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**The Implementation of *Sibaliparri* Values in Coastal Community  
of Majene Regency, West Sulawesi  
(A Review of The Living Qur'an and Hadith)**

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**Abstract**

*This research examines the implementation of Sibaliparri values (a local mutual assistance ethic) in coastal communities in Majene Regency, West Sulawesi with a review of the Qur'an and Hadith analyzed using a phenomenological approach. Sibaliparri represents a mutual assistance ethic in all situations such as Palluluareang (brotherhood), Siasayangngi (compassion), Sianauang pa'mai (care) and Sukku' Mattulung, covering both material and spiritual aspects in Islamic values. Coastal communities primarily engaged in fishing must adopt adaptation strategies to address diverse life challenges, including by integrating Sibaliparri values into their social life. The research method used is a qualitative-descriptive to describe the meaning of lived experiences. The results showed that Sibaliparri is interpreted with various meanings, including; as an expression of gratitude, mutual cooperation and social solidarity, practicing Islamic teachings, economic activities, and manifestations of love and affection.*

**Keywords:** *Sibaliparri, Islamic values, coastal communities.*

**Implementasi Nilai-Nilai *Sibaliparri* Di Masyarakat Pesisir  
Kabupaten Majene Sulawesi Barat (Tinjauan Living Qur'an dan Hadis)**

**Abstrak**

*Penelitian ini mengkaji tentang nilai-nilai Sibaliparri (gotong royong) dalam masyarakat pesisir di Kabupaten Majene, Sulawesi Barat dengan tinjauan Al-Qur'an dan Hadis yang dianalisis menggunakan pendekatan fenomenologis. Sibaliparri mewakili etika saling membantu dalam segala situasi seperti Palluluareang (persaudaraan), Siasayangngi (kasih sayang), Sianauang pa'mai (perhatian) dan Sukku' Mattulung yang mencakup aspek material dan spiritual dalam nilai-nilai Islam. Masyarakat pesisir yang sebagian besar bekerja sebagai nelayan harus mengadopsi strategi adaptasi untuk mengatasi berbagai tantangan hidup, termasuk dengan mengintegrasikan nilai-nilai Sibaliparri ke dalam kehidupan sosial mereka. Metode penelitian yang digunakan adalah kualitatif-deskriptif untuk mendeskripsikan makna pengalaman hidup mereka. Hasil penelitian menunjukkan bahwa Sibaliparri diinterpretasikan dengan berbagai makna, antara lain; sebagai ungkapan rasa syukur, kerja sama timbal balik, solidaritas sosial, mengamalkan ajaran Islam, kegiatan ekonomi, serta manifestasi cinta dan kasih sayang.*

**Kata Kunci:** *Sibaliparri, nilai-nilai Islam, masyarakat pesisir*

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## A. Introduction

Indonesia is a pluralistic nation consisting of various ethnic groups, languages, religions and beliefs. Based on the 2010 BPS census, there are more than 300 ethnic groups that inhabit the country of Indonesia, or more precisely 1,340 ethnic groups spread from Sabang to Merauke<sup>1</sup>. The plurality of diverse ethnic groups is closely intertwined in a strong, intact and sovereign bond called the Indonesian nation and is based on Pancasila as the philosophy of life in the nation and state. Pancasila as the unifying ideology of the nation, sourced from the cultural roots of the Indonesian nation with a set of noble values that are upheld together as a way of life (*weltanschauung*) that reflects the relationship between humans with God, humans with other humans, humans with the surrounding natural environment. Indonesia is rich in local wisdom values and has been deeply rooted in the life of the nation for centuries, crystallized in the formulation of Pancasila from the first to the precept.<sup>2</sup>

The noble values of the Indonesian nation were then degraded and increasingly eroded by cultural clashes from other nations. Colonialism and imperialism that occurred for centuries resulted in a civilization that was far from human values, in the last period, globalization with its capitalist economy-oriented character brought changes and shifts in existing cultural values and affected changes in the pattern of human interaction relationships in community life. This is corroborated by the interpretation of some analysts related to globalization-mondialization which is seen as flexible capitalism and as cultural imperialism in the form of the imposition of Western values, especially American, to the rest of the world<sup>3</sup>.

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<sup>1</sup> BPS-Statistics Indonesia, "Nationality, Ethnicity, Religion, and Daily Language of Indonesian Population," accessed September 12, 2024,

<sup>2</sup> Sukron Mazid, Danang Prasetyo, and Farikah Farikah, "THE VALUES OF LOCAL NATURE AS A CHARACTER FORMER," *Journal of Education Character* 10, no. 2 (October 29, 2020), <https://doi.org/10.21831/jpk/v10i2.34099>

<sup>3</sup> Francois Chaubet, *Globalization Cultural*, Transl. Feybe I. Mokoginta (Yogyakarta: Jalasutra, 2015). H. 83.

