



Habituation Educational Values in Ethnoparenting of *Penrek Tojang* Traditional Ceremony of the Bugis Tribe : A Study of Transcendental Phenomenology

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Abstract: This study aims to reveal educational value contained in the ethnoparenting of *Penrek Tojang* of the Bugis Tribe in Wattang Sidenreng, Sidenren Rappang Regency. This study used a qualitative approach with a type of transcendental phenomenology. The subjects in this study were a pair of parents (father and mother) who had carried out the *Penrek Tojang* ceremony at the birth of their child. Data collection techniques were carried out using semi-structured interviews, observation, and documentation, until it reached the stage of exploring intention and eidetic reduction (values/ideas) which underlies pure subjectivity. The core processes of this research were epoche, reduction, imaginative variation, and synthesis of meanings and essence. The analysis technique used epoche/bracketing. The results of the study showed that the implementation of ethnic-based parenting in ethnoparenting was still carried out through the *Penrek Tojang* event or the swing ride. The aim of the *Penrek Tojang* tradition is to get closer to Allah SWT and as a form of gratitude for having been given a child and asking for the child's safety. The implementation of *Penrek Tojang* began with the preparatory stage, namely preparing tools and materials as well as food to be served at the event. Then the event began with welcoming the invited guests, the process of throwing away, reading *barazanji/makkulawi*, cutting hair, kissing the baby, riding on a swing (*menrek tojang*), then closing with prayer and eating together. The educational values contained in ethnoparenting at the *Penrek Tojang* event include *aqidah* values, worship values, and moral values, namely the values of gratitude, politeness, affection, hospitality and helping. This is an effort to instill character education in children which makes them dignified in their lives and implies instilling life skills, including spiritual, emotional, and social skills.

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Introduction

In fact, education is not only limited to transferring knowledge from teacher to students or the process of not knowing to know but more than that, namely transferring the value of knowledge itself. Education is also a movement of a culture that requires students always to develop their potential to be able to compete and continue to develop in their lives. For this reason, students' critical power and participation should always arise in the minds of students. So, if the learning projection does not support realizing this, the educational goals will not be realized as expected. What is more, the education system in this nation is experiencing distortions of equity but is demanding strict quality, which must lead to equality (History, 2022; Ihsan, 2022). By looking at this clause, it can be said that there is so much *capita selecta* in the education of this nation that must be completed, which also hinders the realization of the expected educational goals they should.



Understanding the belief system of a group of people is essential both for the development of science and development, especially in the field of culture, which can be seen in the role of the belief system in the form of individual attitudes in behavior. Beliefs and their orientation aim to be a guideline of behavior for all people who understand and believe in these beliefs in an area (Suratman & Arif, 2020). As social beings, humans have different attitudes and behaviors at a certain (cultural) level, either as individuals or in a community as a binding system, which is unique and important to study further. Nevertheless, this difference is a blessing for humans in seeing themselves, or commonly in philosophical anthropology, it is said, humans as subjects as well as objects that explain themselves (Ba erer Berber et al., 2022).

South Sulawesi Province has four main ethnic groups: Bugis, Makassar, Toraja, and Mandar. The Bugis tribe is one of the largest tribes that inhabit the area of South Sulawesi. The Bugis people mainly inhabit the districts of Bone, Wajo, Soppeng, Sinjai, Bulukumba, Barru, Pare-Pare, Sidrap, Pinrang, and Luwu—most of the population of Pangkajene and Maros, as the border area between the Bugis-Makassar people. The Bugis tribe is a tribe that belongs to the Deutero Malay tribes. The word "Bugis" comes from the word To Ugi, which means Bugis Society (Hasniati et al., 2020; Muhsyanur, 1990).

The Bugis community has historically been known as accomplished sailors. Sailors are synonymous with a penchant for wandering (adventurers). The Bugis people's migrating life pattern has been exemplified by the legendary Bugis human figure known as *Sawerigading* since the beginning of his civilization (Yunus, 2020; Yusrini & Yunus, 2023). The habit of migrating has continued until now, which is not only proven through history but also through the expertise to make phinisi boats that can cross the ocean (Suhra, 2020) (Demmalino et al., 2019). In addition, the fact that skilled sailors and nomads is that geographically they live in an area consisting of many islands. Migrating has become part of the culture and civilization of the Bugis people (You et al., 2022). "*Merantau*" is seen as part of a philosophy of life, which thus has many positive impacts on the lives of the Bugis people rather than the negative ones.

