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The *Siri'* Value in Bugis Tribe Family Parenting

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Abstract. *Parents embed values that they believe from one generation to the next through parenting. This study aimed to describe parenting pattern in the Bugis family. This study used a qualitative approach with a case study method. The data collection of this study utilized semi-structured interview with thematic analysis. A snow ball technique was employed to select the informant that consisted of three Bugis families, including fathers, mothers, 15-year-old children, and also indigenous people as supporting informant. The study revealed that from the three families of Bugis tribe prioritized siri' value especially in the parenting of daughters. In family who raised boy, in addition to instilling a siri' value, they also imparted the value of ammacang and reso'. In the process of embedding those values, parents had full authority on the children in applying the rules and gave understanding to the child as well as values in the family that can be practiced and maintained. If the child committed a value violation, then the parent are (punished) and explained to the child regarding the parent's actions. Hence, the child can accept and behave based on the expectations that parents desired*

Keywords: *family; Siri' value; child parenting; Bugis tribe*

INTRODUCTION

Parenting has an essential role in teaching the culture and customs adopted by the family. Brooks (2001) stated that parenting is a process that refers to a series of interaction actions performed by parents and children who are influenced by the culture and social institutions in which the child is raised. Chang et al. (2004) confirmed that parental care is a form of the value education process for children so that the values adopted by parents will shape children's behavior and will then be inherited by the children or the next generation. It is through parenting that parents can transfer and express cultural values to their children.

The results of Barni et al. (2011) study on families in northern Italy, namely moderate acceptance in the family, showed that there are similarities and differences between the value of parental socialization and the value of adolescents. Multicultural research in several countries, e.i., Colombia, China, Jordan, Italy, Kenya, Philippines, Thailand, and the United States, revealed that there is a positive relationship between corporal punishment and children's behavior where much physical punishment is highly dangerous for children regardless of how it is applied (Alampay et al., 2017). Shafira (2019) showed that the transmission of *Pill Pesenggiriri* values to the people of Lampung is still developing from generation to generation in the family and is one of the

prioritized values to be transmitted to children in addition to religious values, courtesy, discipline, responsibility, and learning achievement. Javanese families apply a Javanese ethical value, namely *mikul ndhuwur mendem jero*, which means something that must be upheld and something that must be instilled deeply. The meaning of this value is that in society, it is expected that everyone will always try to protect the good name or honor of their parents, Dewi (2014).

Value is a belief that is considered important by someone (Berns, 2004). Meanwhile, Oyserman (2001) classified values into individual and group levels. The individual-level views values as a representation of moral beliefs that have been internalized and used as standards and parameters in an action. According to Lestari (2012), a structured value socialization process requires value education. Value education is a process of activities conducted systematically to produce human beings who have cognitive commitment, affective commitment, and personal commitment based on religious values (Mulyana, 2004). Socialization is a process of teaching values and norms indirectly through exposure and observations (Hynie et al., 2006). Through the socialization of values, it is expected that the next generation will be able to uphold the values that are considered essential. It happens to the Bugis family that parenting is one of the places for children to obtain value education, including cultural values.

The Bugis community is one of the tribes that still maintains its culture and customs in Indonesia. The Bugis tribe, which belongs to the Deutero Malay tribes, comes from the word *To Ugi*, which means the Bugis. The name Ugi' refers to the First King of the Chinese Kingdom in Pammana, Wajo district today, namely La Sattumpugi. They dubbed themselves as *To Ugi* or the followers of La Sattumpugi.

According to Rahim (1985), the values contained in Bugis culture are *allempureng* (honesty), *amaccang* (intelligence), *assitinajang* (propriety), *aggattengeng* (firmness), *reso* (effort), and *siri'* (self-worth or shame). The cultural values of Bugis are understood in a cultural concept called *Pannganderreng/panngadakkang* found in Bugis Makassar lontara. These values are not only habits or customs but also contain meaning as a condition for the behavior of all Bugis people. It is crucial to know that Bugis people put forward and uphold the value of *siri'* (self-worth/ shame). *siri'* is something that is sacred and is considered a substance in human existence. The expression that tells how crucial it is for Bugis people to pay attention to *siri'* is "*iyami riaseng tau taroie siri' ale'na*" (as for what is called a human being is the one who puts shame in himself). Therefore, Bugis people are strongly concerned about issues that can lead to *siri'*.

