved (interview with Mr. SA 29 January 2023).

### **Aqiqah event**

This next case was during the aqiqah ceremony of one of the farmer's families, namely Mrs. HN, who had difficulty purchasing goats for her two children. They had to fulfill three, but she did not have enough money to buy the goats, so her close family consulted to help ease in buying the goats for the explanation as follows:

When I want to do *aqiqah* for my children, two of my children want to do aqiqah. The goats that I need to because my children are a boy and a girl, but I don't have enough money to buy the goats, so by chance, my older brother helps me add to my shortage to buy a goat, so Ma consulted with my two older siblings, how much would I add to my first and second older siblings. (Interview with Mrs. HN.).

So, from the informant's explanation above, it can be concluded that they overcame the problems they experienced because of the resilience of the families who helped each other in holding the aqiqah where they consulted with each other to find a solution to get out of the problem.

### **4.5 Implication and Recommendation**

As a concept that must be preserved and developed for resilience and forms of resilience, namely *sibaliparriq*, it is hoped that it can be maintained and preserved by every community, especially the Mandar community, so that it is not eroded by the times, especially in this digital era. It is hoped that the government can cooperate in this matter to continue to provide support to people who are experiencing difficulties.

## **5 Conclusions**

The concept of *sibaliparriq* has several types of socio-cultural values, namely the value of brotherhood, cooperation, the value of the same destiny, and the same spirit. Furthermore, the research results show that farming families face difficulties, including getting the necessary clothing, food, shelter, health services, and education. Then, the application of *sibaliparriq* values as a form of resilience from various difficulties faced by farming families, in this case, is divided into two: within the household and outside the household or in the surrounding community.

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