

Integration of Luwu Local Wisdom with Family Counseling: A Literature Study on Sipakatau, Sipakainge, and Sipakalebbi'

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Abstrak

This study explores the integration of Luwu's local wisdom; Sipakatau (humanizing others), Sipakainge (mutual reminding), and Sipakalebbi (mutual respect) in family counseling practices. Families, as the smallest social unit, often face internal conflicts that require counseling approaches that are not only professional but also culturally relevant. Using a literature review method, this research examines works on Luwu cultural values and family counseling principles. The findings indicate that these three values function as both ethical and practical foundations, fostering open communication, mutual respect, and care among family members. Their integration strengthens emotional bonds and enhances counseling effectiveness by aligning with the community's cultural identity. The novelty of this study lies in proposing a family counseling model rooted in Luwu's local wisdom, a theme rarely addressed in academic literature. This highlights the significant potential of culturally grounded counseling to reinforce family relationships and build social resilience. The study is expected to provide useful insights for counseling practitioners and policymakers in developing contextual and humanistic counseling models.

Keywords: Family_Counseling; Luwu_Local_Wisdom; *Sipakatau*; *Sipakainge*; *Sipakalebbi*.

1. Introduction

One of Indonesia's unique qualities is its cultural richness. Within a single nation, there are many different ethnicities, languages, ideologies, traditions, and customs. Indonesia, a multicultural nation, has a very complex and diverse social plurality [1]. Each ethnic group has unique traditions, including diverse dances, music, and traditional clothing, as well as ceremonial practices and daily routines. The country's unique character stems from its vast cultural diversity, which also attracts tourists to Indonesia [2]. To maintain cultural identity, local wisdom plays a crucial role as a valuable heritage. Indonesia itself is home to various ethnic groups and diverse local wisdom. One such group is the Makassarese, originating from South Sulawesi, known for its long history and strong cultural distinctiveness. The Makassarese people speak Makassarese, although there are variations in dialects depending on the region. Various rituals, art, music, and renowned traditional dances reflect the cultural life of this tribe. Among its distinctive dances is the Pakarena dance, which is commonly performed at various traditional events, such as weddings, welcoming honored guests, and religious celebrations. Furthermore, the Makassarese people are known as an independent, resilient community with a vibrant culture. One of the core traditional values they uphold is the principle of siri' na pacce [1].

The 3S system, encompassing the values of Sipakatau, Sipakalebbi, and Sipakainge', is a valuable cultural heritage for the Bugis Makassar community. These values have been alive and developing for decades, even hundreds of years, forming a strong identity and becoming the community's spiritual wealth. This system not only serves as a social and customary foundation for daily life but also serves as a profound guideline for establishing social

relationships, making joint decisions, maintaining environmental balance, and managing natural resources sustainably [3].

Furthermore, the increasing use of social media and gadgets among both children and parents has also impacted family communication patterns. Virtual communication, which lacks emotional closeness, often replaces face-to-face interactions. Such behavior often creates a gap in relationships, especially between parents and children. Children tend to be more connected to the virtual world than to their environment, making it increasingly difficult to instill local moral and cultural values.

Other factors contributing to worsening family conditions are economic pressures and the demands of a modern lifestyle. Busy working parents often miss out on quality time with their children. As a result, the family's role as a primary institution in shaping character, morals, and psychological well-being is weakened. This phenomenon underscores the serious challenges the family now faces in maintaining internal harmony, despite its primary role in instilling life values. The Luwu community in South Sulawesi is experiencing a similar situation. Due to modernization and urbanization, families in Luwu, a region with a strong cultural base, are now experiencing significant social dynamics. Changes in community lifestyles, migration flows, and the influx of global culture have impacted family structure and function. Many families in Luwu face problems with intergenerational communication, shifting values between parents and children, and increasing domestic conflict due to economic pressures and differing outlooks on life.