Based on initial observations, most of the population in Wattang Sidenreng District, Sidenreng Rappang Regency, are Bugis people who have rituals in carrying out their lives. The ritual includes the life cycle, namely the process in which a person is born, grows up, gets old, and finally dies (Suriyah & Adriani, 2022)(Bambang Prawiro, 2015). Like the 7 monthly events, a tradition to celebrate birth, aqiqah, circumcision, and marriage. There are several differences regarding the way and human process of responding to this cycle in various regions; this is due to its cultural elements, from a series of rituals that can be carried out from birth to death.

One of the life cycles that is often carried out by the Islamic community, especially the Bugis community, is *aqiqah*. *Aqiqah* is a form of gratitude to Allah SWT for the birth of a child into the world. *Aqiqah*, in practice, is the teachings of the Prophet *Muhammad SAW* (Bahar, 2021; Saputra et al., 2021). *Aqiqah* is usually held on the 7th, 14th, 21st day after the baby's birth. The procession in *aqiqah* is the process of slaughtering livestock. The implementation of *aqiqah* is included in the *sunnah muakad*, where the *sunnah muakad* is the preferred *sunnah*. It means that a Muslim can carry it out, then he is obliged to carry out the *aqiqah*; for those who cannot afford it, the implementation is not obligatory.

Aqiqah is often called *Makkulawi* (in the Bugis language) for the Bugis community. *Makkulawi* is included in one of the birth cycle rituals in the Bugis Society, and the *makkulawi* procession, there is a ritual called the *mappenre tojang* ritual. *Mappendre tojang*



comes from the Bugis language. *Mappendre* means to rise or occupy, while *tojang* means a swing or a tool for swinging.

A parenting practice is the ability of parents to provide for needs and efforts to provide motor, cognitive, language, social-emotional, spiritual, and positive discipline stimulation that can enhance children's growth and development (Fauziah et al., 2020; Nzunda, 2021). In the concept of ethnoparenting at the *Penrek Tojang* traditional ceremony in the Bugis community, especially in the Wattang Sidenreng, Sidenreng Rappang area, they still apply how parents care for and raise and educate their children with sincerity, even parents in the Bugis tribe also pay attention and care for all children who there are people in the environment around them, especially those who are of the same ethnicity as them, so that the children from the Bugis tribe in Wattang Sidenreng are very concerned about their morals, behavior, and education. Educating and raising children with sincerity and good intentions to achieve good goals is also the main value of *Penrek Tojang* (Ernawati et al., 2022; Hamka et al., 2022).

Children of the Bugis ethnic group must grow and develop with far better abilities than their parents so that later the traditions of ancestral heritage, advice from elders, as well as the values of virtue and also the grace of Allah SWT will be poured out in Bugis tribal society because they continue to carry out the values of goodness from generation to generation heredity in his life. This tradition reflects a value as taught in Islam. From the description above, it can also be seen that the Bugis tribe has an aesthetic in their culture regarding education, especially in overcoming the global problems of education that are happening in Indonesia today. This article aims to find out how the Bugis still maintain the *Penrek Tojang* tradition, especially in the Sidenreng Rappang area, in educating their children in Wattang Sidenreng District.

The value of education in ethnoparenting is still carried out to become a role model for parents in educating their children, especially in the context of character education through traditional ceremonies preserved until now. So that in the habituation of family educational values, the Bugis people always adhere to moral values, local cultural values, and strong religious values to implement the main educational environment, namely the family environment. This study aims to determine the implementation and educational value contained in the ethnoparenting of the Tojang Penrek of the Bugis Tribe in Wattang Sidenreng, Sidenren Rappang Regency. With the concept of character education and aims to know the implementation of parenting patterns in the Bugis community, and the concept of family education is applied to their children from birth to entering their teens.