Indonesia, which is built on the spirit of mutual cooperation, and is a characteristic, principle or original personality of the Indonesian nation, <sup>4</sup> seems to be dragged in the swift flow of globalization and is facing very serious global challenges. Sayidiman Suryohadiprojo said that the nature of mutual cooperation in Indonesia society has disappeared due to colonization for so long by the West and needs to be revived. <sup>5</sup> In fortifying the negative influence of mondalization-globalization and rapid social changes that result in disorientation of values, Mandar tribal communities have social capital in preserving the values of Pancasila, especially the value of mutual cooperation behaviour is part of the culture and local wisdom that has been maintained for generations and is called *Sibaliparri*.

*Sibaliparri* is concept, value system or norm that is realized in the form of mutual cooperation and assistance in all matters both material and spiritual. <sup>6</sup> The concept of *sibaliparri* as a basic value itself contains a number of praxis values as an elaboration of the basic value of *sibaliparri*, namely: *palluluareang* (brotherhood), *sisayangngi* (compassion), *sianauang pa'mai* (care), and *sukku' mattulung* (sincere help).<sup>7</sup> Although *sibaliparri* has been cultivated before the official entry of Islam in Mandar land, the substance and values contained in it are full of Islamic values (al-Qur'an and hadith).<sup>8</sup> *Sibaliparri* which is interpreted as mutual help and mutual cooperation has a very significant role in dealing with various life problems in society.

This research examines the implementation of *sibaliparri* values in coastal communities in Majene with a review of the Qur'an and hadith. The implementation intended in this research is the process of applying an idea, concept, program or a

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<sup>4</sup> Agustinus W. Dewantara, *Alangkah Hebat Negara Gotong Royong: Indonesia in Eyes Soekarno's* (Yogyakarta: Kanisius, 2017).

<sup>5</sup> Sayidiman Suryohadiprojo, *Budaya Gotong Royong Dan Masa Depan Bangsa* (Jakarta: Kompas Media Nusantara, 2016).

<sup>6</sup> Muh. Idham Khalid Bodi, *Sibaliparri: Gender Masyarakat Mandar* (Jakarta: PT. Graha Media Celebes, 2005).

<sup>7</sup> Indrawati Indrawati, Abdullah Abdullah, and Aksa Aksa, "Teologi Gender dalam Tradisi Sibaliparri: Peran Perempuan Pesisir Polewali Mandar (The Gender Theology in the Sibaliparri Tradition: the Role of Coastal Women in Polewali Mandar)," *Potret Pemikiran* 25, no. 2 (December 2021): 192, <https://doi.org/10.30984/pp.v25i2.1663>.

<sup>8</sup> Idham Idham; Ulfiani Rahman, "Implementasi Nilai-Nilai Sibaliparri (Studi Kasus Pendidikan Agama Di Mandar)," *Jurnal Renaissance* 5, no. 1 (2020), <https://doi.org/10.53878/jr.v5i1.108>.

set of new activities for others in realizing a certain change.<sup>9</sup> The problem studied was then formulated in three things, namely: the meaning of Mandar coastal communities towards the concept of *sibaliparri*, the form of values in *sibaliparri* and its review with al-Qur'an and Hadith and the implementation of *sibaliparri* values in coastal communities of Majene regency, West Sulawesi.

## B. Methods

This research is a type of descriptive qualitative research, which is a method of gathering descriptive information data on people through written, spoken words, and observable behaviour.<sup>10</sup> To analyse problems regarding the meaning, form of Islamic values in *sibaliparri* and the implementation of *sibaliparri* values in coastal communities during the pandemic in Majene regency, researchers used a phenomenological approach, which aims to understand how phenomena are experienced in consciousness, thoughts and actions. Meanwhile, phenomenological study focuses on facts or phenomena, situations, events, objects, or realities that emerge or appear.<sup>11</sup> Alfred Schutz in his phenomenology focuses his study on how community members describe the world of their daily lives, especially how individual consciousness builds and constructs meaning from the results of interactions with other individuals.<sup>12</sup>

The research site is located along the coast of Majene regency, West Sulawesi. The researchers chose Majene regency because it is physically located along Sulawesi Island's western coast which is home to many fishing settlements. This research was carried out for approximately two months using data collection techniques in the form of observation, interviews, FGD (focus group discussion) and documentation studies. The obtained data is then systematically structured using data analysis stages such as data reduction, which is the process of summarizing,

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<sup>9</sup> Abdul Majid, *Implementasi Kurikulum 2013 Kajian Teoritis Dan Praktis* (Bandung: Interes Media, 2014).

<sup>10</sup> Salim & Syahrur, *Metodologi Penelitian Kualitatif* (Bandung: Cipta pustaka Media, 2012). h. 46.

<sup>11</sup> Maraimbang Daulay, *Filsafat Fenomenologi: Suatu Pengantar* (Medan: Panjiaswaja Press, 2010). h. 8.

<sup>12</sup> Creswell, *Qualitative Inquiry: Choosing Among Five Traditions* (USA: Sage Publication Inc, 1998). h. 53

selecting key data, focusing on significant elements, categorizing based on themes, and identifying patterns. <sup>13</sup>Following data reduction, the analysis proceeds to data presentation (display), followed by generating conclusions based on the findings.

