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# Communication Pattern with *Sulappa Eppa* in the Single-Parent Family in Makassar City

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## Abstract

*Siri' na pesse* as a philosophy of life for Bugis people who have noble values that make humans worthy of being said to be human (*tau sipakatau*). This value is obtained through hereditary that parents teach their children. One of the values taught by parents, known as *sulappa eppa* (the four main values) that parents must have as leaders in their families is primarily a single parent. This value is very important for single parents because parents are automatically examples and role models for their children.

This study applied a qualitative method with a case study approach in which key informants were three families who understood *sulappa eppa*. The purpose of this study is to find out: 1) How does a single-parent understand *sulappa eppa* into his/her self 2) How does a single-parent apply *sulappa eppa* to his/her family 3) Why must the value of *sulappa eppa* be applied to a single-parent family.

The results of this study 1) A single-parent has a sense of *siri' na pesse* in them so he feels embarrassed if he cannot educate his child properly especially in the eyes of the public. The main reason is *to sugi*, which is the shame of failure and the shame of the poor so that he applies the value of the *sulappa eppa* he has with as much as possible. 2) A single-parent applies the value of *sulappa eppa* to his family with advice and gives a direct example to his children so that his child is successful (*to sugi*). 3. The value of *sulappa eppa* which consists of the attitude of *macca* (smart), *lempu* (honest), *warani* (courage), and *getteng* (firm) are the four main values that must be possessed by every human being based on *siri' na pesse* values for single-parent families because it is not the reason for not being successful compared to a complete family.

Keywords: *sulappa eppa*, family communication, single parent, Bugis cultural values

## Introduction

The role of parents gradually began to be replaced by technological sophistication. Through gadget, children easily get all the information they want to know. According to (Agustin, 2011) information without a filter is especially without close supervision from parents, making children easily affected by the information presented. As a result, new culture is easier to enter and be followed by children who unwittingly impact the erosion of the original values of the local culture or the child becomes unaware of their original culture. *Siri' na pesse*, which is a native culture of

the Bugis people, experienced the same thing, where not all Bugis people now understand the meaning of these local values. *Siri 'na pesse* is a pure philosophy of the Bugis community which has the core of humanizing humans (*tau sipakatau*) has begun to become extinct (Darwis & Dilo, 2012) but there are several single-parent families who still live up to that value.

In Lontara Latoa, a part of the *siri' na pesse* value that must be possessed by a leader is four values called *sulappa eppa* (Rahmi, Mappiare-AT, & Muslihati, 2017). The four values of *sulappa eppa* are *macca* (smart), *lempu* (honest), *warani* (courage) and *getteng* (firm). The value of *sulappa eppa* is very important for parents, especially single parents because as a leader in the family of parents is like a captain who has a role in determining the direction in which the ship will dock. Understanding this great role, as written in Lontara Latoa that leaders in Bugis society are required to have four qualities that are inseparable from one another. The four qualities revealed in *pappaseng* in Bugis *maccai na malempu*, *warani na magetteng* are smart and honest, dare to be steadfast in their stance. The importance of the quality of *sulappa eppa* leaders is also written in *Pappasenna La Bungkace to Udama Matinro'e ri Kannana* according to Elvira (Rahmi, Mappiare-AT, & Muslihati, 2017) as follows:

*Iyapa ritu patuppu batu padecengi tana bolaiengngi nawa nawa eppa 'e. seuwani lempu 'e, naiya riasengngi lempu' riasalangnge naddampeng. Maduanna maccae, naiya riaseng macca naitai amunrinna gau'e. Matelunna waranie, naiya riaseng warani tettatenre nawa-nawana napolei ada maja' ada madeceng.... Apa' iyapa patuppu batu, temmatinroe matanna ri esso ri wenni nawa-nawa atanna.* (Leaders who are said to be able to improve the country, are those who have four thoughts. First honesty, and what is called honest is the guilty person to him and he forgives. Second competent, what is meant by competent is, can consider the consequences of an action. Third brave, what is meant by courage is that he is not afraid of receiving bad news or good news ... Because the leader, the government did not sleep his eyes day and night thinking about the benefit of his people)

