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**Living Qur'an, Gender, and *Sibaliparriq*, in Mandar, Indonesia:
Cultural Construction in the Perspective of Islamic Law**

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Abstract: Cultural construction creates an unequal understanding of gender between men and women. This construction causes women to live in marginal and unfair conditions. This article aims to examine the concept of *sibaliparriq* in the construction of Mandar culture as associated with the living Qur'an. This study is a qualitative study using the Living Al-Qur'an approach and is analyzed using gender theory and the sociology of Islamic law. Data was collected through interviews, observation, and a literature review. This research finds that *sibaliparriq*, in the concept and application of Mandar, is a woman's willingness to help her husband in the household. *Sibaliparriq* is interpreted as affection (*siasayanni*), caring (*siamanaoang pa'mai*), brotherhood (*palluluareang*), and sincerity (*sukku' mattulung*). *Sibaliparriq* is related to the concept of gender in the Qur'an, and there is no contradiction between them, so that the cultural construction is also equal and balanced. Both position women in an honorable and dignified manner; they are seen as Allah's creatures who live to help each other; the difference between the two is only in piety (*taqwa*). *Sibaliparriq* is an application of the *living Qur'an* which is practiced in the life of the Mandar people, namely helping each other (*ta'awūn*) for good in household life. Sociologically, this has implications for Islamic and customary laws that are well integrated into society.

Keywords: *Living Qur'an, gender, sibaliparriq, cultural construction, Islamic law.*

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Abstrak: Kontruksi budaya melahirkan pemahaman gender yang tidak setara antara laki-laki dan perempuan. Kontruksi tersebut menyebabkan perempuan diperhadapkan pada kondisi yang marginal dan tidak adil. Artikel ini bertujuan untuk mengkaji konsep sibaliparriq dalam kontruksi budaya Mandar yang dikaitkan dengan living Qur'an. Studi tersebut merupakan kajian kualitatif dengan menggunakan pendekatan Living al-Qur'an dianalisis dengan teori gender dan sosiologi hukum Islam. Data dikumpulkan melalui wawancara, observasi dan kajian literatur. Penelitian menemukan bahwa sibaliparriq dalam konsep dan aplikasi di Mandar adalah kerelaan perempuan untuk membantu suami dalam kehidupan rumah tangga. Sibaliparriq dimaknai sebagai kasih sayang (*siasayanni*), kepedulian (*siamanaoang pa'mai*), persaudaraan (*palluluareang*) dan ikhlas (*sukku' mattulung*). Sibaliparriq yang dikaitkan dengan konsep gender dalam al-Qur'an sejalan dan tidak ada pertentangan, sehingga kontruksi budaya juga setara dan seimbang. Keduanya memposisikan perempuan secara terhormat dan bermartabat, mereka dipandang sebagai makhluk Allah yang hidup saling membantu dan saling menolong, yang membedakan keduanya hanya takwa. Sibaliparriq merupakan aplikasi dari living Qur'an yang dipraktikkan dalam kehidupan masyarakat Mandar yakni saling tolong menolong (*ta'awūn*) pada kebaikan dalam kehidupan rumah tangga. Secara sosiologi, hal ini berimplikasi pada hukum Islam dan adat yang terintegrasi secara baik dalam masyarakat.

Kata Kunci: Living Qur'an, gender, sibaliparriq, kontruksi budaya, hukum Islam.

Introduction

The relationship between men and women in public is often regarded as unjust because it is unequal, imbalanced, and discriminatory. This originates from the construction of a patriarchal culture that marginalizes women in the shadow of men. This cultural structure permeates practically every element of human existence in Muslim countries so that women are always number two in legal, educational, economic, political, and socio-religious aspects.¹

In Indonesia, cultural construction influences women's advancement to the extent that they are marginalized, unjustly treated, and placed in subordinate

¹Monika Lindbeek and Rania Maktabi, "Gender and Judging in the Middle East and Africa," *Oñati Socio-legal Series* 13, No. 3 (2023). p. 1036-1048. Randi Salim, et.al., "The Role of Islam toward the Patriarchal Culture in Malay People," *Sociology and Anthropology* 5, No. 12 (2017). p. 1027-1032. Salma Nawaz, "The Role of Human Rights and Obligations toward Cross Gender Empowerment Under the Domain of Islamic Laws," *IRASD: Journal of Management* (2021).

positions.² This occurs when women seek inheritance rights, become politicians, company employees, or judges, or, more tragically, even become victims of sexual violence and trafficking.³

On the other hand, in public space, women are exploited for the sake of the economy and money. For example, advertisements display the nakedness and beauty of women in ways that are contrary to traditional and religious values. Advertising does not only exist as a secondary element but also becomes a controller of consumer behavior when the production process only has to question profit-oriented justifications. The existence of advertising in the capitalist economy is part of a very effective economic machine and has been proven to be the biggest contributor to the impulses of desire and purchasing power of a product in society.⁴ Indeed, among the many myths that have so far framed us about reality, the myth of gender and sexual identity is perhaps the most illusory and the most natural.⁵

Therefore, this reality seems to justify the position of women in the domestic sphere with these reproductive roles, more due to the conceptualization of female gender stereotypes with traditionally inherent characteristics that have taken place in a very long and unchanging regenerative time, which is why women are synonymous with attribution. Women are constructed as figures that have the characteristics of being weak, soft, emotional, dependent, passive, natural, irrational, naive, submissive, and domestic.⁶

Men are always perceived as masculine: intelligent, strong, noticeably independent, rational, assertive, active, adventurous, prominent, dominant, and in the public eye. According to Manshur Fakhri, because gender stereotypes have existed for a very long time, they are ultimately understood as something natural, considered natural, and therefore collectively interpreted as the truth. Therefore, in this context, truth must be understood as a set of procedures for the production, regulation, distribution, circulation, and operation of statements. The

²Euis Nurlaelawati and Arskal Salim, "Gendering the Islamic Judiciary: Female Judges in the Religious Courts of Indonesia," *al-Jamiah* 51, No. 2 (2013). Hotnidah Nasution and Ahmad Rifqi Muchtar, "Access to Justice for Women and Children in Divorce Cases in the Indonesian Religious Courts," *Ahkam* 20, No. 2 (2020).

