MAPPASITINAJA: PARENTING PATTERNS FOR SINGLE PARENT FAMILIES IN THE GLOBALIZATION ERA

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Abstract

Having a harmonious family and successful children is the hope of all families, as well as single-parent families. However, single parents have several obstacles that prevent them from being able to raise their children optimally. These constraints such as the existence of multiple roles where a single parent has to carry out his dual duties, namely being a father as well as being a mother or vice versa. Other constraints such as time cannot be maximized because it fulfills these dual roles. the flow of globalization is also another obstacle, where children spend more time with their social media than communicating with other family members. *Mappasitinaja* as one of the values of *siri' na pesse* is used as a parenting style in single-parent families.

The research aims to find out why single parents make *mappasitinaja* values a parenting style in their family and how to apply them in the family. The methodology used in this study is a qualitative method by collecting data through in-depth interviews with three single parents. The results found are that single parents still believe that parenting patterns based on local culture can be used for all ages and their application starts at an early age. While its application is carried out as early as possible according to the age of the child. The parenting style in single-parent families is generally authoritarian, so they do not accept any excuses if a child breaks the rules he has made.

Introduction

Single-parent families are families consisting of children with only one parent. The cause occurs due to several things, such as one parent dying or divorcing. This condition makes parents automatically have a dual role where the father plays as well as being the mother or the mother as well as being the father (Spock, 2000). The number of divorces in Makassar City has fluctuated, whereas in 2019 it experienced a peak in divorce. This increase occurred as a result of the Covid 19 pandemic in which many household economies were unstable and the number of Domestic Violence increased (Aini, Malang).

Source: https://putusan3.mahkamahagung.go.id/beranda.html
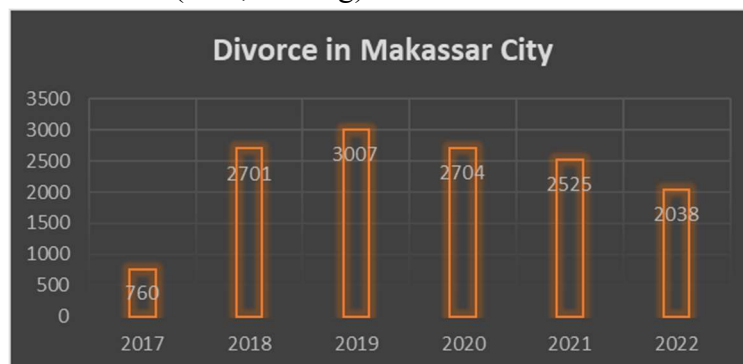
The position of a single-parent family makes parents unable to maximize their role. The role of the father cannot be completely replaced by the mother and vice versa, the role of the mother cannot be completely replaced by the father. This is because the nature of men and women is different (Cahyani, 2016). The impact directly affects children, especially emotionally where children's behavior becomes easily angry, and easily offended, loners can even be involved in juvenile delinquency such as promiscuity, drug abuse, and other problems (M. Yusuf, 2014).

Problems in children are certainly not expected in families, as well as in single families. So that it can be said that communication and parenting play a very important role in creating family harmony and the attitudes and behavior of children from an early age. Proper communication can create a sense of security and comfort among family members but there are still rules that are carried out in the family that has been mutually agreed upon.

The Bugis community has a characteristic known as a firm person. This is because they have a philosophy of life known as *siri' na pesse*. The essence of *siri' na pesse* is that he is ashamed to do things that dishonor him both in the eyes of humans and God. This philosophy is used in parenting in the family because they realize that a person's behavior starts with his family. This means that a person's behavior in society depends on the upbringing of his parents and one of the values of siri' na pesse that is taught to their children is *mappasitinaja* (fairness and decency).

Mappasitinaja comes from the Bugis language which is taken from the word *sitinaja* and in Indonesian means suitable, suitable, appropriate, reasonable, or appropriate. *Mappasitinaja* means saying or acting properly to treat someone fairly. Reasonable or proper action in the Bugis language is also known as *mappasikoa*. Someone who acts naturally in the sense of *mappasikoa* means that he feels enough for something he has. The proper action in question is to behave without exaggeration, especially in the association.