Research Method

This study used a qualitative approach with a transcendental phenomenological research design. Transcendental phenomenology is a phenomenology that focuses on the study of every consciousness, individual or human (Husserl, 1960); (Yanuarisa, Yesika, Rosid, 2014). This method focused on how the Bugis people got used to ethnoparenting through the *Penrek Tojang* traditional event, which has the educational value that is always given to the next generation by exploring the structure of human consciousness. The focus of phenomenology in this study was the experience experienced by individuals. The experience studied was related to the structure and level of individual consciousness directly or indirectly. Hence, the subject was the one who directly experienced it and not only knew the essence of the *Penrek Tojang* ceremony.

First, the researcher understood the perspectives and philosophy behind the approach used, particularly regarding the study concept of how individuals experience and carried out



the *Penrek Tojang* ceremony in the Bugis custom. The subjects in this study were a pair of parents (father and mother) who had carried out the *Penrek Tojang* ceremony at the birth of their child. The data analysis technique used epoch/bracketing, including the stages of transcendental phenomenological research (Kamayanti, 2016). The researcher collected the data and then chose the research epoch/bracketing obtained from the research subjects regarding the ethnoparenting context in the Tojang *Penrek* ceremony based on the research subject's point of view. Epoche is the process of removing prejudice and reducing bias and opinions towards something. In this case, it focuses on ways of seeing and paying attention to things, increasing sensitivity without involving researchers' prejudices on phenomena that are seen, thought, imagined, and felt.

At the reduction stage, the researcher described in the textural language (patterned language) what the research subjects have seen and experienced in carrying out the *Penrek Tojang* traditional ceremony, not only externally but also internal actions of awareness, the experience itself, such as rhythm and relationships between the phenomenon and oneself. Data validity used source triangulation, namely sources from parents, teachers who were also local residents, and local community leaders. In the data collection process obtained from the three sources, it was stated that the same thing relates to the habituation of the *Penrek Tojang* ceremony, which was always carried out at the birth of a child as a form of cultural preservation and as an ethnoparenting implementation of religious values in family education in Bugis society.

Results and Discussion

The life cycle ritual is when a person is born, becomes an adult, gets old, and finally dies. This research focuses on birth rituals that contain ethnoparenting values, which are important events in human life because, with birth, humans begin their lives in this world. For both babies' parents, birth is a happy event because of the presence of their offspring, which is the fruit of their marriage. For society, the birth of a child means the birth of the next generation, who will inherit the values believed in society, which will guarantee the values believed in that society and the existence of that society.

The Bugis community in Wattang Sidenreng pays great attention to birth rituals because the *Penrek Tojang* birth ritual is a tradition carried out in conjunction with *Aqiqah*. *Aqiqah* is an obligation that must be carried out by the Bugis community, which is a society that adheres to Islam. It is a form of worship to Allah for the birth of a child, both male and female (Marwing, 2018; Zubaedah et al., 2022). *Aqiqah* or *Al-aqiqah* is an animal sacrificed only to Allah by slaughtering it. Doing *aqiqah* is a form of self-approach and gratitude for Allah. *Penrek Tojang* comes from the Bugis language. *Penrek* means to rise or occupy, while *Tojang* means a swing or tool for swinging. This ritual is one of the ceremonies in the birth rituals of the Bugis Society; this ritual aims to make a child sleep comfortably and be free from the restraints of the jinn. In Wattang Sidenreng District, the *Penrek Tojang* ritual is still very well preserved by the Bugis inhabitants.