## C. Results and Discussion

### 1. Geography and Social Context of Majene Regency

The Majene regency region is located on the shore of the Makassar Strait, running from south to north. This regency area is located between 20° 38' 45" and 30° 38' 14" south latitude and 118° 45' 00" to 119° 4' 45" East longitude. Majene regency is geographically bounded by Mamuju regency to the north, Polewali Mandar regency to the east, Mandar Bay to the south, and the Makassar Strait to the west. Majene regency spans 947.8 km<sup>2</sup> and comprises eight districts: Banggae, East Banggae, Pamboang, Sendana, Tammerodo, Tubo Sendana, Malunda, and Ulumanda. These eight districts are divided into 82 villages, or sun-districts.

The Majene regency area's climate is influenced by two seasons: the West and the East. During the western season, for example, Majene regency fisherman use caution when heading out to sea due to strong winds, westerly currents, and relatively high rains. The wind speed around the Makassar Strait affects wind conditions in Majene regency, with wind speeds ranging from 5-26 knots. Wind speeds are highest in July (6.5 knots), August (6.3 knots), and September (5.8 knots), and lowest in January (2.5 knots), February (2.1 knots), and March (2 knots).<sup>14</sup> The wind conditions described above have an impact on fishing activity in Majene regency.

Majene regency residents belong to the Mandar ethnic group. The origin of the Mandar came from a pair of *Tomanurung* name of *To Kombong* in *Bura* (male) and *To Bissae* in *Tallang* (female) who lived in the headwaters of the Saddang River around 11190 AD. <sup>15</sup> Majene regency in West Sulawesi province

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<sup>13</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2013). h. 247.

<sup>14</sup> BPS Kabupaten Majene, *Kabupaten Majene Dalam Angka 2021* (Majene: BPS Kabupaten Majene, 2021). h. 28.

<sup>15</sup> Louie Buana, *Perbandingan Mitos Todipanurung Di Mandar Dan Kisah Tomanurung Di Batara Guru Dalam La Galigo*, <https://lontaraproject.com/tag/ulu-saddang/>.

has a population of 174,407 people as of the end of 2020, with 87,025 male residents and 87,382 female residents.<sup>16</sup> In terms of livelihood, residents in agricultural areas primarily *manguma* (farming), whilst those along the coast primarily *powau* (fisherman). Meanwhile, most urban people work as workers, entrepreneurs, or laborers.<sup>17</sup>

In Mandar civilization, social stratification is determined by ancestry or position, as well as the individual's role in the community. The social stratification divided into three groups: *todiang laiyana* (nobility), *tau maradeka* (ordinary folk), and *batua* (slaves or servants). Then *todiang laiyana* category is further separated into two categories: royal aristocracy and customary nobility.<sup>18</sup> Unlike in settlements or fishing villages, social stratification is determined by the community's socioeconomic situation. Social stratification in fishing villages is classified into three categories: *pongawa pottana* (landlords or capital owners), *pongawa posasi* (boat captains), and *sawi* (work group of *pongawa posasi*).<sup>19</sup>

## 2. Mandar Coastal Community Interpretation of *Sibaliparri*

A phenomenological approach, as a descriptive-introspective analysis of the depth of forms of consciousness and direct experiences, revealed differences in the meanings attributed to *sibaliparri* by informants based on their *lebenswelts* (life-world) and *erlebnisse* (subjective and inner life) of each informant formed from social consciousness:

### a. *Sibaliparri* as an expression of gratitude

Gratitude is a form of a servant's appreciative express to Allah swt. For all the blessings bestowed upon Him. The expression of gratitude to Allah swt can be expressed in different forms, either through expressions of the heart,

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<sup>16</sup> Kabupaten Majene Dalam Angka 2021.

<sup>17</sup> Masgaba, *Nelayan Mandar Di Kabupaten Majene* (Makassar: Pustaka Refleksi, 2018).

<sup>18</sup> Muhammad Nasir et al., "LOCAL WISDOM VALUES OF MALAQBI AS THE FORMATION OF MANDAR ETHNIC CHARACTER," *Al-Qalam* 30, no. 1 (June 2024): 166, <https://doi.org/10.31969/alq.v30i1.1449>.

<sup>19</sup> *Mandar Fishermen in Majene Regency*.

speech or in the form of actions. This is in line with the definition of gratitude, which is the words, attitudes and actions of gratitude to Allah swt accompanied by sincere recognition of the favours and gifts He has given.<sup>20</sup> *Sibaliparri*, which is defined as helping and alleviating the burden of difficulty or suffering of others, is also one form of manifestation of gratitude to Allah swt as told by Mr. Nunu', a former hamlet chief in Baurung who works as a fisherman in the following interview.<sup>21</sup>

Mr. Nunu uttered that (Helping and distributing fish when they reach land) is one way we express our thanks to Allah, namely giving if we get sustenance, especially those of us who are in the *tarekat* group, our teacher's (tarekat) message is to be grateful for all of Allah's bounties, and to share what we receive because being grateful for Allah's favors is one way to ensure that nourishment flows smoothly.