Next, *getteng* (firm) is explained later, namely *ajak sio mennang mubarani-barani raijala parewa rotana 'e. apa iyapa tau riala parewa mulleengngi pogauki gaukna nawa-nawa 'e. apa iya gaukna nawanawa e pitumpuwangengi: .... metellunna, magettengngi ....* ('Let none of you dare to be appointed as government officials (leaders). Because the person who is appointed to be a leader is capable of carrying out those acts of thought. There are seven things from the act of thought: ... Third, stand firm ...').

However, the decline in cultural values now seems to be seen from the behavior of children now where they lack respect for older people besides it also looks from the decline in the value of appearance such as how to dress, how to dress up and hairstyles that change color (Agustin, 2011), even fights and drinking alcohol are considered normal for residents of Mamajang District in Makassar (Wahidin, Cangara, & Hafidz, 2013). Therefore, the value of single parent *sulappa eppa* has a very large role in providing parenting to their children so that their children become what they expect.

### ***Literature Review***

Written on (Mattulada, 1995) that the concept of *sulapa eppa* is based on the beliefs and myths of the Bugis Makassar that the universe as a whole is expressed by  $\diamond$  symbol = sa, that means  $\diamond = seua$  (one). This symbol ( $\diamond$ ) is also a microcosm or *eppa sulapa 'na taue* (four parts of the human body). The top is the head; the left and right sides are hands, and the bottom is feet.  $\diamond$  this symbol is to express itself concretely on the part of the human head, it is called "*saung*"  $\diamond$ , meaning mouth or way out. According to Bugis humans, the mouth is part of expressing everything, which is  $\diamond = sadda$  (sound). The sound is constructed so that it has the meaning symbol, it is called = *ada* (Divine word or command). From the word,  $\diamond$  there is (word) out everything that includes the entire ordered universe (*Sarwa Alam*) arranged by  $\diamond$  there (word or logos). If the words added to the article  $\diamond = E$ , it becomes  $\diamond adae$  (word). This is the source of  $\diamond$  word = *ade'* (customary law), which is the Divine word or regulates correctly, makes it orderly, controls, disciplines which includes  $\diamond$  *Sarwa Alam = sa*.

*Sulapa Eppa* is also philosophically applied to home architecture. Traditional Bugis-Makassar houses are inspired by the structure of the cosmos where the universe is divided into four parts, namely: the first, the highest, nature that will never be touched intact and perfect by beings, the second, the top part of the universe. This part is inhabited by holy beings and is also a holy place. The third, the middle part of the universe is where humans interact with their lives, and the fourth, the lower part of the universe is a place for the interaction of living things with their environment. Bugis people if they want to build a house has become a necessity for them to ask for some consideration from '*Panrita Bola*' (home expert), such as; looking for a good location and direction. A good direction is to face the sun, which faces the plateau area and faces one direction of the wind, including to choose a good time. They also know and believe in '*Posi Bola*'

(Central (Central) House) which must be determined earlier than the other three pillars. After that, we can build others (Idrus, 2006).

*Sulapa Eppa* is also the life philosophy of traditional Sulawesi communities (Bugis, Makassar, Toraja, and Mandar). A view of ontology to understand the universal universe. *Sulapa Eppa* as a philosophy of life is considered as a source of human creation myths consisting of land, water, fire, and wind. These four elements cannot be separated to build perfect human beings. *Sulapa Eppa* is also to understand balance relations in the four dimensions of people's lives, namely: (a) The harmonious relationship between humans and God. (b) Harmonious relationship between humans and society. (c) Harmonious relationship between humans and nature. (d). Harmonious relationship between the community and the government (Atha'na, 2010).

