



**Sibaliparri at Majene Regency West Sulawesi Province (The study of *fiqh*
& the marriage culture of Mandar community)**

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ABSTRACT

This research examines sibaliparri in terms of fiqh and the culture of Mandar people. It applies qualitative descriptive research which is obtained based on the result of interview of some leaders and Mandar people from various professions and relevant sources. The result of this research states that sibaliparri is one concept of Mandar cultural values which is firmly intimate on society. This image means the concept of togetherness, mutual cooperation also equality in all fields including household life at a time. The implementation of sibaliparri values in household life of Mandar people can be in the picture of understanding, loving each other, mutual cooperation, and sincerity for example when a wife gives a birth then a husband takes over the household matters. Sibaliparri values related to family welfare are reflected in various fields, namely education, home economics, decision making, religious life, and health. Al-Qur'an is a principle and guide about justice which covers various recommendations to enforce economic justice, cultural politic and gender. In general, Al-Qur'an desires women not to be complementary creature and be the second position compared to men. Al-Qur'an provides guide clearly that all humans are equal and not different in terms of gender instead of the level of loyalty and piety. Other hadiths give women more respect than men and argue that women are domestic creatures but their position is fair and proportional, meaning that in certain circumstances men and women have different roles according to their needs and suitability.

Keywords: Sibaliparri; fiqh; culture; marriage; Mandar.

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ABSTRAK

Penelitian ini membahas tentang sibaliparri ditinjau dari fikih dan budaya masyarakat Mandar. Penelitian tersebut menggunakan jenis penelitian deskriptif kualitatif yang diperoleh dari hasil wawancara dengan para tokoh dan masyarakat Mandar dari berbagai profesi serta berbagai sumber yang relevan. Hasil penelitian menunjukkan bahwa sibaliparri merupakan salah satu konsep nilai kebudayaan Mandar yang masih melekat pada masyarakat. Konsep tersebut bermakna konsep kebersamaan, gotong royong sekaligus kesetaraan dalam segala bidang termasuk kehidupan rumah tangga. Implementasi nilai-nilai sibaliparri dalam kehidupan rumah tangga masyarakat Mandar dapat berbentuk saling pengertian, saling menyayangi, gotong royong, keikhlasan. Nilai-nilai sibaliparri yang berhubungan dengan kesejahteraan keluarga tercermin dalam berbagai bidang, yaitu bidang pendidikan, ekonomi rumah tangga, pengambilan keputusan, kehidupan beragama, kesehatan. Al-Qur'an merupakan prinsip dan pedoman tentang keadilan yang mencakup berbagai anjuran untuk menegakkan keadilan ekonomi, politik kultural dan gender. Secara garis besar Al-Qur'an menginginkan agar perempuan tidak dijadikan makhluk pelengkap dan menempati nomor dua dibandingkan kaum laki-laki. Al-Qur'an jelas memberikan petunjuk bahwa semua manusia dipandang sama dan tidak dibedakan menurut jenis kelamin tetapi yang membedakan kadar kesetiaan dan ketakwaannya. Hadis-hadis lain yang memberikan penghargaan kepada perempuan dibandingkan laki-laki dan memberikan argumentasi bahwa wanita merupakan makhluk domestik tetapi kedudukan secara adil dan proporsional, artinya dalam keadaan tertentu antara laki-laki dan perempuan mempunyai peranan yang berbeda sesuai dengan kebutuhan dan kelayakan.

Kata Kunci: Sibaliparri; fiqih; budaya; pernikahan; Mandar.

1. INTRODUCTION

There is the term "women's nature", which seems to become a term that places women in certain stratification in society, especially in domestic matters. Taking care of and educating children, preparing food, serving the husband and other household domestic affairs is the responsibility of the wife. This generally proves that there has been a mistake in the understanding in society about what is called gender. Social and cultural construction actually makes it considered as nature. Many households apply the system (Nasruloh & Hidayat, 2022).

This is in parallel with the opinion of Putri and Lestari who stated that in Javanese culture there are many terms that position of women is lower than men's both in the public sector and in the household. The term describing the role of the wife in the domestic sector is *kanca wingking*, namely as a friend in managing household affairs, especially children's affairs, cooking, washing and others, or more commonly known as cook, *macak*, *manak* or what is often referred to as 3M. Apart from that, other terms attached to a woman or wives are kitchen, pupur, mattress and well. This term describes the domestic role that must be carried out by a woman or wife, namely taking care of all matters related to the household such as

cooking, washing clothes, doing dishes, cleaning the house to caring for children (Putri & Lestari, 2015). In the Sasak community in NTB, the kinship system adheres to a patrilineal system. The patriarchal culture that is still inherent in society makes awareness of the importance of education very low, especially for girls who are the priority in accessing education are boys (Nursaptini, et.al., 2019).