According to the informant Mr. Nunu above, *sibaliparri* can also be interpreted as an expression of gratitude to Allah in the form of charitable deeds such as helping one another, selflessly sharing, and alleviating the suffering of others without expecting anything in return. Throughout the discussion with Mr. Nunu, the researcher repeatedly heard him say Hamdalah (praise to Allah) from the beginning to the end of interview.

b. *Sibaliparri* as a form of mutual cooperation and social solidarity

One of the distinctive features of Mandarese life is the culture of mutual cooperation and the strong spirit of social solidarity. Among the informants interviewed, many of them interpreted *sibaliparri* with mutual cooperation or working together, both in family and in community life.<sup>22</sup> Suradi Yasil, one of the Mandar culturists, explained that *sibaliparri* is basically a term used for the first time within the scope of a family or households (husband-wife, brother-sister, parent-child) which can be described as *siola dilalanna asussangan* (together

<sup>20</sup> Tim Penyusun, *Ensiklopedi Islam* (Jakarta: PT Ichtiar Baru Van Hoeve, 2001).

<sup>21</sup> Nunu', interview about the meaning of *Sibaliparri*, October 2021

<sup>22</sup> Muhammad Akil, "Focus Group Discussion" (Desa Pallattoang Kecamatan Tammerodo Kabupaten Majene, Oktober 2021)

endure hardship).<sup>23</sup> Sibaliparri was then used to refer to friends, work groups, and social situations.<sup>24</sup>

In contrast to Suradi Yasil, Syuman Saeha, a poet and author of the “Bayang-bayang Mandar” book, argued that *sibaliparri* is actually a social practice whose emphasis on mutual assistance. According to this social behavior, *sibaliparri* initially refers to a custom practiced within social groups of the Mandar community, which influences the behavior of individuals or family groups to align with the prevailing norms in society.<sup>25</sup>

c. *Sibaliparri* as a practice of Islamic teachings

In general, local wisdom arises from the spiritual impulses of the soul and is based on the purity of human nature. With this nature, humans possess a noble spirit to desire, do good, and stand by the good truth along the lines established by the Almighty God. Islam is also known as the religion of fitrah, which is a religion based on human's innate characteristic, as mentioned in QS A-r-Rum verse 30. *Sibaliparri*, which stems from the human impulse to serve others, is consistent with Islamic teachings that promote mutual aid in goodness and piety (*al-ta'awun 'ala al-birr wa al-taqwa*). According to Muhamma Akil, *sibaliparri* is essentially the practice of Islam principles.<sup>26</sup>

d. *Sibaliparri* as a practice of Islamic teachings

From the results of interviews with one informant, information was found that interpreted *sibaliparri* as an economic activity, namely human actions or behavior oriented towards meeting the needs of life based on economic principles in the form of production, distribution and consumption activities.<sup>27</sup> *Sibaliparri* in this case is explained as cooperation in the form of joint ventures. Apart from fulfilling the needs of life in the form of

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<sup>23</sup> M. Sadik et al., “Sibaliparri at Majene Regency West Sulawesi Province (The Study of Fiqh & the Marriage Culture of Mandar Community),” *Gender Equality: International Journal of Child and Gender Studies* 9, no. 2 (September 2023): 207, <https://doi.org/10.22373/equality.v9i2.19565>.

<sup>24</sup> Suradi Yasil, “Wawancara,” Oktober 2021.

<sup>25</sup> Syuman Saeha, *Wawancara* (Saeha di Kecamatan Tinambung Kabupaten Polewali Mandar, 2021).

<sup>26</sup> “Focus Group Discussio

<sup>27</sup> Gie, *Kegiatan Ekonomi*, <https://accurate.id/ekonomi-keuangan/pengertian-kegiatan-ekonomi/>. 10 November 2021

consumption activities, *sibaliparri*, which is defined as mutual assistance, is also applied in economic distribution activities in the form of selling fish in areas with minimal fish supply.<sup>28</sup>

e. *Sibaliparri* as an expression of love and affection

Love and affection are primary human needs. There are various ways to express love and affection to those we care about, including through giving, caring, and serving sincerely and wholeheartedly, loyalty, and so on. Ibrahim, one of the fisherman living in Cilallang Majene, showed his love and affection for his wife through giving, by handing over his entire catch earnings completely to her.<sup>29</sup>

### 3. Analysis of Social Values in *Sibaliparri* and its Review in Al-Qur'an and Hadith

*Sibaliparri*, according to Idham Khalid, is actually the embodiment of the values to *tao* and *tau*, or the value experienced in the awareness and religious of the Mandar people. In the other words, *sibaliparri* is the process of “becoming” a whole human being.<sup>30</sup> Concept of *tau* can be paired with the concept of *Insan Kamil* in Islamic teachings of perfect human beings who have reached a high degree of humanity. The concept of *Insan Kamil* can be found in the figure of the Prophet Muhammad (peace be upon him), who serves as a role model (*uswah hasanah*) and as a mercy for the worlds (*rahmatan li al'alam*). Among the noble character of the Prophet Muhammad (peace be upon him), it is demonstrated through *assibaliparriang*, which means feeling the weight of the suffering experienced by his followers and humanity as a whole, both in this world and especially in the hereafter.