The era of globalization certainly provides many changes through the dissemination of information through the mass media. This influences local culture as well as parenting. Today's parents prefer modern parenting because it is easier for them to find information in the mass media compared to traditional parenting. This is because traditional parenting styles are found through previous parental teachings or from generation to generation and there is an assumption that traditional parenting styles are tacky and out of date. Therefore, today's youth prefer to behave based on external culture rather than local culture. On this basis, researchers are interested in finding out why single parents still choose local culture as a parenting style in their families, especially in single-parent families.

Literature Review

Mappasitinaja

The main source of mappasitinaja value is *siri' na pesse. Siri' na pesse* itself is interpreted as the dignity of every Bugis human being. Based on that, every Bugis human being is expected to maintain his attitude and behavior wherever he is. Uniquely, this siri' na pesse value applies to all Bugis people without exception, meaning that this value does not look at

age, class, rank, and gender.

Siri' na pesse can be interpreted as *siri' and pesse*. *Siri'* means shame, shame for doing something that tarnishes the good name of the family, while pesse is the painful feeling of knowing that a sibling, relative, or friend is suffering. However, when combined with *siri' na pesse* means self-esteem. Therefore, *siri' na pesse* is often used as a standard for evaluating someone in Bugis society. Bugis humans who do not have *siri'* are considered lower than animals. This is in line with an ancient saying that says *naia tau de' e siri' nalainna olokkolo'e* (a human who does not have *siri'* is no different from an animal) (Mattulada, 1995). Therefore, every Bugis human being is required to have *siri' na pesse* instilled in his soul. In fact, according to the message of the parents, taro-taroi alemu siri' narekko de'siri'mu inrekko siri' (equip yourself with *siri'*, if you don't have *siri'*, borrow *siri'*).

The Bugis people believe that siri' is their soul, self-esteem, and dignity. Therefore, all Bugis people must uphold and defend *siri'* if it is considered polluted or polluted by other people. If the *siri'* himself and his family are polluted, then he is willing to sacrifice anything including his soul to maintain his siri'. So it can be said that the purpose of Bugis' human life is *siri'*. While *pesse* is interpreted as a philosophical value that is seen as a sense of togetherness, a sense of sympathy, and empathy for fellow human beings. This can be seen when a relative or neighbor has a disaster or wants to carry out a celebration, so they help each other to ease the burden on the relative or neighbor.

One of the values contained in *siri' na pesse* is *mappasitinaja*. *Mapasitinaja* comes from the word *astinajang* which means decency, appropriateness, suitability, and eligibility including only taking what is his. *Mappasitinaja* values teach not to act greedy and commit injustice. This value is closely related to physical and spiritual abilities. Be aware of your abilities and not exaggerate in assessing your abilities because mandates and responsibilities must be carried out if you have been entrusted with carrying out your duties.

Behavior that is considered proper or reasonable if the act is done correctly. A human being is considered good and civilized if he can distinguish between good and bad things so that they do not conflict with custom. This is in line with Lontara, namely

"*duampuangennge ritesisappa. Iapa ritu namadeceng narekko silolongenngi duampuangennge. Naia lolongenna rit a. narekko ripabbiai aleta mangkau madeceng, mauni engkauna maperri ri pogaumuiritu, b. pakatunai alemu ri sitinajae, c. saroko mase ri sitinajae, d. moloi roppo-roppo narewe, e. moloi laleng namatike nasanresengngi ri Dewatae, f. akkareso patuju* (two things look for each other and then meet, namely good and appropriate deeds. Only then will it be good if the two combine. The way to combine them is a. get used to doing good even though it is difficult to do, b. humble yourself properly, c. take other people's hearts properly, d. facing bushes he steps backward, e. through the road he is careful and relying on God, f. try properly)."

Based on the *pappaseng*, it can be said that doing good properly is something that every Bugis human being must do wherever he is. However, this needs to be complemented by not being arrogant because all behavior must be accountable before God.

Single Parent

Single parents are parents who alone or can be called singly raise and care for their children without the presence, support, and responsibility of their partner. Single parent occurs for several reasons, such:

1. Divorce

According to (Cohen, 2003) the cause of divorce is not only due to marriage which involves two individuals with different personalities and backgrounds trying to live together. The main reason for divorce is the exaggerated expectations expected from each party before entering the marriage stage. These expectations can be in the form of future social status, sexual relations, popularity, health insurance, job security, and the proper role of husband and wife.