³ Evie Ariadne, et.al., "Human Trafficking in Indonesia, The Dialectic of Poverty And Corruption," *Sosiohumaniora* 23, No. 3 (2021), p. 356. Rossa Ilma Silfiah and Humiati Humiati, "The Relevance of Gender Mainstreaming in Indonesia to Women's Rights in Islamic Law," *Lampung Journal of International Law* 5, No. 1 (2023).

⁴ Mahyuddin, et.al., *Keluarga Nelayan dan Budaya Sibaliparri'...*, p. 86.

⁵ Kriss Budiman, *Feminis Laki-Laki dan Wacana Gender* (Magelang: Yayasan Indonesiatara, 2000).

⁶ Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif al-Quran*, Jakarta: Paramadina, 2009.

term 'truth' will always be in a cyclical relationship with the power system that produces and sustains it, as well as with the effects of power that influence and extend it.⁷

In addition, the interpretation of the Quran also shows that there is a bias that marginalizes women, for example, in the *nusyūz* case. It is a behavior that is unfaithful and disobedient to the husband, separated from the bed, and "beaten". (Al-Nisa: 34). Women who are *nusyūz*, or indifferent to their husbands, can be reconciled (Al-Nisa: 34 and 128). So far, *nusyūz* has only been directed at disobedient wives, thereby legitimizing violence against wives. However, a spouse who lacks affection, cannot provide for his family, or is cruel to his wife is also considered to be a *nusyūz*.⁸

The widely acknowledged conception of gender within a society can be referred to as the truth applicable to that society. In a patriarchal society, the position of authority is dominated by males, who, when disseminating and teaching their ideology or knowledge, tend to favor their own subjectivity, whether consciously or unconsciously. From this perspective, the fate of women within the logic of economic capitalism and media exhilaration is profoundly disheartening.

However, in several regions of the archipelago, women have an equal and balanced position in the construction of culture, local values, and social practices. For example, in Aceh, women receive a dowry (*jeulame*) and gifts from their parents (*peunulang*) in addition to inheritance.⁹ In line with that, in Madura the male and female are treated with dignity by giving *nyabek tolok* in addition to the dowry so that it is matrilocal in the proposal procession.¹⁰ In the Javanese tradition that adheres to a bilateral system, the cultural construction of gender roles has also begun to shift, especially among the *priyayi* and educated people,¹¹ women are also given *seserahan* (gifts) when they marry.¹² Even more

⁷Mansur Fakih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 1996).

⁸ Atun Wardatun and Bianca J. Smith, "Woman-Initiated Divorce and Feminist Fiqh in Indonesia: Narrating Male Acts of *Nushūz* in Marriage," *Ulumuna: Journal of Islamic Studies* 24, No. 2 (2020). Fitri Rafianti and M. Hary Angga Pratama Sinaga, "Nusyuz as the Cause of Domestic Violence: A Comparative Study of Islamic Law and Criminal," *International Journal of Law, Environment, and Natural Resources* 3, No. 1 (2023).

⁹ Ilyas, "Analisis Penyelesaian Hareuta Peunulang Menurut Hukum Adat dan Hukum Islam," *Kanun Jurnal Ilmu Hukum*, 18, No. 1, (2016).

¹⁰ Yayan Sopyan and Muhammad Shofwan Nidzami, "Nyabek Toloh; Traditional Bid in Madura Culture a review of Sociology of Islamic Law), *Ahkam* 18, No. 2 (2018).

¹¹ Qurotul Uyun, "Peran Gender dalam Budaya Jawa," *Piskologika: Jurnal pemikiran dan Penelitian Psikologi* 7, No 13 (2002).

recently, some women have emerged as family breadwinners by entering the workforce, despite facing numerous obstacles.¹³

In addition to dowry (*doi menre*), the Bugis community also gives wealth or money to women (*sompa*) as a sign of respect at the time of marriage.¹⁴ In the Banjar community, in addition to dowry, women are also given honesty (in the form of goods and money) which functions as assistance and living capital.¹⁵ In West Sumatra, the women, or *ninik mamak*, are in charge of administering, maintaining, and being accountable for the inheritance.¹⁶ Moreover, in West Sumatra, women receive money (*japuik*) when they are proposed to.¹⁷ Likewise, in customary discussions to decide on a case, women take a dominant role, so the Minangkabau people are known to adhere to matrilinealism.

Then, in the region of West Sulawesi, particularly among the Mandar ethnicity, fair and balanced gender positions women in a respectable position. The Mandares, like the Bugis and Makassarese, are immersed in the values of Islamic law, as evidenced by their living laws and social institutions. Geographical and demographic conditions are more in the coastal areas along the Makassar Strait and hills. During Dutch and Japanese colonial times, the Mandar people were faced with difficult economic conditions and only depended on marine products for their lives. It is in this context and background that the term *sibaliparriq* appears.

Sibaliparriq has the meaning of fighting or confronting difficulties together, particularly in terms of the socio-economic burden of the family (spouses). Essentially, *sibaliparriq* refers to easing one another's burdens, which

¹² Retno Windyarti, "Makna Simbolik Serah-Serahan Dalam Upacara Perkawinan Adat Jawa di Desa Tanjung Belit Kecamatan Siak Kecil Kabupaten Bengkalis Provinsi Riau," *JOM FISIP Universitas Riau* 2, No. 2 (2015).

¹³ Luluk Shoviana and Zahrotun Navish Abdillah, "Peran Wanita Sebagai Pencari Nafkah Keluarga Dalam Perspektif Hukum Islam (Studi Kasus Di Desa Tempur Kecamatan Keling Kabupaten Jepara)," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 8, No.1 (2019).

¹⁴ Rusdaya Basri and Fikri, "Sompa and Dui Menre in Wedding Traditions of Bugis Society," *Ibda: Jurnal Kajian Islam Dan Budaya* 16, No. 1 (2018).

¹⁵ Gusti Muzainah, "Baantar Jujuran dalam Perkawinan Adat Masyarakat Banjar," *Jurnal Al-Insyiroh: Jurnal Studi Keislaman* 5, No. 2 (2019).

¹⁶ Ellyne Dwi Poespasari, "Perspective of Islamic and Custom Law toward the Position of Mamak Kepala Waris in Managing High Ancestral Inheritance in Minangkabau," *Journal for Legal Studies* 2, No. 2 (2019), p. 53-58.