The spread of poverty was caused by a lack of resources and women's unproductivity, so it was very urgent to create a conducive climate for programs that were oriented towards increasing income for women. Another opinion also states that the failure of development programs is the exclusion of women (Latief, Maryam, & Yusuf, 2019). This kind of perspective is not only visible in the pattern of social relations, but also in the scope of the household, and the sphere of life which is private and principled.

The patriarchal order causes women to be subordinated, marginalized, and even obtained injustice in society. Social position and role cannot be separated from the influence of a person's gender identity. Men and women will have different roles and social positions in society (Latief et al., 2019). According to Sakina and A., several social problems are caused by patriarchal culture, namely Domestic Violence (KDRT), sexual harassment, early marriage, and stigma regarding divorce, which are often filed by wives (Sakina & A., 2017).

Based on the previous research, Islamic teachings that every woman and man is given similar opportunity in all respects but none of which specifically discusses the culture of *sibaliparri* between husband and wife in households from various types of work. Therefore this research will discuss the culture of Mandar society related to *sibaliparri* which does not question one's ethnic background in building a household life. This is because the most important thing is how to build a good cooperative relationship, as the quote goes, "*muaq meloqo maqita tobaine, itai tabaine yes mala disiolang sibaliparri*" (if you want to have a wife, then look for a woman which can be asked to work together or help each other). So that, the involvement of women in earning a living by certain cultures may be seen as something taboo, less elegant and inappropriate, but in the context of Mandar culture, this is considered as something normal and even considered honorable (Idham, 2020). Adhering to this last analysis, a collaborative effort between husband and wife is needed, especially in forming a healthy and prosperous family.

This research was built based on the assumption that *sibaliparri* is one of the manifestations of the creativity, taste and initiative of the Mandar people. *Sibaliparri* in the culture of the Mandar people creates a harmony in household life because this culture proves that each partner loves and cares for each other. Thus, patriarchy does not become a hereditary culture. Things which can be a conflict in terms of inequality between women and men should be abandoned because apart from being against human rights, it is also against Islamic law.

2. LITERATURE REVIEW

Nature comes from the Arabic word "*qudrah*" which means provision, power or measure. Literally, nature means *fitrah kodrati*, which is unique, original and natural. The

Qur'ān mentions nature in an essential sense, such as: term *maḥīd*, *ḥaml* and *murḍi'ah* also mentions the dimensions of natural meaning in an empirical sense, such as *fiṭrah-fiṭratullāh* "creating humans according to their nature. When the word nature is combined with the word woman, it can be formulated as the qualities inherent in a woman's body such as menstruation, pregnancy, childbirth and breastfeeding. These qualities form the essential formula of women's nature (Kusmana, 2014).

According to Luttle (as cited in Lucky, 2013), gender is very different in the sense of "sex" which is used to identify the differences between men and women anatomically and biologically, and this is something that is brought from birth. Therefore it is more natural and unchangeable. The biological reality that differentiates the two sexes has given rise to two major theories; the first is the nature theory, in which the social roles of men and women are determined by biological factors. These biological differences are used as the basis for determining the social roles between men and women in society. Both nurture theories are opinions which state that the differences in roles between men and women are determined more by cultural factors. This theory concludes that psychological differences between men and women are created through a learning process from the environment. In general, this theory is widely supported by feminists, which later in its development gave birth to various theories, such as liberal, radical and socialist feminist theories (Loeziana, 2022).

The nature of women in the empirical sense is a cultural value. Values mean beliefs about ideal behavior and expected goals shared by members of a culture. In cultural values, shared ideas about the role and position of women are seen at various levels in terms of expectations, values and social civility. The nature of women is used to rank the role and position of women where certain values embedded in these values influence people's minds. Therefore, women's nature as a cultural value has authority. This authority is impersonal and influences people's choices and social systems develop and change, because it influences people's thoughts, so women's nature can also be called a norm because it consists of cultural rules that link human actions or forms with praise and sanctions. Like other norms, women's nature also has an influence on rules of behavior and appearance. The relationship between natural perception and a person's actions creates territories, namely areas that are suitable to nature and areas that are considered less or not suitable to nature (Kusmana, 2014).