A person cannot get and enjoy a comfortable and pleasant life if there is no harmony between himself and God, society, government, and nature. In the concept of *eppa sulapa* relations, there is no one in the dominant position. All of them are in the same relationship with each other.

Balance in four dimensions in society certainly requires individuals who are characterized by leaders. Regarding the character of a leader in the individual who is most emphasized in the concept of *sulapa eppa*, namely *macca* (smart), *lempu* (honest), *warani* (courage) and *getteng* (firm) (Rahmi, Mappiare-AT, & Muslihati, 2017)

1. *Macca* (smart) means that every individual is expected to be smart in making decisions. Decision making in a problem if it is not resolved with an intelligent person is believed to result in a loss for many people because with its intelligence it is believed that it will provide the best solution in making decisions on every problem. People who have *macca* values can be interpreted as intellectuals, intellectuals, and experts in thinking. The concept of scholarship contains the values of honesty, truth, propriety, excellence, and enthusiasm.

Ciung mentions that scholars love the right deeds and words. Ciung mentions that scholars (*tokennawanawa*), love the right deeds and words when facing difficulties he rethinks and is careful to do everything. Lariangbanngi also explained that the so-called *Pannawanawa* (scholar) is a sincere person, whose mind is always searching until he finds solutions to the problems he faces as well as acts that are a source of disaster and a source of virtue.

2. *Lempu* (honest). According to (Halim, 2012) the meaning of the plate is straight, which means sincere, right, good or fair. A scholar Luwu Ciung advises La Munussa 'Toakkaraeng that there are four honest actions, namely first forgiving those who err on him; both of them are trusted and

then not cheating, which means that they are realized and don't lie; the third does not hand over what is not his right; the fourth does not look good if only for him.

According to (Bustan, 2016) that understanding Kajaolalido explains honesty by not taking plants that are not your plants, do not take things that are not your goods not your damages, do not remove buffalo from their cages, which are not your buffalo, do not take the leaned wood, which you are not the one who rests it and not the wood that has been laid at the base, which you did not put it. Honesty is expected in every individual. Usually, honesty is juxtaposed with intelligence (*macca na lempu*). That is so that intelligence is not misused in decision making. Cases like corruption often occur because the individual is intelligent but is not accompanied by honesty. For him, being honest and honest must be in line. La Tenritau gives advice to *Aja 'nasalaiko acca sibawa lempu* (have intelligence and honesty at any time). Means La Tenrita with *macca* is the ability to do all the work and answer all questions with good, logical and gentle skills so that it gives a good impression to other people. While clay is a mindset and behavior that is always right, good character and devotion to the One God.

3. *Warani* (Courage). The purpose of *warani* (courage) is to be brave in making decisions in any situation. *Warani* is courage in matters of truth and for something positive. This principle has been proven by South Sulawesi fighters Sultan Hasanuddin to the title of "rooster from the east" or *janganq maleya battuiraya* and also Arung Palakka who is known to be brave from Tanah Bone in fighting against the Dutch. Also, there is Syech Yusuf Al Maqassari ", with his courage roundness he migrated to leave the Land of South Sulawesi for Africa, to encourage the oppression of the Europeans.

Not to forget, there was Karaeng Galesong as a brave man, who left for Java to help Prince Antasari fight against the Dutch. These figures provide historical evidence that the Makassar Bugis are brave. For his courage, he could bring the name of South Sulawesi in the local, national and even international arena (Bahri, 2016).

4. *Getteng* (firm). *Getteng* in Bugis language means firmness. In addition to being meaningful, this word also means staying, principle, or being faithful to faith, strong and resilient instance and tightly holding onto something. Expressed by To Ciung, there are four deeds of the value of the first constancy that do not deny promises, the two do not betray the agreement, the third does not cancel the decision, does not change the decision, and fourth if speaking and acting does not stop before completing (Halim, 2012).