Assibaliparriang Prophet Muhammad Saw described in the Qur'an in QS. at-Taubah verse 128 as follows:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

<sup>28</sup> Muh Wahyuddin, *Keluarga Nelayan dan Budaya Sibaliparri': Menyingkap Relasi Kesenjangan Gender dalam Masyarakat Mandar*, 2020.

<sup>29</sup> Indrawati, Abdullah, and Aksa, “Teologi Gender dalam Tradisi Sibaliparri.”

<sup>30</sup> *Sibaliparri: Gender Masyarakat Mandar*. h. 115.

This verse confirms that the Prophet Muhammad ﷺ was a figure full of empathy, compassion, and sacrifice for his followers, so as his followers, we should emulate his qualities of compassion, care, and the spirit of saving others from misguidance. Quraish Shihab in Tafsir al-Misbah explains the interpretation of verse by saying that purpose of this verse seems to be to state that the noble heart of the Prophet Muhammad Saw was first pierced by seeing the hardship and suffering you experienced.<sup>31</sup> Next, *sibaliparri* as a fundamental value contains practical values that translate these values into the realities of life. The values contained in *sibaliparri* are brotherhood (*palluluareang*), compassion (*siasayangngi*), concern (*siamanoang pa'mai*), and sincerity in helping (*sukku' mattulung*),<sup>32</sup> with the following explanations:

a. Palluluareang (brotherhood)

From *sibaliparri* then comes the value of *palluluareang* which is defined as brotherhood between fellow humans. The concept of *sibaliparri* emphasizes the principle that all human are brothers.<sup>33</sup> Brotherhood or *al-ukhuwwah* in Arabic according to Quraish Shihab, has the basic meaning of equity and harmony in many ways. Thus, similarities of the same descent give rise to brotherhood, similarities in the aspect of nature also give rise to brotherhood and so on.<sup>34</sup> In line with the basic meaning of *al-ukhuwwah* or brotherhood, Suradi Yasil, Mandar Cultural Expert also explained that *sibaliparri* which departed from *palluluareang* did not just spontaneously appear, but took a long time and departed from the similarities between the two brothers.<sup>35</sup>

The value of brotherhood is a social value in Islam that holds a special position. In the Qur'an, brotherhood is classified as a characteristic of the faithful. In QS. Al-Hujurat verse 10, Allah SWT says:

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<sup>31</sup> M, Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan, Dan Keserasian al-Qur'an*, V (Tangerang: Lentera Hati, n.d.). h. 300.

<sup>32</sup> *Sibaliparri: Gender Masyarakat Mandar*. h. 155.

<sup>33</sup> *Sibaliparri: Gender Masyarakat Mandar*. h. 156

<sup>34</sup> *Tafsir Al-Misbah; Pesan, Kesan, Dan Keserasian al-Qur'an*, V. h. 357.

<sup>35</sup> Interview, October 2021.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

This verse teaches that faith gives birth to brotherhood, and brotherhood demands peace, unity, and compassion. Without that, God's grace will be difficult to obtain. Similarly, the value of brotherhood has been implemented by the Prophet Muhammad (peace be upon him) fourteen centuries ago by uniting the companions from the Muhajirin and Ansar tribes. The Prophet Muhammad (peace be upon him) called upon his followers to strengthen the bonds of brotherhood among them and to help alleviate the suffering of their brothers.<sup>36</sup>

b. *Siasayangngi* (compassion)

The meaning of *siasayangngi* in the context of *sibaliparri* is affection manifested in household life as well as in the broader social life of the community.<sup>37</sup> According to Suradi Yasil,<sup>38</sup> the author of the Encyclopedia of History, Figures, and Culture of Mandar, *siasayangngi* is a part of *sibaliparri*, even a unity that cannot be separated from one another. The impact of love in the form of peace, comfort, and tranquility of the soul is what is desired to be realized in household life on a small scale and in social life on a larger scale.

In household life, three principles are sought to be realized: *sakinah*, *mawaddah*, and *rahmah*. *Sakinah* means soul calm or feeling at ease being at one's partner's side, whereas *mawaddah* refers to the link of love that forms and joins both hearts. Meanwhile, *Rahmah* represents the zenith of Islamic ethical values, positively impacting not only household ties but also interactions with other individuals and the surrounding natural environment.<sup>39</sup> The value of *rahmah* (*qimah al-rahmah*) can also be categorized as the main objective of the Islamic religious of the Islamic religious mission itself, as explained in the Qur'an QS. Al-Anbiya: 107, and the virtues of the value of *rahmah* as found in the hadith of the Prophet Muhammad Saw narrated by Abu Dawud and Tirmidhi as follows:

<sup>36</sup> Bahrudin Umar Yakub et al., "Living Qur'an, Gender, and Sibaliparriq, in Mandar, Indonesia: Cultural Construction in the Perspective of Islamic Law," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 2023): 1219, <https://doi.org/10.22373/sjhk.v7i2.17892>.