In the context of the Bugis family, parenting is more dominant, especially in instilling *siri'* values (self-worth or shame) in their children strictly. These parents demonstrate supervision and control. This value means everyone is expected to always protect the good name or honor of their parents in society (Dewi, 2014).

According to Berns (2004), the family as a place for children to be born is the first reference regarding values, norms, and habits that become a reference for evaluating behavior. Activities in parenting are a form of the value education process for children. For this reason, family institutions as the first and foremost educational institutions need more attention. It is because the family environment is a bridge between individuals and their cultures. Thus, the values, norms, and customs are maintained and can last and be adhered to from generation to generation. Through the family, children can learn about the values, social roles, norms, and customs instilled by parents through parenting. Parental is a form of value education process to children so that the values adopted by parents will shape children's behavior and then these values will be inherited to the children or the next generation (Chang et al., 2004).

Based on the aforementioned background, the problem formulation in this study is how

parents instill Bugis values in the Bugis tribe family. The purpose of this study is to understand how children are raised in Bugis families. The research questions are: 1) What are the values instilled in the Bugis family?; 2) How do parents instill Bugis values in parenting?

METHOD

This study, with the topic of Parenting children in Bugis Tribe Families, used a qualitative approach with a case study method. The research informants were selected by a snowball, which implemented certain criteria. The informants of this study were three units of the Bugis core family consisting of fathers, mothers, and 15-year-old children. Because at this age, the role of parents is strongly needed, especially in terms of supervision and guidance to adolescent development in terms of instilling value. The age of 15, according to Erikson in King (2017), is the stage of identity formation (identity vs identity confusion). Apart from parents and children, the informants in this study were traditional leaders of the Bugis tribe. Data collection in this study was gathered by using semi-structured interviews. The accuracy of research data was obtained by triangulating data sources by conducting separate interviews between parents, children, and traditional leaders. The research data were analyzed using thematic analysis.

Table 1.
Informant Demographics

Information	Informant	Status	Age (years old)	Gender	Education	Occupation
Family I	H	Father	40	M	SHS	Farmer
	S	Mother	42	F	JHS	Housewife
	AN	Child	15	F	SHS	Student
Family II	DL	Father	45	M	JHS	Driver
	F	Mother	37	F	ES	Housewife
	RF	Child	15	M	SHS	Student
Family III	NH	Father	50	M	Bachelor	Civil Servant
	NJ	Mother	45	F	SHS	Housewife
	PH	Child	15	F	SHS	Student

RESULTS AND DISCUSSION

Based on the data presented by the informants to each family, several results were obtained, namely how the interaction of each family, giving love, educating children according to their social environment, and the values applied in the family.

Bugis ethnic values that are applied in the family

Value is stable. It is not an evaluation of a specific action or object but rather represents the normative criteria used to make an evaluation (Rokeach, 1973). Meanwhile, according to Schwartz (1999), value is defined as the desired conception that guides the individual's way of selecting actions, evaluating people and events, and explaining actions and evaluating. Both stated value theories can be applied to every country or are universal because they can be applied in a wide range of cultures. However, every country has transmitted each traditional cultural value. In the Bugis family, the value of *siri'* is instilled as a form of commitment and respect for the traditional culture

that is maintained by the Bugis tribe.

The family is the main source in transmitting values and cultural practices to children and is the first closest environment to interact with children. The family has a major influence in introducing individuals to their culture through the learning process so that values, behavior, patterns of thought, habits, and beliefs can be accepted and shape the individual's personality. Berns (2004) stated that the family as a place for children to be born is the first reference for evaluating behavior regarding values, norms, and habits. It is confirmed by Berry et al. (2011), who stated that there is a vertical transmission performed by parents to children related to the cultivation of values, beliefs, and life skills.