According to (Hurlock, 1999) the impact of divorce on the household can affect the lives of children more than being a single parent due to death. There are two reasons for this, first, the adjustment period to divorce is longer and more difficult for children than the adjustment period that accompanies the death of a parent. Hozman and Froiland found that most children go through five stages in this adjustment, namely resistance to divorce, anger directed at those involved in the situation, bargaining to unite parents, depression, and finally acceptance of divorce.

Second, separation caused by divorce is serious, because they tend to set children apart from their peer group. If children are asked where their parents are or why they have new parents in place of missing parents, they will go awry and feel embarrassed. In addition, the child may feel guilty if they enjoy time with their absent parent or if they would rather live with their absent parent than their caring parent.

2. Death

The influence of households that broke up because of death, this condition makes children realize that they will never come back again, they will be sad and transfer their affection to parents who are still there but still drown in sadness because they think their family is no longer complete, then makes children feel rejected and unwanted. This will cause displeasure that seriously jeopardizes family relationships.

(Hurlock, 1999) states that early in a child's life, losing a mother is far more damaging than losing a father. The reason is that the care of young children in this case must be transferred to relatives or household servants who use ways of educating children that may be different from those used by their mothers, rarely getting the attention and affection that they previously received from their mothers.

As children get older, losing a father is often more serious than losing a mother, especially for boys. Mothers must work and with a double burden at home and outside jobs, mothers may lack the time and energy to care for their children according to their needs. As a result, they feel neglected and feel hated. If the mother does not provide entertainment like that obtained by her peers, the child's feelings will increase. For older boys, the loss of a father means that they have no source of identification as their friends who are not as happy about submitting to women at home as they are at school.

Parenting

The definition of parenting is divided into pattern and parenting. The pattern is defined as a model, system, way of working, and shape (fixed structure), while foster care is defined as looking after, caring for, and educating children so they can be independent. According to Petranto ((Yapaalin & Hadad, 2021) parenting style is defined as a pattern that is applied to children that are relatively consistent from time to time. This pattern of behavior is felt by children both from a positive and negative side. The parenting style instilled in each family is different -different, depending on the views and experiences of each parent. According to (Gunarsa, 2004) parenting is a way for parents to act like parents where they do a series of active efforts.

Parenting is the basic thing in the formation of children's character. Children need exemplary examples from their parents for the development of their souls, namely modeling and imitation of their immediate environment. The important thing to do between parents and children is openness. Openness is done to prevent children from negative things such as promiscuity or other negative things. In addition, parenting is needed to help children with self-discipline.

There are four types of parenting according to (Baumrind, 2013), namely:

Permissive Parent

According to (Gunarsa, 2004) parents who apply a permissive parenting style give full authority to children, without demanding obligations and responsibilities. This parenting style applies less control over children's behavior, lacks communication, and only provides facilities to children. The impact of this parenting style is that the child's personality development is not directed and it is easy to experience difficulties when getting restrictions in their environment.

Prasetya (Ayun, 2017) explains that permissive parenting is parenting in which parents prioritize their interests so that the child's personality is not cared for and parents do not know what and how their children's activities are every day. The impact of this parenting style according to Dariyo (Aini, Malang) is that children become less disciplined towards the prevailing social rules. However, if a child can use his freedom responsibly, then he can become independent, solutive, creative, and able to actualize himself.

Authoritative Parent

Authoritative parenting according to (Gunarsa, 2004) is instilling discipline in children, parents who apply this parenting style show and respect the freedom that is not absolute. Through understanding guidance between children and parents, giving rational and objective explanations if the wishes and opinions of children do not match. In this parenting style, children grow a sense of responsibility and can act according to existing norms. Dariyo (Ayun, 2017) says that this parenting style, apart from having a positive side for the child, also has a negative side, where the child tends to undermine the authority of the parent because everything must be considered by the child to the parents.

This parenting style is called the most ideal parenting style because responsiveness and