## ***Methodology***

Following the objectives to be used, this study uses qualitative methods with a case study approach. According to (Creswell, 1998) case studies are qualitative approaches in which researchers explore real-life, contemporary limited systems or various cases through detailed and in-depth data collection involving various sources of information through interviews, observations, and documents or various reports and reporting case descriptions or themes case.

The choice of data analysis in a case study may vary. Some case studies involve an analysis of the units in the case, while others report on the overall status (Creswell, 1998). Research on single parent parenting in the success of children in Makassar City is conceptually more appropriate to use the case study method from John Stake. Stake (Denzin & Lincoln, 2009) explains that case studies are a common way to conduct qualitative investigations. Case studies are not a methodological choice, but rather the choice of what is to be studied. Stake (Denzin & Lincoln, 2009) notes that there are five requirements in carrying out case study research, namely the selection of issues, triangulation, experiential knowledge, context, and activity.

George Herbert Mead who was a pioneer of the concept of symbolic interaction was strongly influenced by Darwin's Evolution Theory, which essentially states that living organisms are continuously involved in efforts to adjust to their environment so that the organism undergoes continuous changes. Based on this kind of thinking Mead sees the human mind, as something that appears in the process of natural evolution. This appearance allows humans to adapt more effectively to the natural environment in which they live (Wirawan, 2012).

Mead also said that the whole social precedes individual thinking both logically and temporarily. Individuals who think self-consciously are logically impossible without social groups being preceded. Social groups emerge first, and social groups produce the development of mental states of self-awareness. Mead also views an action as a primitive unit, where the action is based on stimuli (stimulus) and responses (responses). As Mead said, "we imagine stimulus as an opportunity or opportunity to act not as coercion or command" (Ritzer, 2004).

The essence of symbolic interaction is an activity that is a characteristic of humans, namely communication or exchange of symbols that are given meaning (Mulyana, 2007). In this case, it examines how symbols are used for communication purposes and the effect that is generated is the interpretation of symbols on the behavior of the parties involved in social interaction. This social

interaction occurs in a series of events carried out between individuals. This interaction takes place consciously and is related to body movements, vowels, sounds and expressions of the body, all of which have a specific purpose (Kuswarno, 2009).

In this study, the single parent has a self-concept in which they interact using symbols with others, certainly influenced by the concepts of "I" and "me" in him. The concept of "I" takes place on a single parent when they listen to themselves. Whereas "me" applies when he applies what he gets from other people and is processed so that it gives birth to a form of action that will make a single parent educate his child until his child is successful by reflecting that is by returning the experience of the individuals involved in it; thus the single parent can accept the attitudes of others towards him, the single parent is consciously able to adjust himself to the social process and is able to change the process produced in certain social actions seen from the point of his adjustment to the social actions he get.

This study used a qualitative method with a case study approach in which key informants were three families who understood *sulappa eppa*. The purpose of this study is to find out: 1). How does a single parent understand *sulappa eppa* into him 2). How do single parents apply *sulappa eppa* to their families 3) Why should the *sulappa eppa* value be applied to single-parent families.

### ***Results and Findings***

The first informant was a family from the Bugis tribe, had been married for ten years and had been a single father for two years, having a son who is now eight years old. Even though at this time he and his son live in Makassar because of work but the father spent his childhood in Soppeng Regency. He was raised by his grandfather and from his grandfather, the father learned a lot about the culture of South Sulawesi, including *sulappa eppa*. Since childhood, the father has been taught to make decisions and must be considerate and not talkative unless things are right and important. Intelligence communicates like understanding speech and always thinking logically and empathizing with fellow human beings. Other things taught by the father by his grandfather are trustworthy or can be trusted. If people rely on it, then they should not disappoint the person. Likewise in holding promises, if he is trusted he may not deny or cheat. Respect each other, be humble, and always obey God. Someone must also be able to prepare himself in accepting any situation and condition and keeping his emotions always stable. Then the most important thing is to stick to the principles of life that have been taught.