¹⁷ Wardah Nuronyah and Bani Syarif Maula, Muslim Women Adhering To Minangkabau's Bajapuik Tradition in Cirebon, West Java: Compromizing A Gendered Culture In Islamic Law," *Ijtihad* 22, No. 2 (2022).

can take the form of mutual cooperation.¹⁸ Therefore, *sibaliparriq* can be simply defined as the husband and wife working together to manage or navigate the household. Both in terms of social concerns, such as caring for and educating children and economic concerns, such as meeting one's basic needs.

The term *sibaliparriq* is then connoted as a form of women's or wife's contribution to helping their husbands financially due to difficult economic conditions. The wife helps and contributes to the family, not only in the domestic but also in the public space. Because of this, the difference between this study and previous studies is that previous studies only focused on gender and local values without linking them to the living Qur'an and Islamic law.

This is a qualitative study employing the living Qur'an approach, gender theory, and Islamic law sociology.¹⁹ The Living Qur'an is utilized to analyze the relationship between *sibaliparriq* and the interpretation of the Quran, whereas sociology of law is used to analyze the concept of gender and cultural construction in the socioreligious life of the Mandar community. A literature review and in-depth interviews with traditional, religious, and community leaders in Mandar, West Sulawesi were used to collect data.

The *Sibaliparriq* Concept in the Mandar Community

Mandar is one of the ethnic groups that inhabit South and West Sulawesi. Apart from Mandar, there are other ethnic groups: Bugis, Makassar, and Toraja. Similar to the Bugis and Makassarese, the Mandar is also a tribe that adheres to Islam because all the kingdoms and their kings embraced Islam. Until now, the Mandar people have customarily and culturally practiced Islamic law in their daily lives.²⁰

During the Dutch colonial period, violence known as the Galung Lombok incident occurred in the Mandar region. In February 1947, the Dutch military committed a massacre in Mandar. Westerling and his soldiers led this massacre on the premises that the Mandarese were extremists, thieves, and

¹⁸ Idham dan Ulfiani Rahman, "Implementasi Nilai-Nilai Sibaliparri (Studi Kasus Pendidikan Agama di Mandar)," *Jurnal Renaissance* 5, No. 1 (2020).

¹⁹ M. Mansur et.al., *Metodologi Penelitian Living Qur'an dan Hadis*, Yogyakarta: TH Press, 2007. Heddy Shri Ahimsa-Putra, "The Living al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo* 20, No. 1 (2012), p. 235-260. Zainuddin Ali, *Sosiologi Hukum*, Jakarta: Sinar Grafika, 2006.

²⁰ Christian Perlas, *The Bugis*, Oxford: Blackwell Publisher, 1996. Ahmad M. Sewang, *Islamisasi Kerajaan Gowa Abad XVI Sampai Abad XVII*, Jakarta: Yayasan Obor Indonesia, 2005. Nur Iqmal, "Kerajaan Balanipa Pada Abad XVI-XVII M," *Rihlah: Jurnal Sejarah dan Kebudayaan* 4, No. 1 (2016). Ulfiani Rahman, et.al., "Men and Women in The Distribution of Inheritance in Mandar, West Sulawesi, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 1 (2020).

murderers. They were executed without legal due process or compassion. This event became a defining moment in the defense of the Republic against the atrocities of the Dutch. The selection of Mandar as the site of the massacre demonstrates that the resistance to the invaders was quite robust. As a result, at least 700 people were killed in the name of nationalism and the defense of Indonesia's independence.²¹

Economic, social, and cultural conditions then led to the emergence of the practice and concept of *sibaliparriq* in Mandar. *Sibaliparriq* consists of three syllables: *si* (face to face), *bali* (opponent, enemy; if it comes with the prefix *me*, it means to help), and *parriq* (difficult). There are also writings that describe *sibaliparriq* as a two-syllable word, *sibali* (to face) and *parriq* (distress, problem), but both have the same meaning.²²

Sibaliparriq means helping each other in everything, both materially and spiritually. Although *sibaliparriq* is generally understood as a philosophy of married life, the social impact is quite extraordinary because the implementation of values is carried out through education by prioritizing exemplary living, which focuses on developing children's morals from an early age. Efforts made by parents (husband and wife) have a positive impact on formal educational institutions (schools) in an effort to form a quality human person, which is an individual who is able to balance cognitive, affective, and psychomotor aspects in children.²³

In line with that, the meaning of *sibaliparriq* is, among others: (1) compassion (*siasayanni*); the deepest meaning of *sibaliparriq* is affection (*siasayanni*) in the household and society. (2) Concern (*siamanaoang pa'mai*), *sibaliparriq* also cannot be denied as coming from a sense of concern (sense of solidarity) for others. They could not bear to see the *parri* (trouble) that their brother was going through. (3) Brotherhood (*palluluareang*), *sibaliparriq* inevitably arise from a sense of brotherhood towards others. The basis of the *Sibaliparriq* concept is that all humans are brothers and sisters. *Sibaliparriq*, in its existence, is a pillar of Amandaran's self-practice, which is still owned by 'To Mandar.' (4) Sincere (*ikhlas* or *sukku' mattulung*), the important meaning of *sibaliparriq* is sincerity in helping to solve his sibling's *parri* (problems).²⁴

²¹ Abd Rahman Hamid, "Nasionalisme Dalam Teror Di Mandar Tahun 1974," *Jurnal Paramita* 26, No. 1 (2016), p. 95-105.

²² Muhammad Fadel, et.al., "Implementasi Konsep Keluarga Sakinah Dan Sibaliparriq Dalam Pencegahan Kekerasan Dalam Rumah Tangga (KDRT)," *Qolamuna: Jurnal Studi Islam* 8, No. 2 (2023).

²³ Idham and Ulfiani Rahman, *Implementasi Nilai-Nilai Sibaliparri*, p. 615.

²⁴ Herlina Ahmad, et.al., "Trigonometric Learning Design with the Sibaliparriq Concept as a Learning Model," *Journal of Physics: Conference Series*, IOP Publishing, 1899 (2021). 012128.