3. METHOD

This research used descriptive-qualitative research which only described the study of fiqh and the culture of the Mandar people. Likewise, data collection was carried out through several stages, namely (1) Observation, which was a method to clearly know what happened to the object under study so that it was expected to get as many facts as possible on the problem under study. Observations were made at several places or areas in Majene; (2) Interviews, in which the data were collected from research subjects on a problem and they were carried out through a free-questioning technique based on an object to obtain more in-depth information. Interviews were conducted by questioning some lecturers, humanists, civil servants, honorary workers, fishermen and farmers who applied *sibaliparri* in their household

life; (3) Documentation, collecting documentary data through literature studies, journals, magazines, newspapers and others related to problem to be researched. Data analysis techniques were carried out through (1) data reduction, carried out by making summaries, tracing themes and compiling complete and detailed reports about *sibaliparri*, (2) Data presenting through conveying information based on data obtained from several families who applying *sibaliparri*, (3) Data verification which were obtained and supported by valid evidence.

4. FINDINGS AND DISCUSSION

4.1. Sibaliparri in the Culture of Mandar Community

The concept of *sibaliparri* originated from the household (domestic) concept of Mandar community. Mandar women are loyal and good at placing themselves wherever they are. For example, if the husband climbs the coconut, the wife makes oil for her own use or sells it to support the family income. Along with the times, the concept of *sibaliparri* has expanded its meaning from family domestic life to become a social concept. This is demonstrated by the Mandar community through the use of the term *sibaliparri* which implies mutual cooperation in social and economic life (Jubariyah & Mansur, 2006).

Defining that *sibaliparri* as a concept and system of Mandar cultural values means the husband's concern for his wife, especially in earning a living as a way to maintain the integrity of the household. *Sibaliparri* also means community concern for various social activities, especially community concern for development in the region. *Sibaliparri* as a cultural value system can be found in various Mandar community activities. For example, making a living, marriage ceremonies, death ceremonies are accompanied by symbolic meanings in the cultural processions adopted by the Mandar people (Bodi, 2016).

RH, explained that "*sibaliparri originated from the Mandar fishing community. When the husband goes fishing, the catch is sold by the wife to meet the needs of the family*". (RH, personal interview, June 29, 2020). In the Mandar community, there are certain times when there are no men in several villages in Mandar. This is because men from the community go to sea to catch fish. In certain seasons the courtiers coordinate *sawi* to catch certain types of fish. During the dry season, Mandar fishermen who are in coastal areas catch fish in the Mandar Bay.

Historical evidence shows that the Mandar people are skilled sailors who make the sea as a source of life. In general, the people of Mandar live from the sea because the land is not fertile. Residential settlements were built directly facing the open sea. This is what makes the Mandar people as sailors, both as inter-island traders and as fishermen (Darmansyah, 2019).

4.2. The Implementation of Sibaliparri Values in the Culture of Mandar Community

SY conveys, "*The implementation of sibaliparri values in the household life of the Mandar community can be in the form of mutual understanding, mutual love, mutual cooperation, and sincerity. For example, when the wife gives birth, the husband takes over the*

work of washing, cooking, cleaning the house and so on". (SY, personal interview, July 2, 2020).

In the Mandar fishing community which supports gender equality relations, the characteristics and social roles attached to men and women are exchanged in many ways by the individuals concerned. When connected with gender awareness, it is very strongly imprinted in the relationship between husband and wife where these cultural values do not strictly divide the division of roles between men and women.

In the life of a fisherman's family in Kenje Polewali Mandar Village, a father as the head of the family is not fully responsible for meeting the economic needs of the family, but a wife as a housewife also plays a role in fulfilling the family's economy. The wife helps her husband, and vice versa. In principle, cooperation is created on the basis of equal partnerships (Mahyuddin, Wahyuddin, Wahyuni, 2020).