The Bugis values in the three families were constantly instilled and emphasized the value of *siri'* in the family, especially to children as a reference in daily interactions. According to each family, the value of *siri'* was the basis of social behavior that has been taught from generation to generation by previous parents and has profound and sacred benefits for the Bugis. According to Adams et al. (2016), the value transmission method is obtained from imitation, habituation, and appeal models. The value of *siri'*, which is still maintained by the Bugis family, comes from the habituation they received from their parents and then inherited it to their children through appeals to always maintain these values. Barni et al. (2013) stated that the transmission of value between generations is considered a characteristic of successful socialization.

For families I and III who have daughters, according to the parents, they always advised how important the value of *siri'* is to always be considered in associations to prevent value violations. As daughters, they always had to maintain the good name of the family, namely how girls interact with the opposite gender and the way they talk or communicate with other people. Be kind to those who are older or younger should also be considered so as not to cause *siri'* or shame towards themselves and their family.

“Kalau kita’ orang Bugis banyak itu diajarkan ki sama orangtua tapi yang saya ingat itu yan selalu nabilangiki’ orangtua jaga siri’mu itumi juga saya bilangi anak-anakku dimanapun kita berada itu jagai siri’mu kalau itu mi hilang auu nda’ ada mi bae’ ta’ di orang” (K/H, 302-306). (There are many values taught by our parents if we are Bugis people, but what I remember because my parents used to say is to keep your *siri'*, I also say to my children that wherever we are, keep your *siri'*. If that value is lost, our goodness is gone in others' view).

“Sudah memangmi kutanya sama bapa’nya A dari dulu itu kalau nda’ mattongeng-tongeng ko sekolah kudengar cerita nda’ bae’mu diluar berhentiko ku pabottingko saja banyak mi itu yang mau nae”. (K1/S,321-325). (I already asked A's father earlier. If you are not serious about school and I hear bad stories about you out there. You better quit school then get married. There are many who want to marry you).

“Hehehhehheh samaji yang najarkanki orangtua ta’ dulu terutama itu mengajarkan anak tentang siri’ iye’ penting sekali itu supaya natau anak menjaga nama bae keluarga, orangtuanya. Kenapa sampai kumarai itu anakku kalau ada nda’ bagus nakerja harus memangki tegas. Mulai dari apa na biking anak, sifa’-sifa’nya harus memang dijaga” (K2/DL, 368-382). (Hehehhehheh it is similar to what was taught before, especially teaching children about *siri'*. It is very crucial so that children can maintain the good name of their parents' family. Why I get angry with my child when he did something bad is that we really have to be firm starting from what the children do. Their characteristics should be maintained).

“Anu juga itu selalu kubilangi anakku sekolahko nak bantuka cari uang biarpi saya cari uang asal sekolahko biar mu dapat cita-citamu nak” (K2/DL, 393-395). (I also always tell my son to go to school will help me to earn money. It is okay for me to work as long as you go to school and reach your dreams, son).

Parents in family II said that as a boy, he must have provisions for his future so that he can be responsible for what he does in the future and what he wants can be realized. According to parents in family II, the value of *ammacang* and *reso'* is considered by parents to be very crucial and can help boys to achieve a better future in the future. This assumption is based on how big a man's role will be in his family in the future so that he must have a foundation, namely education or *ammaccang*. According to Mr. DL and Mrs. F, when the child has intelligence, it will be easy to get a decent job, and later when he wants to get married, he will not encounter financial obstacles. Thus, he can collect money to get married without burdening the parents.

Educate children to behave based on their social environment

According to Matangi (2014), discipline is the practice of teaching or training someone to obey regulations both in the short and long term. The theory of discipline according to Hoffman is to divide discipline into three, namely love withdrawal, power assertion, and induction. In this research, parents in each family applied discipline techniques with power assertions where each parent has full power in giving rules. When there is a violation of the rules by the children, the parents will give either physical punishment or other punishments that can make the children deterrent and do not do the value violation or mistake again. Apart from power assertions, parents also applied induction disciplinary techniques, where parents tried to explain to children why they must obey these rules so that children can accept them.