This perspective is reflected not only in the structure of their social relationships, but also in the scope of the home, the private and principled sphere of life. In general, when forming a household, the Mandarese do not inquire about a person's ethnic background, as the most essential aspect is establishing a cooperative relationship. As the saying goes, "*muaq meloqo maqita tobaine, itai tabaine yes mala disiolang sibaliparriq*" (if you want to be married, then look for women who can be invited to cooperate or help each other).²⁵

It is said so because such living practices are part of the implementation of the noble values of *sibaliparri*, a philosophy of life that emphasizes the importance of cooperation between husband and wife for the sake of the lasting harmonization of the household. In fact, until now, the practice of *sibaliparri* is still firmly rooted in the cultural traditions of the Mandar people, especially in coastal areas. The Mandarese practice *sibaliparriq* because they consider the family co-own by a married couple so that everything related to it becomes the responsibility of the husband and wife.²⁶

Based on the above arguments, it can be concluded that *sibaliparriq*, which is also the local wisdom of the Mandar people, is full of Islamic values. It is the embodiment of theological values as well as a complement to human values. The substance of the *Sibaliparriq* values is none other than the embodiment of the values of *tao* and *tau*. This assumption departs from the view that says, "We need culture to ground religious values". This view is, of course, not something new for the Mandar people, because long before that, there were already *pasang* (messages) of their ancestral wisdom regarding religious and cultural relations, as the text *pasang* (messages) as follows: "*Naiya adaq, saraq nala sulo, naiyya saraq adaq nala gassing, matei adaq muaq andiang saraq, matei toi saraq muaq andiang adaq*. (For religion, custom is power, while for custom, religion is light; custom dies if there is no religion, and religion dies if there is no custom).²⁷

The work done by women to help their husbands lighten the burden of life economically can be *manette'* (weaving cloth), *manggulang* (making ropes as a material for fishermen), trading in fish and salt, and sewing.²⁸ *Sibaliparriq* has become part of the identity of the Mandar people. It is not only a marker of

²⁵ Idham Bodhi, *Kamus Besar Bahasa Mandar-Indonesia*, Solo: Zadahadiva Publishing, 2010, p. 90.

²⁶ Arifuddin Ismail, *Agama Nelayan: Pergumulan Islam dengan Budaya Mandar*, Yogyakarta: Pustaka Pelajar, 2012, p. 44

²⁷ Idham dan Ulfiani Rahman, *Implementasi Nilai-Nilai Sibaliparri*, p. 612.

²⁸ Eva Musdalifa and Aji Dedi Mulawarman, "Budaya Sibaliparriq Dalam Praktik Household Accounting, *Jurnal Akuntansi Multiparadigma* 10, No. 3 (2019), p. 412-432.

the household but also a marker of the existence of noble cultural values, which are at the same time a support for social life in various aspects. However, it is very unfortunate because, so far, *sibaliparriq* is still understood only as a cooperative relationship or husband-wife responsibility, especially in terms of the household economy, and it has not yet reached the stage of implementing *sibaliparriq* values in the context of social life.

Gender Relations in the Qur'an

Gender is a concept used to identify differences between men and women in terms of socio-cultural influences. In this sense, gender is viewed as a form of social engineering that is not natural. Where gender is the social difference between men and women, that changes over time and has wide variations within and between cultures, as distinguished from biological differences, which are considered fixed and do not change.²⁹

The concept of gender in the Qur'an which explains the relationship between men and women can be found in several verses, for example QS. Ali Imran; 195, QS. al-Hujurat: 13, QS. al-Mukmin: 40 and QS. al-Isra 70.

First, The Qur'an explains that all the deeds of Allah's servants will be accepted regardless of gender (QS. Ali-Imran: 195). Al-Tabari explained the meaning of the verse: Every individual is equal in terms of getting Allah's help, practicing religion, and believing. Likewise, the law of Allah applies to all people, regardless of gender.³⁰ Al-Razi explained that the interpretation above is that there is no difference between men and women in terms of getting a reward for obedience.³¹ Whereas in contemporary interpretations such as al-Munīr, al-Zuhailiy explained that men and women have the same position in terms of rights and obligations and in getting rewards for the good deeds done.³² This argument is supported by al-Marāghī, who explained that, in fact, men and women have equal rights before Allah, and they also have equal rewards and punishment if they do the same actions. There is no difference between the two in terms of human status, and there is nothing more between the two except in terms of deeds.³³

²⁹ Muh. Idham Khalid Bodi, *Sibaliparriq*; Gender Masyarakat Mandar. Kauman, Solo: Zadahaniva Publishing, 2016.

³⁰ Muhammad bin Jarir al-Thabari, *Jāmi' Al-Bayān 'an Ta'wīl Ayi Al-Qur'ān*, Jilid 6, (Kairo: Markaz Al-Buhuts wa al-Diras al-Arabiyyah wa Al-Islamiyyah, 2001), p. 321.

³¹ Fakhr al-Din al-Razi, *Tafsir al-Kabir aw Mafātih al-Ghayb*, Jilid 9, (Beirut: Dar al-Fikr, 1981), p. 156

³² Wahbah Al-Zuhailiy, *Al-Tafsir Al-Munīr fi Al-'Aqidah wa Al-Syari'ah wa Al-Manhaj*, Jilid 2, (Damaskus: Dar al-Fikr, 2009), p. 542

³³ Ahmad Musthafa Al-Marāghī, *Tafsir Al-Marāghī*, Jilid 4, (Mesir: Maktabah Musthafa al-Bab al-Halabi, 1946), p. 165-166

Second, Allah SWT We created you from a male and a female and made you into peoples and tribes so that you may get to know one another (QS. Al Hujurat: 13). Al-Marāghi interprets this verse as saying that Allah created all human beings from one father and mother, Adam and Hawa. Therefore, how can human beings despise one another when they were born to one father and mother, Adam and Hawa.³⁴

According to al-Mahally and al-Suyuthi, *ta'ārafu* means humans know each other; they should not be proud of each other's lineage or descent because, in fact, pride is only assessed in terms of *taqwa*.³⁵ Al-Zuhaily explained that mankind was created from a single origin, from a single soul, from Adam and Hawa. All human positions are the same because the lineage is one and united by one father and one mother. There is no need to be proud of lineage because all are the same, and it is inappropriate for some people to insult and criticize some of the others while you are actually relatives in the same lineage.³⁶ Then according to Shibah (famous contemporary scholar and interpreter in Indonesia, alumni of al-Azhar, Egypt)³⁷ that verse shows that the degree of creation of men and women is the same, there is no difference in gender, ethnicity, nation which distinguishes only piety.³⁸