The basic assumption of the existence of gender equality relations in this field is that; First, patriarchies, which is used as a justification for men's power over women for most members of society, is not very visible in the families of Mandar fishermen. Second, dominations of men in the family do not always place women in dual roles, but the roles of husband and wife are carried out alternately. The position of men can replace the role of women and the position of women can replace the role of men (Mahyuddin, Wahyuddin, Wahyuni, 2020). *Sibaliparri* values related to family welfare are reflected in various fields, namely:

1. Education

In the context of household life in Mandar, the first education proclaimed was akhlak and morality, especially in early childhood. Parents educate their children to have noble ethics. Ethics education in question is good speech (*loa macoa*) and noble attitude and action (*kedo mala'bi*). These two norms are very principled things in Mandar, because they are also a marker of one's humanity. As the saying goes, *loa anna kedodi tu'tia mappannassa atauang* (it is because of your speech and behavior that you are called a human being). Because of the importance of this ethical education, it is also illustrated in a pair that reads "*Palakalaqbi to tondodaiqmu, pakarayai sippatummu, asayanggi to tondonaumu*" which means, respect your elders, cherish your peers, and love those below you (Idham, 2020). Another education is that children are taught to recite in people's homes or to certain people called *annangguru* (teachers of the Quran). Worshiping according to Islamic teachings and getting along according to good manners are subjects that are taught directly while how to make a living, how to master a boat, catch fish and others are skills given to children who will grow up (Bodi, 2016).

2. Economy of Household

The Mandar community is notoriously hard worker. This can be proven by Mandar men (fishermen) who dare to cross obstacles in the middle of the ocean. Likewise, farming communities go in the morning and return in the afternoon to make a living in the fields. The faithful women are waiting for their husbands to return home

from the garden or sea. Wives who wait at home do various activities, such as weaving silk cloth (*manette*), selling fish (*mappalele*), and raising livestock and so on (Bodi, 2016).

This is in line with the opinion of SY who said *"the Mandar tribe is different from others if the husband is gardening, the wife also participates in gardening. Husbands and wives are responsible for the household economy. This is in Mandar language is called sibaliparri"*. (SY, personal interview, July 2, 2020).

According to D, *"sibaliparri is equality between husband and wife who both play an important role in the family. If I go out to sea and get fish, my wife will go to the market to sell the fish. When my wife goes to sell, I do housework, help the wife to prepare lunch and take care of the children"*. (D, personal interview, July 7, 2020).

Sibaliparri culture can easily be discovered, every morning in Majene bay dozens of women waiting for *Pajala* (fishermen who use rice nets) come from the sea carrying fish. Every afternoon some women struggle shovels digging sand in the Mandar River. Every morning the main road in Tinambung village is crossed by women carrying dozens of jerry cans to the source of drinking water. This is an example that they are struggling to help their husbands (Syasmitha, 2016).

The participation of the wife to make a living does not make family relationships fractured even it makes the household stronger. AH comments *"Within our family there are several ways of maintaining a household. For example, it is not easy to get emotional or angry, if there is a problem resolved properly, understand each other with the work and income of the partner. We also help each other at harvest time, my wife helps harvest chilies and vice versa, I also help my wife take care of other household matters"*. (AH, personal interview, July 9, 2020).

When viewed from the various kinds of jobs in Mandar, it shows that Mandar women can have a good career outside the home to help their husbands earn a living. It even has the support of the husband. DA said *"a wife has a job outside the home is very helpful in domestic life. When my husband is at home, he also helps with household chores"*. (DA, personal interview, July 5, 2020).

Ali (2022) said that when the husband as the main breadwinner, it means that he took all responsibilities for his family. So it is natural for the wife to obey her husband and be able to take care of her household properly. Another case if the wife also works, especially because she wants to feel at ease the burden of the husband to support the household, achieve greater profits, of course, a husband must understand his wife's condition by sharing household chores. If the wife's work is due to the condition of the husband who is sick so that he cannot carry out his obligation to earn a living, of course this is a good thing for the wife because she wants to help and replace the obligation to earn a living therefore the house life must go on without divorce (Ali, 2022).

3. Decision Making

Household life is often faced with problems that require solutions or decision-making related to family members. The decision is taken by mutual agreement. One form of equal partnership between men and women is the involvement of women in formulating policies or decision making in the implementation of activities both in the household environment and in development (Bodi, 2016).

M conveyed, "*Sibaliparri in the household is not only about economic problems, but various things, including communication, especially when deciding something or making decisions. My husband and I often discuss important matters, such as children's education, household needs and others*". (M, personal interview, August 15, 2020).

4. Religious Life

The Mandar people on the coast are entirely Muslim. Mosques and *mushalla* are places of worship such as five daily prayers, educational facilities and places to hold religious events. On Fridays all men go to the mosque to perform Friday prayers. In Ramadan men and women flock to mosques to perform *taraweeh* prayers. This is also done during *Eid al-Fitr* and *Eid al-Adha*, where they flock to the mosque to pray. Religious life motivates the Mandar community to revive cooperation, strengthen kinship, respect, respect and harmonization in religious and community life (Bodi, 2016).