The father teaches his child about this every time he meets his child. anytime, every time you meet. The message was always repeated to his child. the father expects to be told what his grandfather taught his child repeatedly, then his child will remember these things. The father considers the messages conveyed by his grandfather to be the basic human traits that must be possessed by the individual faithful. If someone can do all that, then he has a superior character and can be used as an example. At present, he is carrying out the principles that his grandfather has taught up to now. He can feel the benefits both at work and in his home environment. He wants his child to have this character, so he sent the messages down to his son.

The second informant was a single mother for five years, had three children, one of the oldest and two of them. The mother received teaching about *sulappa eppa* from her mother. Until now his mother or was called by grandmother, I still planted the teachings into her grandchildren. Having a *macca* (smart) nature just doing good things (praise) only, talking with polite words, saying gentle but there is firmness, empathy for relatives, family, and friends, can be trusted, do not give false promises, only do work that is truly agreed upon, respect the rights of others, not be ashamed to apologize if they are guilty and obey worship. Courageous nature is also instilled in his child as he keeps saying the right even though in front of life, emotional control must always be stable, consistent with words, what has been said is what is done.

The mother teaches about *sulappa eppa* to her children through case examples around. Events both experienced by themselves and events from other people. Like the problem of corruption, the person cannot be trusted and does not carry out God's commands. Single mother considers the character of the concept of *sulappa eppa* very important in each's personality. Because this concept teaches almost all the elements that exist in oneself, such as intelligence, courage to behave, trustworthiness and determination where love for others and devotion to God is an obligation in living life. Although in teaching it, the mother felt that she had not been maximal, especially in controlling emotions and fear, the mother still taught this to her children by reminding them of what she had said.

The third informant was a single mother with two children. He has been a single parent for the last five years. The mother got this *sulappa eppa* concept from her deceased father. His father was a traditional stakeholder who understood the cultural values of South Sulawesi correctly. *Sulappa eppa* is believed to be the four elements that every individual need to have to form a superior character.