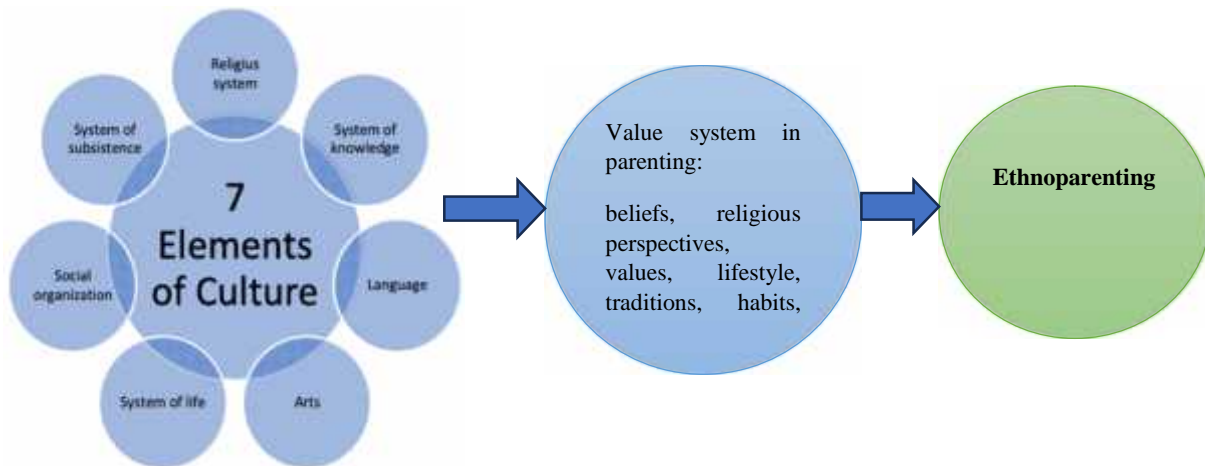


Figure 1. Ethnoparenting Model Habituation

Parenting Tradition in the Bugis Tribe

The norms in every culture influence the beliefs and values that parents teach their children. It also influences what behavior choices and methods are considered appropriate in parenting. There are several myths that parents do in raising children. The habits of the Bugis people, especially in the Wattang Sidenreng area, teach children from an early age to prioritize ethics, respect older people such as cultural tabe and be honest with others with the motto *Adaappa*, simple words determine self-quality (Marhani et al., 2021);(Jumardi, 2020). The people of Sidenreng Rappang prioritize cooperation and courtesy; just like repairing traditional houses, everyone must be involved. There is no assistance with means of transportation, but it must be done directly with human hands together. The traditional house, which is often called the owner of the *puang gella* holds an event beforehand with the intent and purpose of the *puang gella* meeting is to ask for instructions on good days to carry out events such as thanksgiving, congratulations, weddings, or other events because according to the community, there are good days and bad days for conducting an event if the event is held on a bad day, it is believed that a calamity or calamity will occur. The following describes practical parenting styles for the Bugis tribe from pregnancy to three years.

Based on research findings, observations, interviews, and documentation of Bugis parents whose gestational age was seven months, it was found that parenting traditions had been carried out since pregnancy, especially at seven months gestation. Some Bugis also perform the *Makkatenni sanro* (contacting shaman) ceremony. This ceremony is delivered to the shaman, who has been chosen based on the deliberations of the two families or advice from the community and parents. If the selection of the dukun is approved, then the dukun will be entrusted with taking care of the mother and child in the future. At 7 months, the Bugis tribe holds a *mattaresse* event (a 7-month event for the first child). In parenting related to spirituality, starting from pregnancy, a mother often reads the Qur'an so that her child quickly understands the Qur'an. The interview results show that upbringing in Bugis culture is related to spirituality, namely by teaching the Qur'an from the womb. It is the message conveyed by previous parents in the Bugis language known as *Paseng*. *Paseng* or the message given by the last parent, must be done because the incident has happened before.

Based on interviews, that the mother had to rub her stomach at the door of the room in the hope that during early pregnancy her stomach would not look too big. A belly that looks



big for the Bugis people becomes a scourge and sometimes becomes *mpa-amparaneng* or the subject of other people's conversations and will result in the condition of the fetus. At the age of 7 months of pregnancy, there is a 7-month event in the Bugis language term *mattaresse* by giving various foods such as chicken, bananas, *buras*, *kampalo*, and *benno* (Bugis special food). The event starts with *mabaca-baca* (reciting prayers) then *makkarawa buba* (stomach rub) to improve the baby's position in the womb and bathe pregnant women with various herbs.

This event is a form of family gratitude because they will be blessed with children by inviting male and female family members and neighbors. The food served is traditional food such as chicken, *buras* and bananas. In addition, this event is expected to provide ease in childbirth. The 7-monthly program (*mattaresse*) is an event that hopes for pregnant women's and prospective babies' safety. It begins with reading a prayer for safety; then, the stomach is smeared with the hope of improving the baby's position in the stomach; the position must be in the head position so that during delivery, the first organ that comes out is the head. It can make it easier for the mother in the birth process.