5. Health

In general, the houses of fishermen and farmers in Mandar are houses on stilts that have good air ventilation. The majority of the population has wells to be used for bathing, washing and others, except for people who are close to the sea or ponds that do not have wells because they depend on the state of the water and not all of them have toilets. So that the beachfront, pond edge and river areas are still polluted with odors that are not fresh because there are still few people who make the place as a place to defecate.

During fajr, evening, and isya it can be seen people visits the well, especially women. They are with various needs such as washing or fetching water by carrying, while men bathe more outside and only occasionally they bathe with fresh water after bathing with sea water (Bodi, 2016).

4.3. *Sibaliparri in a Review of Islamic Law*

The core teachings of every religion, especially Islam, advocate and uphold the principle of justice. The Qur'an is a principle and guideline on justice that includes various recommendations for upholding economic, cultural politic and gender justice (Fakih, 2008).

Though gender can be interchangeable each other, gender can change and differ from time to time in one region and another. Therefore, a person's identification using a gender perspective is not universal. A person with the male sex may be maternal and gentle so that it

is also possible for him to do housework and other jobs that have been considered as women's work. On the contrary, someone with the female gender can be strong, big, and smart also can do jobs that have been considered masculine and considered as the territory of men (Ratnasari, 2019).

Islam gives a high place to women. This is evidenced by the surah in the Qur'an which is given a female name (*An-Nisa*). Several other *surahs* discuss women from various angles and give a positive appreciation of women. For example, the Qur'an condemns the actions of pre-Islamic Arabs who looked down on women and even considered them a burden like in *Q.S An-Nahl: 58-59*.

Broadly speaking, the Qur'an wants women not to be made complementary beings and to be second only to men. The Qur'an clearly gives instructions that all human beings are viewed equally and are not differentiated according to gender but who distinguish the degree of faithfulness and piety, as Allah says. *Al-Hujurat: 13*. This verse contains issues of pluralism in the form of cultural diversity such as gender, race, ethnicity, nation, etc. in order to create civilization on earth. So among all this diversity, the most noble in the sight of Allah is the pious one.

According to Hamka, in his *tafsir* al-Azhar, it is explained that women and men who always bend down to Allah and His Messenger, disobey and do not deny an order. Women and men, who are honest, admit their mistakes and defend the truth, women and men who are patient when disaster strikes and realize that everything that Allah has outlined in his *qada* and *qadar* is absolute, women and men who are solemn, diligent, *thuma'ninah*, calm, humble and *tawadhu'*, both of them who give alms and fast. They also take care of their private parts and always remember Allah. Therefore, for them Allah will forgive their mistakes. The common thread in Hamka's opinion lies in its meaning which is not gender biased, because there is no gender bias in Islam (Rasyid, 2020).

Umar states that there are several variables that can be used as standards in analyzing the principles of gender equality in the Qur'an. These variables include: *first*, men and women are both servants (QS. *Az-Zariyat: 56*). *Second*, men and women alike as caliphs on earth (QS. *Al-An'am: 165*). *Third*, men and women receive the primordial covenant (the covenant of the spiritual realm before man is born). *Al-A'raf: 172*). *Fourth*, Adam and Eve, were actively involved in the cosmic drama (QS. *Al-Baqarah: 35*). *Fifth*, men and women have the potential to achieve achievements (QS. *Al-Imran: 195*) (Amin, 2019).

Mandar people treat men and women equally in the family. According to them, this is a gift from Allah SWT. Another reason is that in children both boys and girls are a combination of father and mother (Bodi, 2016). The values of *sibaliparri* are also in accordance with Islamic teachings that consider men and women equal. Women in married life are given equal rights according to the level of their obligations, even though the husband in that case has advantages but these advantages are not to control, enslave and abuse the wife instead with these advantages the husband is obliged to provide protection and livelihood to the wife as a form of cooperation in a household that is *sakinah*, *mawaddah* and *warahmah* in

accordance with the word of Allah SWT *Q.S. Al-Nisa: 34: The man (husband) is the protector of the woman (wife), because Allah has favored some of them (men) over others (women), and because they (men) have provided for the benefit of their property. So godly women are those who obey (to Allah) and take care of themselves when (their husbands) are not around, because Allah has taken care of (them).*

The verse suffices to state that in principle the Qur'an views women as equal beings of God in terms of devotion to God and the life of the world. The role given to women is also balanced with their position and degree as human beings. There are even some female roles that cannot be taken by men. This is a respect for women, such as giving birth, breastfeeding and others.