Third, humans who commit sin and immorality will be punished by God for their actions. Meanwhile, if a human does good deeds, both men and women who have faith will be rewarded with heaven (Al-Mukmin 40). Al-Thabari, in his commentary, explains that the meaning of the verse above is that Allah does not differentiate between the status of men and women; if they do good deeds and they believe in Allah SWT, they will be rewarded in heaven.³⁹ Al-Qurthuby explained that evil deeds will be rewarded with punishment by Allah, while those who believe and confirm with their hearts the existence of Allah and His Messenger will be in heaven.⁴⁰ Al-Marāghi interprets that whoever obeys Allah

³⁴Ahmad Musthafa Al-Marāghi, *Tafsir Al-Marāghi*, Jilid 26, (Mesir: Maktabah Musthafa al-Bab al-Halabi, 1946), p. 141-142

³⁵Jalaluddin al-Mahalli and Jalaluddin al-Suyuthi, *Tafsir al-Jalalāin*, (Kairo: Maktabah Al-Iman, t.th), p. 551-552

³⁶Wahbah Al-Zuhaily, *Al-Tafsir Al-Munīr fi Al-'Aqidah wa Al-Syari'ah wa Al-Manhaj*, Vol. 13, (Damaskus: Dar al-Fikr, 2009), p. 590

³⁷Abdulloh Fuadi, "Quraish Shihab's Qur'anic Exegesis on Interreligious Harmony and its Relevance to the Contemporary Western Hermeneutics," *Ulumuna: Journal of Islamic Studies* 25, No. 1 (2021).

³⁸M. Quraish Shihab, *Tafsir al-Misbah: Kesan, Pesan dan Keresasian al-Qur'an*, Jakarta: Lentera Hati, 2017, Vol. 13. p. 260.

³⁹Muhammad bin Jarir al-Thabāri, *Jāmi' Al-Bayān 'an Ta'wīl Ayi Al-Qur'ān*, Vol. 20, (Kairo: Markaz Al-Buhuts wa al-Dirasah al-Arabiyyah wa Al-Islamiyyah, 2001), p. 330.

⁴⁰Muhammad bin Ahmad Al-Qurthubi, *Al-Jāmi' li Ahkām Al-Qur'ān*, Vol. 18, (Beirut: Muassasah al-Risalah, 2006), p. 361-362.

by carrying out all his commands and abandoning all his prohibitions, whether it is male or female, and they believe in Allah and His Messenger, they will enter heaven and will be given unlimited enjoyment for the good deeds they do.⁴¹

Fourth, Allah has dignified humans everywhere and carried them on land and sea. Allah has given them good fortune, even though sometimes some people get more in the form of wealth (QS. Al-Isra: 70). Imam al-Tabari explains in his commentary that the meaning of the verse above is that Allah has dignified humans above other creatures by subordinating other creatures to humans.⁴² In line with that, Al-Marāghi explained that the meaning of the verse above is that Allah SWT has glorified humans by creating them in good shapes and giving them minds, and Allah also subdues what is in the sky and on earth to humans. Allah created humans with perfect advantages over most of the creatures that He has created.⁴³

Based on the several verses mentioned above, according to Quranic scholars, there is no concept that positions women as unfair, marginal, or even discriminatory. The position of men and women before Allah is the same and equal in work and worship; there is nothing more. The distinguishing factor is the value of *taqwa*. Therefore, both are expected to help and respect each other.

So thus, the concept of gender or the relationship between men and women is seen as equal and balanced in the Qur'an. The verses of the Qur'an demonstrate a reciprocal relationship between men and women, with no indication that one is superior to the other. In essence, the position and degree of men and women in the eyes of Allah SWT are identical; what differentiates them is their faith and *taqwa*.⁴⁴

The Practice of *Sibaliparriq* in the Perspective of Islamic Law

Sibaliparriq creates a functional social reality because this culture also contributes to maintaining family and community stability, especially in terms of gender equality. The wisdom values contained in the *Sibaliparriq* culture are continuously maintained by the Mandar people because they feel the value of their usefulness in the family, where to create a harmonious family requires good cooperation between husband and wife both in the public and in the

⁴¹ Ahmad Musthafa Al-Marāghi, *Tafsir Al-Marāghi*, Vol. 24, (Mesir: Maktabah Musthafa al-Bab al-Halabi, 1946), p. 74-75.

⁴² Muhammad bin Jarir al-Thabari, *Jami' Al-Bayan 'an Ta'wili Ayi Al-Qur'an*, Vol. 14, (Kairo: Markaz Al-Buhuts wa al-Dirasah al-Arabiyyah wa Al-Islamiyyah, 2001), p. 672-673.

⁴³ Ahmad Musthafa Al-Marāghi, *Tafsir Al-Marāghi*, Vol. 15, (Mesir: Maktabah Musthafa al-Bab al-Halabi, 1946), p. 75-76.

⁴⁴ Nasaruddin Umar, *Argumen Keserataan Gender...* p. 27. Maslamah and Suprapti Muzani, "Konsep-Konsep tentang Gender Perspektif Islam," *Jurnal Sawwa* 9, No. 2 (2014).

domestic sphere so as to create harmony or the longevity of a household as a logical consequence of having balanced roles. The balance of the relationship is the ability to be fair in the distribution of the roles, where the husband and wife are able to be tolerant within the limits of work. That is, both parties put *sibaliparriq* culture as knowledge in the perspective of "equality in the division of roles," where they have to accept gracefully the exchange of roles and responsibilities (jobs) that not all of a family can do.⁴⁵

Darmawan, as the Head of the Indigenous Community, explained that the *sibaliparriq* practiced by the ancestors, particularly in the Mandar community, has, in addition to the application of *siamasei* (mutual affection), the value of *sipakalabbi* (mutual respect) for all humans. So, our smallest example is that the husband respects his wife by striving to earn a living through hard work, while the wife respects her husband by providing encouragement by assisting him in marketing his catch of fish or the fruits of his labor in the garden.⁴⁶

In the *Sibaliparriq* culture, males and women share the same social and economic responsibilities within the household. *Siballiparriq*, which prioritizes the exchange of roles between men and women in both the public and private spheres, demonstrates that gender equality exists in the fishing community. For the longevity of the family, every family in the Mandar fishing community should sincerely support and assist one another on the basis of a strong sense of solidarity. This cultural value is held in the highest regard by fishing families in the Mandar community. It is believed that their function and cultural structure are the primary factors in ensuring the continuity of the family household, given that the majority of their livelihoods are as sailors (fishermen). As a result, this culture endures and is implemented in the life of a fisherman's household to create a pattern of flexible division of roles between the husband and wife.