<sup>37</sup> *Sibaliparri: Gender Masyarakat Mandar*. h. 156.

<sup>38</sup> Interview, October 2021.

<sup>39</sup> Yakub et al., "Living Qur'an, Gender, and Sibaliparriq, in Mandar, Indonesia."

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ

The meaning of the verse describe that God's mercy descends upon those who are compassionate, and the greater our compassion toward creatures, the greater God's compassion toward us will be.

c. *Sianauang Pa'mai* (care)

*Sianauang pa'mai* according to Idham Khalid Bodi is a sense of solidarity, in the sense of feeling reluctant to see the hardships or suffering (*parri*) experiences by his brother.<sup>40</sup> In the author's opinion, *sianauang pa'mai* is generally included in the value of *ra'fah* in Islam (compassion, pity, empathy, and so on) and has been implemented by the Prophet Muhammad Saw along with his companions, especially in Medina through the Medina charter with a commitment to fight together, based on the principle of kinship, compatibility and so on. The figure of His Majesty the Prophet Muhammad Saw himself is immortalized in the Qur'an as a human being who bears the names and attributes of God, namely *ra'uf* and *rahim* in QS. at-Taubah verse 128.

The relationship between *rahmat* (compassion) and *ra'fah* (mercy) according to al-Qaffal is a relationship between general and specific. *Ra'fah* is a specific type of *Rahmat*, namely *daf'ul makruh wa izalah al-darar*, which is oriented towards preventing undesirable occurrences and eliminating harm (distress, pain, and so on). Meanwhile, the word *rahmah* has a general meaning includes the arrival of affection, favor or benefit and also the rejection of evil and harm.<sup>41</sup>

d. *Sukku' Mattulung* (sincerely helping)

One of the most important values of *sibaliparri* is *sukku' mattulung* or sincerity in alleviating and helping the distress of his brothers.<sup>42</sup> The help received in the context of *sibaliparri* becomes an *indrang tassisingar* in Mandar society or a

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<sup>40</sup> *Sibaliparri: Gender Masyarakat Mandar*. h. 156.

<sup>41</sup> Isamuddin Ismail bin Muhammad al-Hanafi, *Hasyiyah Al-Qunawi 'ala Tafsir al-Imam al-Baidhawi* (Beirut: Dar al-Kutub al-Ilmiyah, 2001). h. 323..

<sup>42</sup> *Sibaliparri: Gender Masyarakat Mandar*.

favor that is returned with a favor.<sup>43</sup> Syuman Saeha explained that the value contained in *sibaliparri* is mutual help, not one-sided help.<sup>44</sup> *Sukku mattulung* is included in the value of *al-Ta'awun* (mutual help) which does mean *al-musyarakah baina amraini* or shows the meaning of mutual help.

The value of *al-Ta'awun* (helping each other, mutual assistance) is an innate trait established within humans. This is because humans are social beings who do not have the ability to meet their own life needs without the assistance of others. Islam, as a religion of nature, obliges all its followers to help and support one another.<sup>45</sup> In Surah Al-Ma'idah, verse 2, Allah SWT says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

This verse teaches that collaboration in Islam is not merely about mutual interests, but must be based on the values of virtue and piety. The command to help each other is not only enshrined in the Qur'an, the Prophet Muhammad Saw on many occasions ordered his people to do it, which is emphasized in the following hadith:

المؤمن للمؤمن كالبنيان يشد بعضه بعضاً وشبك أصابعه (رواه البخاري)

The hadith above explain that *ukhuwah* (brotherhood), togetherness, and mutual support among fellow believers are the key to the strength of the Muslim community.

Thus, the values of *sukku'mattulung* and *al-Ta'awun* in Islam share a fundamental similarity: mutual support in goodness and piety, whether material or spiritual, worldly or otherworldly, among Muslims or all humanity.

#### 4. Implementation of Sibaliparri Values in Coastal Communities of Majene Regency, West Sulawesi

During covid-19 pandemic that hit Indonesia in 2020, it had a negative impact on many aspects of life, including the economic, social, and cultural. The

<sup>43</sup> Ansaar, *Aktualisasi Nilai-Nilai Budaya Lokal Pada Perkawinan Adat Mandar* (Makassar: Balai Pelestarian nilai budaya Makassar & De La Macca, 2013). h. 69.

<sup>44</sup> "Interview," october 2021

<sup>45</sup> Sukron Mazid, Danang Prasetyo, and Farikah Farikah, "NILAI NILAI KEARIFAN LOKAL SEBAGAI PEMBENTUK KARAKTER MASYARAKAT," *Jurnal Pendidikan Karakter* 10, no. 2 (October 2020), <https://doi.org/10.21831/jpk.v10i2.34099>.