Some of the specific roles given to women mean that the Qur'an shows that men and women have their own duties and functions that cannot be considered worth more than the other. The particularity given to women cannot be regarded as something of more value and must be expressed in order to view men as inferior. On the other side, the advantages of men, for example in the form of physical strength, are not to show that women are below men. Each of these advantages is given by God as a role in life so as to create mutual help to achieve prosperity. If this is understood correctly and consistently, then some verses that outwardly distinguish men and women will not be understood as imbalances in life but interpreted as variations in roles and functions that make life more harmonious (Muhibbin, 2017).

Hadith about the equality of women and men is also found in various hadiths, one of which is about the virtue of seeking knowledge, namely: *The Prophet Muhammad (peace be upon him) said: Whoever (male and female) goes out of the house for the purpose of studying then such a thing includes sabilillah until he returns* (Al-Tirmidhi).

The hadith states that seeking knowledge is not only directed at men but also addressed to women. This is clear, because it is commanded and encouraged to seek knowledge for every Muslim and is not limited to men or women (Muhibbin, 2017). This is in line with the opinion of Kiai Masruhan Maghfuri who states that in his book *al-Mar'ah al-Sholihah* he explains the importance of education for women. Women also have the same rights as men in terms of studying, unlike in the past which did not allow or limit women's education, giving rise to the R.A Kartini movement (Fuadi, Sholihah, Sundry, 2021).

The difference between men and women is undeniable because each has its nature. The difference is at least biological. The Quran reminds: *And be not jealous of what God has given to one part of you more than another. (for) for men there is a part of what they work for, and for women (also) there is a part of what they work for, and beg to Allah.*

The verses be ascertained that there is no difference in the level of intelligence and thinking ability between the sexes. The Qur'an praises *ulul albab* who does zikr and thinks about the events of heaven and earth. zikr and thinking can lead people to know the secrets of the universe. *Ulul albab* is not limited to men, but also women (Tanwir, 2018).

Other hadiths that give value to women over men, it is narrated that Jahimah al-Sahmi came to the Prophet Muhammad (peace be upon him) and said: *O Messenger, what do you think if I join the war and my coming is for deliberation?" then the Prophet Muhammad replied: "Do you still have a mother?" then Jahimah said "Yes, I still have a mother" then the Prophet Muhammad said "Take care of him (respect and treat him well) because indeed paradise is on the soles of his feet (Al-Nasa'i).*

The hadith does not limit women but instead gives high respect. It also does not prohibit women from fighting like men but according to their nature and physical strength so that in doing something women adjust to the situation and conditions even though there is no prohibition to do more than that. The limitation that becomes a guideline is that the actions carried out do not endanger themselves and honor as Muslim women (Muhibbin, 2017).

The role of women in the public sector continues to increase today, as the human resources increase, women play strategic roles increasingly in various available sectors, therefore the quality of women will continue to be recognized. Women own the same rights as men before Allah, the only One is Allah. Allah Ar-Rahman Ar-Rahim, these two words represent gender. Ar-Rahman is identical with men, giving, and Ar-Rahim is identical with women who have a womb in which generations grow. Only God is single, all creatures on this earth will not be able to resemble the owner of life, humans and other creatures are only servants who inhabit the earth and are tasked with living life, being grateful for His blessings and serving Him (Rahmah, 2019).

According to Yunus, involving women in the economy will have a very positive impact. In one of his studies, he also mentioned that consistently increasing financial access for women will have a positive impact that can open every link in the women's empowerment chain because: (1) women will have control over assets and income; (2) increasing the role of women in decision-making; and (3) improving the status of women in the family and society. Increasing the role of women can be interpreted as access to resources so that women also contribute to society. Thus, economic empowerment that opens financial access for women has great potential to improve people's living standard (Dharmayanti, Fatkar & Ratnasari, 2022).

5. CONCLUSION

Sibaliparri is collaboration between husband and wife in the household life of the Mandar community, which is implemented in various fields such as education, economics, decision-making, religious life and health. This has been a tradition of the Mandar people for a long time and is carried out by families of fishermen, farmers, civil servants, honorary workers and so on. Islam views that *sibaliparri* is equality between men and women (gender) in the household where in general Islam provides equal opportunities for men and women both in household affairs and work, world affairs and the hereafter except for matters that have been be the nature of both. These are the evidenced by the word of Allah in the Qur'an in several surah and hadiths.

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