demands are equally high. Parents have a close relationship with their children and support the positive things they do. In addition, parents tend to explain in advance the basis for applying these rules. As a result, the children grow up to be happy, capable, confident, and responsible individuals. No wonder, because this parenting style gives children a sense of security and comfort, and reduces conflict between parents and children.
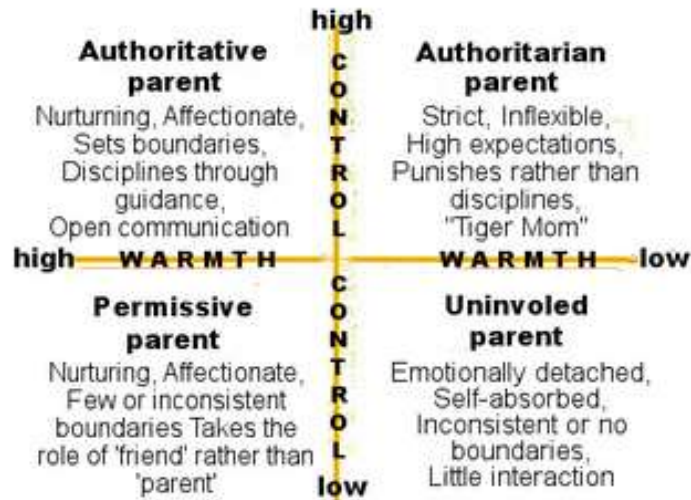
Authoritarian Parent

Authoritarian Parenting According to (Gunarsa, 2004) is a parenting style in which parents apply absolute rules and limits. This parenting style makes children obey all parental orders without giving children the opportunity to express their opinions. If the child does not comply, they will be threatened and punished. This parenting style has an impact on the loss of freedom in children, their initiative and activities are reduced so that children do not have confidence in their abilities. In line with the opinion (Hurlock, 1999) that children who are educated in authoritarian parenting tend to have pseudo-discipline and obedience.

This parenting style is considered traditional parenting because the control is in the parents and the rules are applied strictly without flexibility. Children must obey and for whatever reason, they must not oppose, or they will be punished. However, this parenting style has low responsiveness and high demands. It's no wonder that their children rarely take the initiative and can't make good decisions. Their curiosity and spontaneity are also low. As adults, they tend to rebel against authority figures.

Uninvolved Parent

This parenting style is responsive and low in demand. Children are responsible for themselves because parents are completely hands-off in raising them. Parents rarely communicate with their children, nor do they provide attention and guidance. This type of parenting is the least ideal. Children will grow up to be individuals who have low self-esteem, have low self-control, are prone to suffering from mental problems, are unhappy, and have academic problems at school.

PARENTING STYLES

Authoritative parent
Nurturing, Affectionate, Sets boundaries, Disciplines through guidance, Open communication

Authoritarian parent
Strict, Inflexible, High expectations, Punishes rather than disciplines, "Tiger Mom"

high — **W A R M T H**   **W A R M T H** — low

Permissive parent
Nurturing, Affectionate, Few or inconsistent boundaries Takes the role of 'friend' rather than 'parent'

Uninvoled parent
Emotionally detached, Self-absorbed, Inconsistent or no boundaries, Little interaction

high **CONTROL** low

Source: (Baumrind, 2013)

Globalization

Currently, technological progress cannot be separated from people's lives. Thus, it can be said that almost all human activities cannot be separated from technological advances or globalization. Globalization itself is a word that comes from English which means it is a process of international integration that occurs due to the exchange of worldviews, products, thoughts, and other aspects of culture. Advances in transportation and telecommunication infrastructure, including the emergence of the telegraph and the internet, are one of the main factors in globalization which are increasingly encouraging economic and cultural interdependence. So, globalization is the condensation of the world and the enrichment of world consciousness as a whole (Robertson, 2000). Globalization can be interpreted as the intensification of social relations that connect distant places so that events in one place can be influenced by events that occur in other places many kilometers away and vice versa (Giddens, 1992). Therefore, it can be said that globalization and the development of communication technology are closely related.

With the development of communication technology, cultural contact no longer needs to go through physical contact or occur directly. This is because contact through the media already allows the desired communication to occur. This contact is not physical and individual; therefore, it is mass involving a large number of people (Klapper, 1960). In the process, many citizens are involved in this global communication process, and at the same time, this means that many people are exposed to information and affected by this communication. It is not surprising that the flow of globalization takes place quickly and is mass in nature, in line with the development of modern communication technology. Therefore, the advantage of mass media, both print and electronic, is that the media can present clear and detailed images to the users.

Methodology

This study uses a qualitative method with a constructivist paradigm. It is based on the life of individuals who have a free spirit in carrying out relationships between individuals with one another. In addition, the individual is a determinant in the social world which is constructed based on his will. This is because individuals are humans who have creative souls and the ability to construct their social world (Bungin, 2005). In other words, qualitative research is a method that seeks to explore and understand the meaning of some individuals who directly experience the events that are the focus of research.