Covid-19 epidemic period served as a test of local wisdom values, particularly in Majene Regency's coastal towns. During that time, values were required to strengthen the community at all levels, from government to grassroots. These values include unity, cooperation, and social solidarity. These values express the concept of *sibaliparri*, which is fundamental to Mandar identity and character. During this period, values are needed that can strengthen the community starting from the government level to the lower level. These values include unity, mutual cooperation, and social solidarity. In Mandar society, these values are a reflection of the concept of *sibaliparri* which is actually the identity of the Mandar people.<sup>46</sup> In its implementation, there are several differences in form that are applied in the lives of mountain communities compared to the *sibaliparri* activities found in coastal communities. In this study, the author only limits the implementation or execution of *sibaliparri* activities in the coastal communities of Majene regency, as demonstrated through the following *sibaliparri* activities:

a. *Sibaliparri* in married life

As in general household life, the habit of helping and cooperation between husband and wife in handling household chores has become a common phenomenon in Mandar society, especially in the coastal community of Majene. According to Muhammad Akil, *sibaliparri* in household life is manifested in the form of cooperation between husband and wife through the division of roles and tasks in the house.<sup>47</sup> From the results of interviews and observations, the researcher found that in the household life of the fishing community, there exists a kind of internal agreement or unwritten rule, which is to place the wife as the treasurer to receive, store, and manage the income/finances and household needs. Providing the best service to the husband while he works hard to earn a living and entrusting all the income to the wife is a concrete implementation of the *sibaliparri* values in

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<sup>46</sup> "Implementasi Nilai-Nilai Sibaliparri (Studi Kasus Pendidikan Agama Di Mandar)." h. 17.

<sup>47</sup> Muhammad Akil, *Focus Group Discussion* (Desa Pallattoang Kecamatan Tammerodo Kabupaten Majene, 2021). In Pallattoang Village Tammerodo District, Majene Regency

household life, particularly the implementation of the *siasayangngi* value (love and affection)<sup>48</sup>

b. *Sibaliparri* in neighborly life

From the results of the interviews conducted by the researcher, there is a tradition in the coastal community of mutual assistance among neighbors when one of them is going to sea, known as *mapparurung*. This involves the fishermen's neighbors bringing rice, flour, and other basic necessities as provisions for the fishermen when they go to sea, and as feedback, the neighbors are given fish when the fishermen return from fishing. Among the *sibaliparri* activities in neighborly life that still persist in the coastal community of Majene are lowering, raising boats, and boat repair activities (*mappapia lopi*).<sup>49</sup> From the observations in Cilallang, the researcher noted the mutual assistance behavior among neighbors in repairing boats, which occurred while the researcher was conducting interview. Neighbors who saw their brother repairing the boat were spontaneously moved to join and help with the activity.<sup>50</sup>

c. *Sibaliparri* in organizing wedding party

In order to draw closer to Allah and seek His pleasure, Islam emphasizes the importance of vertical-ritual worship and also prescribes horizontal social worship in the form of social sensitivity, care, and helping each other among humans. Assisting a brother who want to marry is one of the rights of brotherhood. The notion of *sibaliparri* involves assisting a sibling in organizing a wedding celebration, reflecting the principles of *palluluareang* and *sukku' mattulung*, which are upheld in the coastal village of Majene. Ahmad and Muhammad Akil articulated that assisting poor populations in organizing wedding ceremonies constitutes a facet of the execution of *sibaliparri*.<sup>51</sup> Similarly, Mr. Nunu' confirmed the implementation of *sibaliparri* in the Baurung Majene district, which takes the form of providing a sack of rice for wedding party needs.<sup>52</sup>

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<sup>48</sup> Wahyuddin, *Keluarga Nelayan dan Budaya Sibaliparri': Menyingkap Relasi Kesetaraan Gender dalam Masyarakat Mandar*.

<sup>49</sup> "Interview," october 2021.

<sup>50</sup> "Interview," october 2021.

<sup>51</sup> *Focus Group Discussion*.

<sup>52</sup> "Interview," october 2021.

Syuman Saeha, one of the Mandar cultural observers, corroborated the *sibaliparri* practice and described his own experience when he was preparing to arrange a wedding. Syuman received a supply of fish from fisherman who were temporarily fishing in the Kendari area, solely because they knew his friend was planning a wedding.<sup>53</sup>

d. *Sibaliparri* in the face of disaster

The covid-19 outbreak, which was declared a national disaster, had a devastating impact on most sectors of life. In the fisheries sector, Mr. Nunu in Baurung acknowledge the low revenue during the pandemic, but the burden felt easier due to the strong *sibaliparri* culture in the coastal town. Mr. Nuru also recounted:<sup>54</sup>

Indeed, when we talk about corona, everything is minimal. Yes, limiting fishing has had an impact on income because it is no longer as free as it was prior to the ban, particularly for tuna and other species intended for export. Even in our village, the price is determined on the fisherman, not the collectors or middlemen (understanding each other).

Aside from the Covid-19 tragedy, *sibaliparri* is also used to deal with calamities that affect fisherman at sea, such as capsized boats, accidents at sea, engine breakdowns, and so on.<sup>55</sup> In the Pallattoang fishing community in Tammerodo district, people help each other when disaster strikes. Ahmad, one of the fishermen present at the FGD, related his history, stating that the Pallattoang fishing community had gathered five million rupiah in voluntary contributions from community members to cover the medical bills of sick fisherman.<sup>56</sup> *Sibaliparri's* response to this disaster is essentially an application of the values of *palluluareang*, *sianauang pa'mai*, and *sukku' mattulung* contained in *sibalipari*.

e. *Sibaliparri* in helping to find economic livelihoods

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<sup>53</sup> "Interview," october 2021.