“Baa nda' perna memang kuizinkan anggotaku kalau keluar-keluar selain pigi sekolah, karna kalau diluar i nda' ditau i apa nabiking meskipun adami dibilang telping tapi nda' bisa pi dijaming baik ka nakerja apalagi kalau baku bawa-bawa mi temannya. Siapa mau lia meskipun dikasi kepercayaan tapi sewajarnya saja dikasi i beda kalau disekolah ada ji guru liat i sama bisa ditanya ditelpon saja gurunya apa nakerja biasa juga temanku yang dekat sama sekolahnya anakku yang kutanya iye” (K1/H,260-271). (Yes, I did not allow my family member to leave the house besides going to school. Because if she is outside, we do not know what was done even though we called her. We cannot guarantee that what she has done is good, especially when she hangs out with her friends. Whoever saw it, even though it had been given proper trust. It is different if there are teachers in school who monitor and can be asked or called what has she done. I usually ask my friends who live nearby my child's school).

As parents, father H and mother S can communicate with friends and fellow parents of other students, so that the child's location can be detected. It is done by parents as a form of parental monitoring, namely how parents know where the child is, the activities conducted, and with whom the child is. Meinarno (2010) stated that authoritarian parenting is a pattern that tends to shape and control their children by affirming certain standards that are followed or obeyed by their children, which in their implementation will involve punishment and coercion. Hence, the desired behavior by parents can be formed in children. Irawati and Zamroni (2020) research

showed that one way to discipline children is by giving punishment. Mr. H and Mrs. S's families always advise their children with great affection. Although parents said they often scolded their children when they made a mistake, Mr. H and Mrs. S also compensated for it by giving gentle directions.

"Hehheheh biasa kupeluk, kucium biasa, ada orang biasa malu-malu karena besarmi anaknya ah tapi' kalau saya tidak memang mi. Biasa juga itu AN minta dikolong, makkolong biasa di belakangku. Na itu anggotaku SMP mi ja napisa tidur sama saya sama mama'nya, sampai sekarang itu kalau mau i tidur biasa namintaka temani cerita-cerita ka apakah sembarang diperbaiki i juga tempa' tidurnya kalau mau i tidur". (Hehheheh I usually hug or kiss. People find it embarrassing because the child already grows up, ah, but I do not. AN usually asked to be carried behind me until she was in junior high school. After that, we had separated sleep room. Until now, when he wanted to sleep, she asked me to tell stories or just wanted to make the bed when she wanted to sleep).

Unlike family II, although Mr. DL and Mrs. F enforced the rules and carried out strict supervision of RF, they still gave RF space in making friends and doing activities outside of school. When the child had an activity outside school, mother F always supported while directly monitoring even if without Mr. DL's presence. However, as parents, Mrs. F and Mr. DL always communicated in terms of discussing the child's condition, especially when the child had problems at school and searched for solutions together. Keijsers & Laird (2014) stated that there is a link between parental monitoring and the disclosure of delinquency in adolescents.

"Waktu datangka dirumah nabilangimika mamakanya begini anakmu disekolah pak, ikut-ikut baku lempar. Kalau mamakanya hadapi i marah na menangis hehehe waktu itu habis makan langsung kupanggil i tidak keluar kularang i kusuruh cerita kenapa bisa ikut-ikut i begitu. Nabilangji dilempar temanku jadi kubantui juga ma'lempar. Kubilangi tidak cocok itu nak kalau begituki banyak itu musuh ta, kalau banyak musuhta tidak amanko." (K2/DH, 223-235). (When he got home, his mother said that he joined his friend to throw the rock at school. If his mother was facing him, she would get angry and cry, hehehe. At that time after eating, I immediately called him but he did not come out. Then, I ask him why did he do such thing. He said his friend was thrown, so he helped throw too. I said it was not good. If he did that, there will be many enemies. If there are many enemies, then it is not safe).