Gender Relations in the Construction of Mandar Culture

Gender is a difference in behavior between men and women that is socially constructed. It is a difference created by humans (not nature) through a long social and cultural process. Therefore, gender can be emphasized as a

⁴⁵ Mahyuddin, et.al., *Keluarga Nelayan dan Budaya Sibaliparri'*: Menyingkap Relasi Kesetaraan Gender dalam Masyarakat Mandar, *Jurnal Al-Maiyyah* 13, No. 1 (2020), p. 85.

⁴⁶ Interview with Darmawan, Head of Indigenous Peoples in Mandar, West Sulawesi, October 11, 2022.

cultural concept that seeks to make distinctions in terms of roles, behavior, mentality, and characteristics between men and women in society.⁴⁷

There is no difference between boys and girls among the Mandarese. They believe that both boys and girls are divine blessings. Humans exist due to the will of God. We originate from the male and female, and we develop into humans in the embryo. We will be born within the next few months. We are descended from men and women from the womb, so we should not compare men and women.⁴⁸

It can be seen that *ceraq* (blood), which is inherited from men and women to their offspring, remains in a balanced calculation in certain functions. This definition implies that growing social stratification (inequality) between men and women does not appear. In fact, calculating a person's blood levels is always done based on mathematical calculations. The male blood level is added to the female total blood; the number is divided by two, and the child's blood level is obtained. In calculating the number $(1+1): 2 = 1$, blood level has an impact on the notion of social stratification based on blood level calculation, which they call the preliminary term (color), which means obligation in protection. Thus, it can be understood that in every event, especially those related to traditional ceremonies, both in the way of inviting, welcoming, serving dishes, and arranging kitchen equipment, there is no bias between men and women.⁴⁹

Some terms are still used today for someone who is respected, such as *maradia tommuane* (king) and *maradia tobaine* (queen), also called children and offspring of both men and women. Likewise, the terms *pa'katatommune* (male customary holder), *pa'talkatobaine* (female traditional leader), *kali tommuane* (male kadhi), *kali tobaine* (female kadhi), *cama'tommune* (male district head), *cama'tobaine* (female village head), *kapala tommune* (male village head), and *kapala tobaine* (female village head) all receive equal (equal) respect both in traditional ceremonies and outside ceremonies; it's the same for the community. Things like this also have an impact on the pattern of inheritance distribution in some Mandar communities that see boys and girls as the same.⁵⁰

According to Wajidi Sayadi, an academic and religious figure in Mandar, *sibaliparriq* describes a culture that is very important in society, especially for

⁴⁷Abdul Latief, et.al., "Kesetaraan Gender dalam Budaya Sibaliparri Masyarakat Mandar," *Pepatudzu: Media Pendidikan dan Sosial Kemasyarakatan* 15, No. 2 (2019), p. 160-161.

⁴⁸Ulfiani Rahman, et.al., *Men and Women...*, p. 164.

⁴⁹Ulfiani Rahman, et.al., *Men and Women...*, p. 165.

⁵⁰Ulfiani Rahman, et.al., *Men and Women...* p. 165.

the Mandar people, because this culture is important in building social relations between men and women, and it can be said that the concept of equality in the economic field can contribute to supporting each other in meeting the needs of everyday life. While the benefits of the social sector are that men and women have the same share in realizing social life in the wider community, even in the field of religion, of course, this principle of equality can realize the spirit of religion, whether the worship is related to *mahdah* or *ghairu mahdah* worship.⁵¹

Social relations and equality between men and women, as a reflection of Islamic law practiced in Mandar society, then influence cultural construction. The values, systems, and cultural institutions of the Mandar people are embodied in their personalities. In this context, Mattulada said that through the institution of *saraq* (*shari'a* or religion), there was a process of acceptance of Islam that gradually gave a firmer color to the culture as a whole, so that for the Mandar people, Islam is synonymous with Mandar culture in all its aspects. It is very strange for some Mandarians to say that there are Mandars who are not Muslims.⁵²

Dr. K.H. Mawardi, a religious figure in Mandar, explained that *sibaliparriq* is a concept that implies each spouse is a subject in solving a household issue, including both social problems (caring for and educating children), financial issues, and serving husbands. In fishing communities and mountain communities (farmers), the husband is typically the primary source of power to earn a living, while the wife contributes to her husband's earning activities. In fishing communities, the husband is responsible for catching fish at sea, while the wife is responsible for selling the husband's harvest, this tradition continues to this day. While living in a farming community, the husband picks the coconuts on the farm, while the wife turns them into coconut oil and sells them on the market.⁵³

***Sibaliparriq*, Living Qur'an and Its Implications in Islamic Law**

The Mandar tradition, which is closely related to Islamic values, is a postulate that makes it easier for the concepts of the Qur'an to become living in society. This concept has turned into a *living Qur'an*, including the *Sibaliparriq* tradition, practiced and received by the Mandar people. Therefore, *sibaliparriq* is not only theoretical and conceptual, but it also lives in Mandar society.

⁵¹ Interview with Wajidi Sajadi, Professor and Religious Leader of Mandar, December 12, 2022.

⁵² Tasrifin Tahara and Syamsul Bahri, 'Nakodai Mara'dia Abanua Kaiyang Toilopi: Spirit Nilai Budaya Maritim dan Identitas Orang Mandar', *Walasuji* 9, No. 2 (2018)

⁵³ Interview with Dr. KH. Mawardi Djalaluddin, Religious Leader in Majene, West Sulawesi, December 12, 2022.