<sup>54</sup> Interview about the meaning of *Sibaliparri*.

<sup>55</sup> Wahyuddin, *Keluarga Nelayan dan Budaya Sibaliparri': Menyingkap Relasi Kesetaraan Gender dalam Masyarakat Mandar*.

<sup>56</sup> Ahmad in *Focus Group Discussion* in Pallattoang Village Tammerodo District Majene Regency on 2nd October 2021

The coastal community of Majene generally has a concern for the fate of fellow residents, built on the principle of brotherhood. One form of implementing *sibaliparri* in the coastal community of Majene is the concern for the economic livelihood of less fortunate community members, especially during the Covid-19 pandemic, which has significantly impacted the resident's economic conditions. Forms of helping behavior in providing economic livelihoods include *maaliang lopi* (buying boats) for underprivileged communities, where the cooperation can take the form of profit-sharing or as a boat loan that will be repaid when they are economically capable.<sup>57</sup>

f. Sibaliparri in the social life

In general, the social interactions that occur in the coastal community of Majene are cooperative social interactions that run smoothly and peacefully in the form of mutual assistance or helping each other, known as *sibaliparri*. That phenomenon is in stark contrast to the social relationships found in cities, which are fraught with rivalry and can even lead to conflict. Based on the results of interviews and observations in the Baurung Majene area, the social life of the community runs in as orderly, peaceful, and harmonious manner, supported by a well-established atmosphere of unity and social solidarity. One of the former village heads of Baurung, Mr. Nunu, described the atmosphere of solidarity in achieving their common goals in the following interview:<sup>58</sup>

We, the fishing community here, have made an agreement to allocate a certain percentage of our catch (from fishing) for both the environment and the mosque. In the village, this is perhaps referred to in the local dialect as "kapa". Once collected, the contributions from the fishing community, called "kapa" (aid), are divided into several parts: a certain percentage goes to the mosque. Here, the division happens to be 50:50 with 50% going to the environment and 50% to the mosque. Finally, after being deposited at the mosque, it is announced to the community on Fridays, and the imam is asked to recite a prayer for prosperity and safety for both who contributed and those who did not, meaning there is no compulsion.

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<sup>57</sup> Interview with Mr. Nunu' in Baurung West Banggae District Majene Regency on October 12 2021

<sup>58</sup> Interview with Mr. Nunu' in Baurung, West Banggae District Majene Regency on Oktober 12 2021

From Mr. Nunu's explanation above, it is clear that the concept of *sibaliparri* is not only related to material aspects but also has a connection to spiritual aspects in the form of mutual prayers for goodness. Thus, the implementation of the value of *sukku' mattulung* or in religious terms *al-ta'awun 'ala al-birri wa al'taqwa* (helping each other in goodness and piety) is very evident in this *sibaliparri* activity. In addition to *sukku' mattulung*, other *sibaliparri* values implemented in this activity are the values of brotherhood (*palluluareang*)

#### D. Conclusion

The coastal community of Mandar in Majene regency interprets *sibaliparri* in a variety of ways, including as an expression of gratitude, mutual cooperation, social solidarity, the practice of Islamic teachings, economic activities, and an expression of love and affection. The social values found in *sibaliparri* are closely tied to the social values of Islam as described in the Qur'an and Hadith. These values include *palluluareang*, which is closely related to the value of *al-ukhuwah* (brotherhood), *siasayangngi* or the value of *al-rahmah* (compassion), *siasaiang pa'mai* that closely related to the value of *al-ra'fah* (care and empathy), and *sukku' mattulung* or the value of *al-ta'awun 'ala al-birr wa al-taqwa* (helping in goodness and piety).

The values of *sibaliparri* are being implemented in the coastal communities of Majene regency, West Sulawesi, particularly during tough times such as the Covid-19 pandemic, through a variety of activities. Among them are *sibaliparri* in household life, achieved by cooperation between husband and wife by distributing duties and tasks inside the household; *sibaliparri* in neighborly living, actualized through activities such as *mapparurung*, raising, lowering, and repairing boats, as well as fisherman exchanging fish with neighbors while returning from the sea. *Sibaliparri* in wedding celebrations, implemented through activities that help lighten wedding costs, such as distributing rice or sea-caught fish; *sibaliparri* in facing disasters, implemented through mutual assistance in overcoming economic difficulties, such as during Covid-19 pandemic, helping fishermen affected by disasters at sea such as engine damage, sinking, and so on, and helping fishermen's family members affected by illness through community donations; the

implementation of *sibaliparri* values in providing economic livelihoods for underprivileged communities by purchasing boats; and *sibaliparri* in social community life, carried out through *kapa'*, which is financial support gathered from the fishing community and used to build mosques and hometowns. [] *Wallahu A'lam*.

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