"jangan larut malam mu pulang karena pergika ambil ko itu jangan biasakan mabegadang begitu terbiasa ko nanti itu, kukasi izin tapi jangan sampai tengah malam jam sepuluh pulangmi selain hari sekolah kalau hari sekolah asal jam 9 mi didalam rumahmi ko kalau kubilangimi begitu tidak berani mi membantah, Karena kuuu bilangi memang saya anakku jangan macam-macam kalau ada apa kubilangiko kubampako tongekko. Kalau kumpul sama temannya itu biasa main gitar ji karena itu anakku nasuka maggitar jadi kalau kumpul sama teman-temannya baku dapat i satu hobby semua nabagi-bagi adami yang menyanyi ada mi main gitar pernah tengah malam napulang kebetulan malam minggu kubilangi jangan ulangi" (K2/F, 284-297). (Do not come home late at night, do not get used to staying up late. Later, it will be your habit. I give permission but not until midnight. Apart from school days, he should be at home at 10 p.m. If it is school day, he should be at home at 9 p.m. If I

give him orders like that, he will not dare to argue. Because I said that my child should not do anything bad. If bad thing happens, I said I was serious about hitting. When hanging out with friends, he usually plays guitar because my son likes to play guitar. So, when they hang out with their friends, they develop a hobby. Some sing or play guitar. Once he came home in the middle of the night, it happened in Saturday night, I told him not to repeat it).

In terms of association as parents, Mr. DL and Mts. F had not facilitated their child with cellphones, laptops, and motorbikes, although financially they can give them to RF. However, due to age considerations, it was not the proper time to have it. Thus, Mr. DL and Mrs. F decided not to provide the facility since they were afraid that RF could use the facility improperly at his vulnerable age. As a child, RF understood these reasons so that RF never asked his parents. According to Grusec et al. (2017), providing clear and consistent rules, supporting autonomy, taking perspective, and accepting children can encourage children to obey the rules.

“saya sama bapaknya dari dulu selalu kularang kalau tidak jelas i kegiatannya apalagi kalau diluar sekolah tidak memangmi na kasi izin bapaknya. Biasa ji nabilang itu tanya i bapak ma heheehheh minta i dibantu biasa tapi kalau nabilang mi bapaknya tidak ndak ikut i. Pernah itu mau i belajar kelompok d rumah makan na bilangji bapaknya dirumahmi saja nanti belikan kuota heheheehe mau tonji temannya datanggi kasi’ dirumah. Nanti itu kubikinkanggi apa yang bisa namakan sama temannya sambil i belajar hehehhe kecuali kalau kegiatan disekolah ka adaji gurunya liat i” (K3/N, 115-125). (My husband and I always ban my child if the activities are not clear. Especially when it is outside the school, my husband will not give the permission. My child sometime requests me to ask my husband’s permission heheehheh. But if my husband says no, then the child will not go. Once when he was going to study in a group at a restaurant, his father said he could just study at home. Later, he would buy him an internet quota heheheehe. His friend wanted to come over to the house. Then, I would ask his friends what to eat while studying hehehhe. Except for school activities, there are teachers who see it).

As the only daughter in the family, PH was highly cared for by her parents, from her relationships to her activities. Hence, it sometimes made PP protest against her parents, which she thought was too much. However, Mr. NH and Mrs. N always explained why they treated PP in this way. Ying et al. (2015) said parental monitoring and parent-adolescent communication play a crucial role in encouraging adolescent trust in their parents.

“Kalau persoalang itu, eee saya bilang selalu diajak bicara itu anak, ditanya apa maunya, jadi kalau ada kebutuhannya ditanya karna biasa itu ada na mau i tapi segan bilang sama orantuanya. Jadi kita mami sebagai orangtua yang tau bagaimana kebutuhannya bukan berarti juga setiap namau i dikasi’ kayak kejutang hehehheehhe ataukah pigi jalan-jalang, biasa ji juga napanggih temannya pigi sama.” (In that case, I always invite my children to talk. I ask her what she wants. If she wants something, I will ask because she usually has a desire but is reluctant to ask her parents. So, we as parents must know their needs, but it does not mean that every wish will be realized like giving a surprise, hehehheehhe. We can go for a walk. We sometimes call her friends, ask them to go out together).