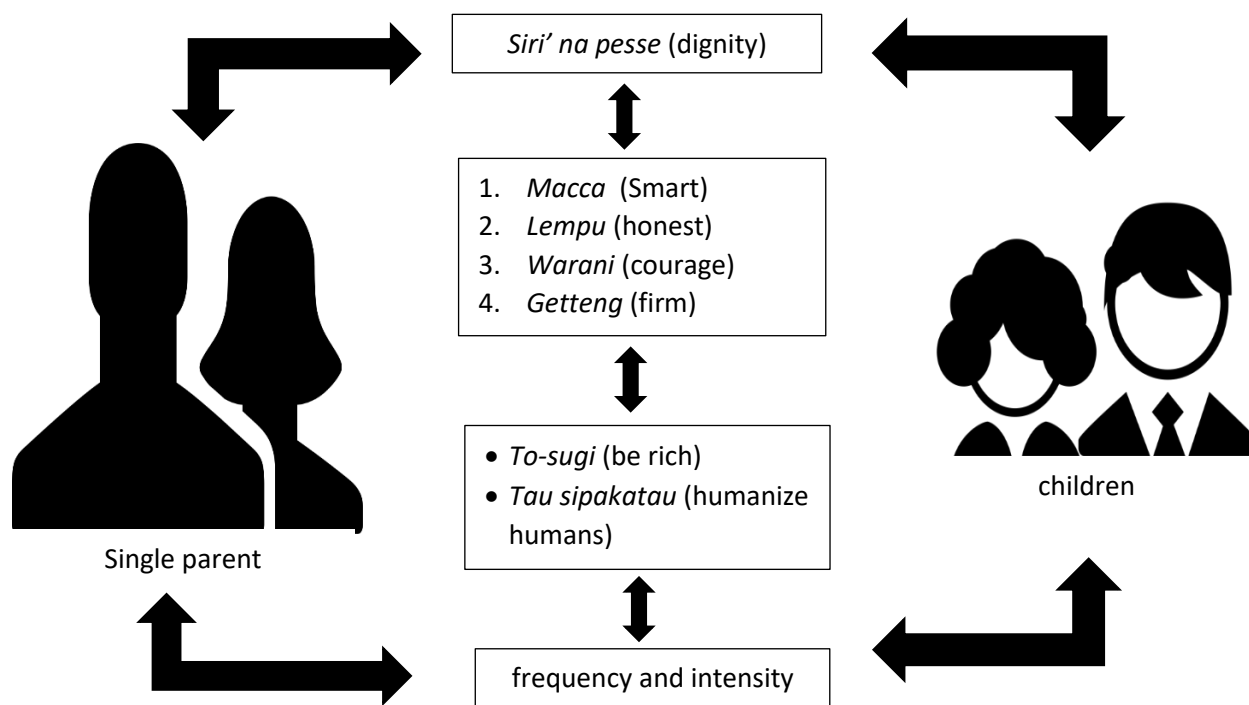
The full character of *sulappa eppa* is only possessed by ancient scholars such as Kajaolalido. So to be a suitable parent to be a role model, then he must have this *sulappa eppa* value. This concept is known as wise words, namely, *macca na malempu*, *warani na magetteng* (smart and honest, brave and firm). The purpose of these wise words is more about how a person is smart in communicating, both speaking and understanding the message he gets if there is a problem, first dive and then find a solution. Intelligence must be harmonized with honesty. It is feared that this person fools the people around him if intelligence is not accompanied by honesty. In honesty, some values can be trusted, respect others, and are humble. *Warani na magetteng* means brave and firm. The purpose of being brave and decisive here is to be brave in acting in defense of the right and dare to face the enemy. Even though it is suggested to be brave, emotions must always be maintained. It's like not being surprised if you hear bad news and don't show excessive excitement when you hear good news. While *getteng* means strong and consistent in principled (Bustan, 2016).

He taught the concept to his children every time he had time with his children, especially at night after dinner. The mother thinks that is the best time to gather with her children. Even though it was only about two hours, the mother felt enough to teach and introduce the concept of *sulappa eppa* to her children.

In the community, these three informants continue to behave as they have been taught before. Shows the attitude and behavior of the *macca na malempu*, *warani na magetteng*. Even though his status as a single parent, he keeps his behavior in the hope that what he has done can be used as a role model by his children. He does not want this status to have an impact on the views of the people and their children. By him, he considers the concept of *sulappa eppa* able to build good character whoever he is. By behaving by the concept of *sulappa eppa*, he respects himself and automatically other people, both those living in the area where he lives or in the area of his work, will respect him as well.

Of the three single-parent families interviewed by the author, they are based on *Siri 'na pesse* (self-respect/dignity is upheld) especially in the eyes of the public so that their children become successful (to sugi) or embarrassed to fail and poor. Therefore, living in a single-parent family is not an excuse to be demeaned or to be poor because they feel worthy of being called humanizing human beings (*tau sipakatau*).

Figure 1  
A single parent and children pattern



### Conclusion

1. The single-parent has a sense of *siri 'na pesse* in him so he feels embarrassed if he cannot educate his child well especially in the eyes of the people (*to-sugi*) that is a shame of failure and poor shame so he applies the *sulappa eppa* value he has with as much as possible.
2. The single-parent applies the value of *sulappa eppa* to his family with advice and gives a direct example to his children so that his child is successful (*to-sugi*).
3. The value of *sulappa eppa* which consists of the attitude of *macca* (smart), *lempu* (honest), *warani* (courage), and *getteng* (firm) are the four main values that must be possessed by every human being based on the values of *siri 'na pesse* in single-parent families not an excuse for not being successful when compared to a complete family because their goals are seen as human beings capable of mutual humanity (*tau sipakatau*).

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