In the context of the *living Qur'an*, *sibaliparriq* is an accepted tradition that has influenced Mandar culture. *Sibaliparriq* is then interpreted progressively in its application to socio-economic life activities. Moreover, *sibaliparriq* is aesthetically approved in the behavior, order of life, art, and preferences of the Mandar people.⁵⁴

In line with that, according to Wajidi Sajadi, *sibaliparriq* is a culture that is identical to the Qur'anic principle about the primacy of equality between men and women. If it is associated with the verses of the Qur'an, then QS. Al-Taubah verse 9 is very relevant to the meaning of equality. It says that believers, both men and women, become helpers for others, calling for good and forbidding evil. Therefore, one form of cooperation between men and women is to have them do good to carry out what Allah SWT has commanded them to do. And stay away from everything that has been forbidden by Allah SWT. As a good person who cares for others, an individual should encourage his friends to always do good.⁵⁵

Gufon Darmawan, a community leader, explained that the advantages of *sibaliparriq*, or the advantages inherent in the *sibaliparriq* tradition, are the affection found in the household and the larger community. The Mandarese believe that each person possesses both strengths and limitations. Always maintain the deficiencies between husband and wife in the home, as spouses inevitably have flaws and must also have advantages, and vice versa. Men and women are required to compensate for one another's shortcomings. Obviously, in order for them to live in harmony, mutual trust and a willingness to overlook each other's flaws must be established.⁵⁶

Female Mandar figure Marwah Daud explained the function of *sibaliparriq* in society. We know that a husband's duty is to earn a living so that he can provide for his wife and children at home and meet the needs of his family, but the wife must also contribute to helping her husband in the family so that they can meet their needs without requiring men to overwork to earn a living. A complete family provides material and non-material assistance to one another. In addition to domestic responsibilities, a wife must also be able to care for her children and service her husband well.⁵⁷

⁵⁴ Muhammad Nur Kholis Setiawan, *Al-Qur'an Kitab Sastra Terbesar*, Yogyakarta: Elsaq Press, 2006, p. 68.

⁵⁵Interview with Wajidi Sajadi, Professor and Religious Leader of Mandar, December 11, 2022.

⁵⁶Interview with Gufon Darmawan, Community Leader in Majene, West Sulawesi, December 14, 2022.

⁵⁷Interview with Marwah Daud, Mandar Woman Leader in Majene, West Sulawesi, October 11, 2022.

Religious figure Dr. KH. Mawardi Djalaluddin explained that in Islamic law, *sibaliparriq* can be applied to the concept of *ta'āwun*, which pertains to domestic life (husband and wife). Similar to the concept of *sibaliparriq* in the life of the larger community, the attitude of aiding one another and assisting those in need.⁵⁸

Accordingly, based on observations at several markets in Mandar, such as in Pamboang, Banggae, Tinambung, Campalagian, Polewali, Pamboang to Mamuju, we can witness women or wives becoming traders. Women sell seafood (fish), garden products and handicrafts such as Mandar sarongs (*sa'be*), make Mandar coconut oil (*lomoq mandar*), make Mandar palm sugar (*golla Mandar*), and make traditional cakes (*golla kambu, kasippi*), and so on.⁵⁹

According to Nadhirah, a female figure in Majene, *sibaliparriq* in Mandar women is a character that has been attached to every individual. They help their husbands by working in the market, in the garden or making handicrafts such as Mandar Sarongs (*Sa'be*). Actually, it started from the concept of a wife's desire to help her husband's difficulties in coastal areas, especially husbands who work as fishermen. A fisherman sometimes goes to sea looking for sea for tens of days and several weeks. So the wife who is left behind besides raising children also helps her husband to find sustenance in the family.⁶⁰

Furthermore, it can be emphasized that the implementation of *sibaliparriq* can form and strengthen family resilience so that *sakinah* is realized and can prevent domestic violence (*Kekerasan Dalam Rumah Tangga/KDRT*). Because in essence, a *Sakinah* family doesn't just come by itself; it takes effort and cooperation to make it happen. Forming a *sakinah* family must be full of struggle, and the important thing is preparing each other's feelings. The implementation of the *sibaliparriq* concept practiced by the Mandar tribe, which prioritizes cooperation and mutual cooperation between husband and wife in creating a harmonious, calm, and peaceful family.⁶¹

M. Sadiq explained that the *Sibaliparriq* culture in the Mandar community is possible to associate with QS. Al-Nisa: 34 describes the sentence "*al-rijāl qawwāmūna ala al-nisā*" and so on, setting forth the principle in the meaning of the word "*qawwāmūna*" which is interpreted as mutually supporting

⁵⁸Interview with Dr. KH. Mawardi Djalaluddin, Religious Figure in Majene, West Sulawesi, December 12, 2022.

⁵⁹Field Observation result from November to December 2022.

⁶⁰ Interview with Nadhirah, Mandar Woman Leader in Majene, West Sulawesi, October 12, 2022.

⁶¹Muhammad Fadel, et.al., *Implementasi Konsep Keluarga Sakinah Dan Sibaliparriq...*, p. 63.

both parties. In this context, it prioritizes more social and economic equality in the family and community spaces.⁶²

In line with that, in the sentence "*qawwāmūna*" in an-Nisa verse 34 above, interpreters interpret that the husband is the protector, leader, person in charge, and regulator of the family context. However, according to Aminah Wadud and Riffat Hasan, "*qawwāmūna*" has the meaning of breadwinners or people who provide supporting means or means of life, meaning that women are also not prohibited from working.⁶³

In addition to the concepts of *ta'āwun* and *qawwāmūna*" which show an equal and balanced relationship, Shihab and al-Marāghi explain that the term "*muttaqūn*" (people who are pious) in QS. al-Hujurat: 13 and "*muflihūn*" (lucky people) in QS. al-Baqarah: 5 does not indicate a particular gender. Moreover, at the end of al-Baqarah it mentions the word *'ulaika* which means "those" including both men and women.⁶⁴ These concepts show equal and balanced gender relations in the Qur'an.

In line with that, women who appear as breadwinners have even become a culture or tradition in a community, including in Mandar. This reality arises as part of the division of tasks and responsibilities within the family, this is not against Islamic law as long as it does not violate religious, customary and cultural values. This indicates that men and women in society have received equal opportunities, sometimes even women can be said to be the main source of their family's economy. This is because his wife helps the family income, for example helping to process and market seafood (fish and processed fish),⁶⁵ handicrafts in the form of Mandar sarongs (*sa'be* or Mandar silk sarongs),⁶⁶ even in several markets in Mandar, women trade at the market since dawn. (*pappasar suwu*), before sunrise.⁶⁷

⁶²Interview with Dr. KH. M. Sadiq, Chairman of the West Sulawesi MUI, October 11, 2022.