Outside school days, Mrs. NJ invited PH to stay in touch with relatives who are having a

party with the aim that children can recognize their siblings and familiar with these activities. The same thing is done by families I and II, where parents involved children in activities in the form of parties held by the surrounding environment, both neighbors and relatives.

“sering kasi’ kusuru pigi bantu orang kalau ada lagi nabiking orang dekat rumah kalau ndak sekolah ji karena dia kasi’ ganti bapaknya karna ndak bisai kasiang bapaknya, biasa ndak kusurumi pigi sendiri mi kasi’ itu anakku”. (K2/F, 100-104). (I often ask my child to help other people when there is an event nearby our house and she is on holiday, she takes turns with his father because his father cannot go. My child usually goes without being accompanied by me).

“itu anakku kupanggil biasa pigi bantu orang kalau ada lagi tetangga mappesta asal ndak sekola ji saya panggil i pigi supaya naliat-liat orang jangan sampai nabilang orang ndak pernah bang itu naksi injak-injak anaknya pesta atau mabbantu-bantu” (K3/N, 95-100). (I usually ask my child to help our neighbor that is having a party, as long as my child is on holiday. I told her to go so that people can see her, I do not let people think that I never take my children to help out at party).

“Biasa ji pigi kalau ada nabikin tetangga kayak ada pesta pigimiki juga disitu bantu-bantu. Biasa juga ikut P kalau kebetulang i hari libur, ku ajak i daripada tinggal i dirumah tidak ada apa nakerja yaaa begitu terusji hehmmm” (K3/N, 27-32) (I usually go to my neighbour’s house to help them if they have a party. Sometimes I ask P to go with me if it is a holiday instead of staying at home and there is nothing to do).

The research findings indicated that nine factors are oriented to parents about how to improve the subjective welfare of adolescents, namely participating in joint activities, caring, controlling, respecting their autonomy, showing permissiveness, being democratic, managing family relationships together, and having positive communication that will build family unity (Eryılmaz, 2012).

The parenting of children in the Bugis family cannot be separated from the cultural values adopted by the parents, namely the values of *siri’*, *ammacang*, *reso’*, *assitinajang*, and *aggettengeng*. The three families considered that the *siri’* value is a highly essential value to be instilled in children so that children can behave well based on the parents' expectations. Therefore, parents in the three families, both father and mother, each performed their roles and duties together in instilling *siri’* value through advice and appeals. Parents in instilling Bugis cultural values in the three families involve controlling children's activities both inside and outside the home. In addition to controlling, parents also applied discipline that combined power assertion and induction discipline techniques. Through disciplinary techniques that take advantage of this position of authority, children could recognize and understand the values instilled by their parents. Based on the results of research by Taibe (2005), it was revealed that the care given by parents to daughters, especially fathers, in the Bugis community, still had a Cinderella tendency relationship. The role of man, in this case, is father, is highly dominant towards the woman. They submitted and obeyed what is ordered by their parents, especially to the father.

CONCLUSION

The values contained in the culture of the Bugis tribe are: 1) *allempurang*, *ammaccang*, *assitinajang*, *aggettengeng*, *reso*, and *siri*. However, the value of *siri* is a value that is highly prioritized in every family, especially for families who care for girls. Girls are considered vulnerable to bringing shame to their families. Meanwhile, in families who care for boys, in addition to prioritizing *siri* value, they also instilled *reso* and *ammaccang* values because boys are considered to have great duties and responsibilities in the future; 2) The process of planting the values of *siri*, *reso* and *ammaccang* in each family, namely in addition to implementing rules and controls, parents also provided role models, had a dialogue and told stories to children; 3) Parents in each family applied the power assertion discipline technique, namely parents had the power to apply rules and control over children and induction, namely the approach taken by parents in instilling *siri* values accompanied by giving understanding with full affection so that children can recognize, receive values well, and have a positive impact on children's behavior.

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