This study uses phenomenological theory which aims to explain the reality of the behavior of children who undergo the teaching and learning process using the e-learning method in their schools. Based on etymology, phenomenology comes from two words that come from Greek, namely phenomenon and logos. The phenomenon is defined as an appearance or something that presents itself while logos is a science (Bartens, 1981). Therefore, it can be said that phenomenology is the study of knowledge that comes from consciousness.

Phenomenology seeks to reveal the meaning of one's experience. The meaning of something that is experienced by someone will depend on their relationship with that something (Edgar & Sedgwick, 2008). In line with the opinion (Littlejohn & Foss, 2005) that phenomenology is related to the appearance of an object, event, or condition related to our perception. In phenomenology, this means letting something come to manifest itself as it is. So, on the one hand it creates meaning by letting the reality/phenomenon/experience unfold itself. Meanwhile, on the other hand, meaning emerges as a result of the interaction between the subject and the phenomena they experience.

There are three essences according to Stanley Deetz, first, knowledge is something that is realized. This knowledge is not inferred from experience but is found directly through conscious experience. Second, the meaning of something consists of the potential in one's life. How is the relationship between a person and an object for those concerned? Third, language is a means for generating meaning. One experiences the world and expresses it through language (Littlejohn & Foss, 2005).

In phenomenology, five basic concepts need to be understood, namely phenomenon, epoch, constitution, awareness, and reduction. For phenomenon, it comes from the Greek word *phaenesthai* which means to raise, exalt, or show itself. According to Heidegger, the term phenomenon is also formed from the term pain which means light, showing itself into itself or the totality that appears behind us in light (Moustakas, 1994). So that it can be said that the phenomenon is a display of objects and events in our perception of a reality that reveals itself to humans. The second concept is the epoch which also comes from Greek and means to refrain from judging. *Epoche* is a concept developed by Husserl, which is a person's effort in reducing our judgment of someone (bracketing). According to (Moustakas, 1994), an epoch is understanding, judgment, and everyday knowledge that is ignored first, and phenomena are presented as they are without taking sides with anyone.

Phenomenology is a theory as well as a methodology that has been developed by Alfred Schutz. The phenomenological perspective can be used to understand the reality of conscious

communication. Therefore, phenomenology is also a study of knowledge that comes from consciousness. The meaning of consciousness is how people understand the objects and events they experience based on their conscious experience. Based on this, it can be said that the reason for using the phenomenological tradition is because basically, this research departs from basic thoughts about what is observed and how to observe it. According to (Kuswarno, 2009) there are three basic premises used in phenomenological research. These premises are:

1. An event will be meaningful to those who experience it firsthand

2. Objective understanding is mediated by subjective experience

3. Human experience is contained in the structure of the experience itself, not constructed by researchers (Kuswarno, 2009: 58).

The subjects of this study were single-parent families who still use traditional parenting styles for their children. The data collection technique was carried out through in-depth interviews with three single parents. The purpose of this study was to find out why single parents make *mappasitinaja* values a parenting style in their family and how it is applied in the family.

Result and Discussion

The first informant (MY) is a single father who has been a widower for five years with four children who are all teenagers. MY works as a civil servant in Makassar City. She has carried out traditional parenting since her children were small, but her parenting style has always changed depending on the age of the child. According to MY, this traditional parenting style is taught from a young age so it becomes a habit until the child becomes an adult. This was stated by MY "since I was young, I have taught my children how to behave towards their parents. For example, if you meet people you have to kiss their hands, *tabe'-tabe'* or *mappatabe* when passing people, don't talk loudly to your parents, and read a prayer before doing anything."

Figure 1. Tabe-tabe (mappatabe)

Apart from that, MY also teaches his children to always act naturally, and not to act excessively without calculation, or is called *kajili-jili*. "At least I like it when the kids look at the jili-jili' it doesn't look good when there's a lot of children's styles." *Kajili-jili* is an arbitrary act without paying attention to the people around. The point is that their children must behave politely and pay attention to the environment and the surrounding community. Not being reckless in making decisions and having to be responsible for his behavior, he must think before he acts. MY adopts an authoritarian parenting style for their children, in which things that have

been set in the family rules are a fixed price that cannot be negotiated.

The second informant (RM) has been a single mother since 2011 with three children, two daughters, and one son. He teaches boys and girls in different ways. "I am different ka' teach boys and girls. If I'm with my son, I'm more ordered to do work outside the home, for girls, it's more of the housework." RM also strictly forbids his children from doing things that they shouldn't, especially in social situations. So I am very strict with my children. I am not allowed to date, I am not allowed to come home at night, I am not allowed to be with my children."