In addition, there are activities in the kitchen that pregnant women should not do. Namely, they are not allowed to burn the end of the wood when cooking with firewood because they are worried that the first leg will come out during childbirth. It will hamper the sending process if the first leg goes out. Pregnant women are also not allowed to face the kitchen but must be sideways when cooking so their child can quickly come out during childbirth. The tradition of parents, when a child is born, is recited the call to prayer, the baby's placenta is washed and then planted with the hope that the baby will never forget his hometown. On the seventh day of the child's birth, there is an *aqiqah* event. This event is a form of gratitude for the birth of their baby. The event consisted of *mabbarasanji*, haircut and naming of the baby (Nahdi, 2021).

During the *Aqiqah* procession, newborns are given one goat for a baby girl and two goats for a baby boy. Apart from that, two young chickens and an egg were also provided, then the baby's and mother's foreheads were touched with the chicken. It is believed to affect the child's development process. The Bugis tribe is known as a shaman who assists the delivery process up to the *aqiqah* event, although some people use a village midwife. Based on observations, money, chicken, and rice are brought home when the shaman's *Aqiqah* is given alms in the form of 12 kinds of cakes stored in trays.

Regarding breastfeeding, the informant stated that children were given breast milk from birth without the help of formula milk. Parents consistently breastfeed until the age of 2 years and are prohibited from consuming sour and spicy foods or drinks to interfere with the child's digestion and other purposes so that the child does not sour (Dwi et al., 2021). In breastfeeding, Bugis children are usually in a sitting or lying position. If the mother breastfeeds her child in the living room, she must cover it with a *mukenah* (a large headscarf that women use for prayer) or other cloth to teach her to cover her genitals, *adab*. The child is breastfed when he is fussy or wants to sleep. The mother holds the child when she is fussy by placing the child's head on her shoulder. It is hoped that the child can lean back and not be fussy anymore. Apart from the taboo during pregnancy, there is also the taboo for children who are still under five, namely, if the child falls, the parents must light a candle at the front door and let it burn until the child who falls puts out the candle. The incident is believed not to be repeated, and the child remains strong.

Another thing that Bugis parents often do is when their children sneeze, their mouths, noses, and foreheads must be covered alternately and quickly with the belief that they are safe from interference by jinns or demons. Bugis people still believe in jinns or ghosts and how to



avoid certain practices passed down from generation to generation. Toddlers do some taboos; children cannot sit on a pillow because they are believed to get an ulcer. Another thing, if we examine more deeply about this prohibition, is accidentally teaching children not to sit on a pillow that should be used for sleeping, not as a seat. Another thing that mothers do to teach children about self-confidence by treating children is to fold their tongues every Friday. At that time, the khutbah was recited, and prayers were recited. The following is the statement of the second respondent during the interview.

Based on the interviews, it was stated that to make children confident in speaking in front of crowds, and parents must fold their tongues every Friday when the sermon is delivered while reciting blessings. This activity is also the *pamali* of the Bugis tribe. Another myth in children's walking activities is rubbing their knees with the belief that they can walk quickly; the feet of children who have not yet walked should not touch the ground because, according to their parents, children who have not yet grown teeth cannot step on the ground because it is believed their teeth will not grow. In addition, parents should not hold their children with their legs spread apart because it is believed that their teeth will rarely grow.

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

According to some Bugis people, young children are prohibited from waiting and welcoming (*madduppa*) their mother or whoever it is from the market because they fear it will become a habit until they are adults and must respect guests who come. Welcome them politely and enthusiastically, whoever it is. Parenting for toddlers, parents exemplify children about politeness when walking in front of older people, namely the culture of *ma pa tabe* (excuse me) (Puspawati & Ulya, 2021). This movement *mappatabe* is done by lowering the right hand and body. The meaning of 'tabe' is an effort to appreciate and respect whoever is in front of us. In addition, *mappatabe* contains morals and customs. It is one of the strategies for educating children in the Bugis community. Parents in the Bugis community tradition have a way of educating or educating their children, usually through playing, singing, or storytelling. The most frequent activity is telling stories of the past that have a message before the child is put to sleep.