⁶³Luluk Shoviana and Zahrotun Navish Abdillah, *Peran Wanita Sebagai Pencari Nafkah Keluarga...*, p. 89-99.

⁶⁴M. Qurasih Shihab, *Tafsir al-Misbah...*, Vol 1, p. 91-92. Al-Marāghi, *Tafsir al-Marāghi*, Vol. 1, p. 45.

⁶⁵Sitti Arafah, "Perempuan Dan Kontribusi Ekonomi Keluarga Dalam Perspektif Islam: Sebuah Praktik," *Mimikri: Jurnal Agama dan Kebudayaan* 8, No.1, (2022), p. 189.

⁶⁶Abdul Latief, et.al., *Kesetaraan Gender dalam Budaya...*, p. 171.

⁶⁷Irwan, "Perempuan *Pappasar Suwu*: (Studi Pada Keluarga Di Desa Lampoko Kecamatan Campalagian Kabupaten Polewali Mandar)," *Jurnal Commercium: Kajian Masyarakat Kontemporer* 1, No. 2 (2018). Fitri, et.al., "Peran *Sibaliparriq* Terhadap Pendapatan Nelayan: Studi Kasus di Desa Pambusuang Balanipa Kabupaten Polewali Mandar", *Jurnal Agroterpadu* 2, No. 1 (2023).

In the context of Islamic law, every family is encouraged to educate their children, so through *sibaliparriq*, the Mandar people implement this religious recommendation. Therefore, the values of *sibaliparriq* are in line with the values of Islamic law because it is an embodiment of theological values as well as a complement to human values. These human values can be seen in social ethics, which are based on a sense of brotherhood, compassion, sincerity, and concern for others.⁶⁸ *Sibaliparriq* in the context of household life emphasizes a pattern of proportional relations and does not differentiate between status and gender. The main values that underlie *sibaliparriq* are equality, justice, and benefit for the common good.⁶⁹

The above argument is in line with Dermawan's opinion that the *sibaliparriq* tradition is in line with the concept of Qur'an, namely that husband and wife work together and help each other and help each other in household life. *Sibaliparriq* in practice when the husband goes to the fields, the wife at home helps him by selling so that economic stability indirectly also supports the creation of harmony in the household.⁷⁰

So it can be explained that *sibaliparriq* is a cultural construction that is equal, balanced, helps each other and helps in household life. This is in line with the concepts of *ta'āwun* (mutual help), *qawwāmūna* (protector and breadwinner) in the Qur'an, so that it can be emphasized that *sibaliparriq* is the application and actualization of al-Qur'an values in Mandar society or *living Qur'an*.

Furthermore, the link between *sibaliparriq*, the *living Qur'an* and Islamic law is that the application of the *living Qur'an* in the form of the *sibaliparriq* tradition will form an integrative and moderate understanding. It means that *sibaliparriq* which becomes the *living Qur'an* turns into a living law or the result of integration between Islamic law and Mandarese customary values. The values of the Qur'an have been accepted (reception) in society conceptually and applied without any resistance.

Sociologically, acceptance (reception) without resistance (rejection) from society is caused by cultural constructions that provide space for these traditions. So that in the context of legal sociology, the factors of cultural construction and the legitimacy of religious values in the form of gender relations based on the Qur'an become the driving force so that the *sibaliparriq*

⁶⁸Idham dan Ulfiani Rahman, *Implementasi Nilai-Nilai Sibaliparriq*, p. 615

⁶⁹Idham and Ulfiani Rahman, "Implementasi Nilai-Nilai Sibaliparri (Studi Kasus Pendidikan Agama di Mandar)," *Jurnal Renaissance* 5, No. 1 (2020), p. 612.

⁷⁰Dermawan, et.al., "Analysis of the Sibaliparriq Concept from a Gender Equality Point of View: Examining the Views of Nahdlatul Ulama and Muhammadiyah," *Mazahibuna: Jurnal Perbandingan Mazhab* 3, No. 2 (2021).

tradition is accepted and practiced in Mandar society. These social conditions encourage the birth of laws that are capable of creating an orderly and harmonious social order in the family and society based on the traditional values of *sibaliparriq* and the *living Qur'an*.

Conclusion

The relationship between men and women in public is sometimes perceived as unfair, uneven, and even discriminatory. Women are marginalized in a patriarchal culture, and their public responsibilities are subordinated. The *sibaliparriq* tradition concept and application in Mandar, on the other hand, is a woman's willingness to assist her husband in family life. *Sibaparriq* can be translated as affection (*siasayanni*), caring (*siamanaoang pa'mai*), brotherhood (*palluluareang*), and sincerity (ikhlas or *sukku' mattulung*). The Quran's ideals are also consistent with the *Sibaliparriq* tradition, which places women fairly and contributes to the household in accordance with the concept of gender. Therefore, both the *sibaliparriq* tradition and the Qur'anic view of women are noble and dignified; they are seen as creations of Allah who live to aid one another, and the only distinction between the two is *taqwa*. In Mandar society, cultural construction positions women fairly and equally so that *sibaliparriq* and the *living Qur'an* can be compatible and not contradictory. *Sibaliparriq* is a *living Qur'an* that is used in the Mandar people's lives, especially, aiding one another in goodness. So, in domestic life, the main values that underpin *sibaliparriq* are fairness, equality, and benefit for the common good. The *sibaliparriq* tradition has sociological consequences for Islamic and customary rules that are well incorporated into society. Integration and accommodation of Islamic law and adat in a good and progressive manner are features of Indonesian legal development.

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Interviews

Interview with Darmawan, Head of Indigenous Peoples in Mandar, West Sulawesi, October 11, 2022.

Interview with Dr. KH. M. Sadiq, Chairman of the West Sulawesi MUI, May 14, 2023.

Interview with Dr. KH. Mawardi Djalaluddin, Religious Leader in Majene, West Sulawesi, December 12, 2022.

Interview with Gufron Darmawan, Community Leader in Majene, West Sulawesi, December 14, 2022.

Interview with Marwah Daud, Mandar Woman Leader in Majene, West Sulawesi, October 10, 2022.

Interview with Nadhirah, Mandar Woman Leader in Majene, West Sulawesi, October 12, 2022.

Interview with Wajidi Sajadi, Professor and Religious Leader of Mandar, December 11, 2022.