The third informant (SS) is a single mother and has a teenage daughter. SS in raising their children can be said to be authoritarian because they only have one daughter. She did this because, in culture, women are the pride of the family. "I am tough with my son, basically he has to hear what I say, he can't mess around, he can't embarrass him, he will make him stand still if he embarrasses him." SS forbids their daughters from dating especially until they express their feelings first. Because according to SS, a woman must have a high sense of shame. The meaning of shame here is not wearing open clothes or showing sensitive limbs, and being ashamed to say things that demean self-esteem.

Mappasitinaja values are taught in different ways. Mappasitinaja values are taught in different ways according to age. MY places more emphasis on non-greedy behavior. This started when the child was still small, for example, the right hand and left hand could not each hold the cake, it had to be the right hand only. Another thing MY children teach when they are small is not to take other people's toys. But now, when his children are teenagers, he emphasizes the shameful behavior of sinning. Make friends properly and don't force yourself to keep up with the times. "Nowadays people are not ashamed to sin, dating, living together without being married."

RM, whose children are teenagers, also places great emphasis on behavior and dressing according to their gender. Girls must behave like women, don't behave like men, especially in appearance. Likewise, men do not behave like women, both in how to speak let alone appearance. "There are so many teenagers nowadays who have strange appearances. Men dress like women, women dress like men. That person must be grateful for what God loves, don't change it anymore. Just act naturally, don't join in with other cultures, it doesn't suit our culture." RM thinks there is no special parenting style in educating his children. So sometimes RM is democratic or authoritative but sometimes it is authoritarian.

Meanwhile, SS emphasized his son to maintain his behavior by not praising him for a specific purpose. Work according to ability and take what is right, don't take other people's things. Don't want to be ordered just because you feel inferior and not a class of capable people. "I repeatedly told my son that you don't want to be ordered around by people if it's just to make faces." SS always reminds her children that women must have value and self-respect but don't take other people for granted. Women must be calm and be able to maintain their manners both verbally and non-verbally or are called *malebbi*.

Based on in-depth interviews with three single parents, it can be said that they highly value shame both in attitude and behavior. This is because the basis of the behavior of the Bugis

people is *siri' na pesse*. *Siri' na pesse* has been ingrained since the child was still in the womb and has the same value as life. The Bugis people would rather die than be considered as having no *siri'*. Therefore, some families apply this traditional parenting style in an authoritarian way.

Mappasitinaja is one of the values contained in *siri' na pesse* which prioritizes ethics, morals, adab, and shame to God. These behaviors can be seen in the parenting style instilled by single parents since their children were small until now. To instill traditional parenting in-depth, more of them choose authoritarian parenting. The behavior of not taking what is not rightfully theirs, behaving and behaving following their nature, maintaining etiquette in association, and maintaining their main behavior in society is what children must do.

Mappasitinaja values contain teachings, to be honest, in attitude and behavior, do not cheat for personal gain. Not greedy so don't do anything to get what you want. Not exaggerating and reckless in acting or accordance with their respective portions. Never feel jealous of other people's strengths and success because he is aware of his limits. Don't do anything that will only embarrass yourself and your family because life is the price of shame. The ultimate goal of this value is to seek blessings (*mabarakka*) from God so that all his actions can be accounted for later.

The era of globalization teaches a lot about worldly things. The information that is disseminated often deviates from cultural rules. For example, having casual sex, using illegal drugs, or calling parents or older people "you". Another impact of globalization is that people make money as God so they are willing to do anything to get wealth. These things are the concerns of single parents so they choose parenting based on local culture as a provision for their children's behavior for themselves and society.

Conclusion

Single parents make *mappatitinaja* values a parenting style in their family because they believe that the values contained in these traditional teachings are the right things to carry out for their children. This is because these values teach ethics, morals, and manners that are useful for him both in the eyes of society and in the eyes of God. Behaving appropriately but not having low self-esteem does not make children follow a materialistic lifestyle, get involved in promiscuity, or do other bad things as a result of the information they receive from the mass media.

The application of mappasitinaja values in the family is carried out as early as possible according to the age of the child. The parenting style of single-parent families is generally authoritarian, so they don't accept any excuses if a child breaks the rules.

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