The Role of Parents and Society in Raising Children in the Bugis Tribe

In Bugis society, human relations with other humans must be maintained and started to be taught in childhood, such as parents giving opportunities to play with friends around the house and entrusting children aged 8 months or more to their eldest child, grandparents or entrusting them to neighbors if the father and his mother will carry out important activities such as rice harvest or other events that must be done.

In the upbringing of Bugis children, it is known as *pangaderreng* or Bugis customary rules. This *pangaderreng* concept gave birth to a habit or culture in speaking or acting, often called *pamali*. *Pamali* is a term in Bugis society to express prohibitions or restrictions on doing or saying something that is not following customs and habits. The Bugis people believe that violating *pamali* will result in a curse or bad luck for those who break it. Therefore, these taboos are introduced to children from birth, and even when they are in the womb, there are



several taboos that parents must obey for the safety of themselves and their children. The form of *mali* is not only in actions but also in words. Various crimes, especially in childcare, will give meaning to educating children. A child will indirectly get an education through various kinds of parents from their parents. *Pemmali* is more towards authoritarian parenting, which prioritizes parents' wishes and even seems to get a curse if they break the rules.

Apart from that, there are *mapatabe'* activities, which are traditions taught and accustomed to by children since childhood to teach about politeness, respect, and respect for elders. The *mappatabe* activity is a habit taught from birth to carry over into adulthood and be passed on to the next generation. The *mappatabe'* tradition is not only carried out when walking in front of other people, but several activities require the word *tabe'*, namely excuse me, *tabe'*, which means asking for help, starting a conversation, putting someone in a higher position and *tabe'* meaning reminding others. The values that can be taught to children are walking manners, social manners, speaking ethics, and ethics in asking permission. It is parenting habituation. The *mappatabe'* tradition has been taught since childhood. In addition, there is an exemplary parenting style, namely by setting an example of good behavior for children, such as pregnant women who always recite the Al-Qur'an.

The Bugis indigenous people have carried out the stages of parenting that support the development of children's fine and gross motor skills. Teaching children to walk with stimulation of certain objects or objects, inviting children to chat in the morning, or reading fairy tales based on local wisdom is a parenting practice passed down from generation to generation. It is a culture that includes values, activities, characteristics, and habits that become habits (Dahlan, 2023). The educational value of the *Penrek Tojang* ceremony contains deep spiritual values and manners that must be taught to the younger generation so foreign cultures, especially Western culture, do not easily sway them. Likewise, to reduce various impacts negative from the progress of science and technology, which tends to 'free value,' students must be provided with moral values as they exist in the indigenous Bugis' local wisdom, namely *Penrek Tojang*.

Conclusion

The results of the study showed that the implementation of ethnic-based parenting in ethnoparenting was still carried out through the *Penrek Tojang* event or the swing ride. The aim of the *Penrek Tojang* tradition is to get closer to Allah SWT and as a form of gratitude for having been given a child and asking for the child's safety. The implementation of *Penrek Tojang* began with the preparatory stage, namely, preparing tools and materials and food to be served at the event. Then, the event began with welcoming the guests, throwing away, reading *barazanji/makkulawi*, cutting hair, kissing the baby, riding on a swing (*menrek tojang*), then closing with prayer and eating together. The educational values contained in ethnoparenting at the *Penrek Tojang* event include *aqidah*, worship, and moral values: gratitude, politeness, affection, hospitality, and help.

Recommendation

The advice that can be given after conducting this research is that for further research to conduct further studies regarding ethnoparenting, which can be used as a basis for the implementation of elementary school-age children's education because it relates to good education, that one is based on societal values where children were born and raised. The potential for developing local wisdom education within the scope of schooling at both primary and secondary level education is very large and prospective in terms of the cultural context and human resources. Therefore, it is necessary to formulate more applicable models



for implementing local wisdom education. Efforts are needed to prepare learning tools integrated with local wisdom education. Most teachers can apply local wisdom education in any subject. It is excellent potential for efforts to instill local wisdom in education.

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