There are research rationalities, including [4] found that the Sipakatau values in the Sukamaju community, Luwu Regency, have begun to experience a shift in meaning as family interactions are increasingly influenced by digital communication rather than face-to-face communication. They emphasized that the application of Sipakatau values in education has proven effective in strengthening mutual respect, but within families, their practice has begun to diminish due to the challenges of modernization. This finding raises concerns about the continued erosion of the Sipakatau, Sipakainge, and Sipakalebbi values, which have long been the pillars of social harmony in the Luwu community [5]. Whereas [6] emphasizes that the family serves as the primary support system that influences the growth and development of its members. However, social facts show that many families struggle to fulfill this function optimally. Therefore, family counseling is available as an approach to strengthening communication, building harmonious relationships, and resolving conflicts between family members.

2. Methodology

This study uses a library research method with the aim of developing a conceptual framework regarding the integration of Luwu's local wisdom values, namely Sipakatau, Sipakainge, and Sipakalebbi, into family counseling practices. The choice of this approach is based on the limitations of empirical studies related to the topic, so the analysis is focused on a systematic review of various relevant literature. The research data is sourced from secondary literature in the form of books, journal articles, theses, dissertations, proceedings, and other documents discussing family counseling theory, multicultural counseling paradigms, Luwu local wisdom, and previous research on cultural integration in counseling.

The literature was obtained through online databases such as Google Scholar, Garuda, Scopus, and university repositories, without limitation of publication year. The data collection process was carried out by identifying literature using specific keywords, then selecting it based on inclusion criteria such as relevance, full accessibility, and publication language, and classifying it into the themes of family counseling, multicultural counseling, and Luwu local wisdom. Data analysis used content analysis, which included reading the literature, categorizing cultural values, and synthesizing findings within a conceptual framework. Data validity was maintained through source triangulation by comparing academic literature, ethnography, and previous research. The expected result is a conceptual model of family counseling based on Luwu local values as an ethical and harmonious foundation for strengthening family resilience.

3. Result and Discussion

3.1. Result

The literature review concludes that individualistic Western paradigms continue to heavily influence family counseling practices in Indonesia. This influence is evident in dominant counseling theories, such as psychodynamic, behavioral, and family systems [6], which are often inappropriate for the cultural context of Indonesian society [7]. This situation raises the need for a more contextual approach that takes into account local cultural values. Furthermore, several studies in the Indonesian context have shown that integrating local wisdom into counseling has significant effectiveness. For example, the Siri' na Pacce value in the Bugis-Makassar community can strengthen solidarity [8], Batak traditional values have been shown to help resolve family conflicts [9], and Javanese culture contributes to building harmonious communication [10]. These findings demonstrate that local culture can enrich family counseling practices. In Luwu society, the values of Sipakatau, Sipakainge, and Sipakalebbi hold a crucial position as a philosophy of life [11]. Research by [12] and [13] confirms the relevance of these values in education, character, and the formation of social ethics. However, the integration of these values into family counseling remains limited. Several studies [14]; [15] indicate their potential in preventing intolerance and fostering ethical communication, although they are not specific to family counseling. Descriptively, these data demonstrate a research gap and significant opportunity to formulate a family counseling model based on Luwu local wisdom. The integration of the values of Sipakatau, Sipakainge, and Sipakalebbi has the potential to serve as an ethical foundation, communication mechanism, and guideline for family harmony in the context of Indonesian society.

3.2. Discussion

Table 1. Case Studies

Case 1	Parent-Teen Conflict	A father in Luwu was frustrated that his teenage son often came home late and spent more time with his friends than studying at home. The father then frequently reprimanded his son in a loud voice, sometimes even threatening him. The son felt pressured and became distant, choosing to remain silent and avoid his father whenever he started talking. This situation created an emotional
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Case 2	Cases of Husband-Wife Conflict in Child Custody	distance between father and son. Counseling Intervention with Local Values: In a family in Luwu, a mother felt burdened because her husband rarely helped with childcare, especially when the children were young. The husband believed that his primary responsibility was to earn a living, while household chores fell entirely on the wife. This led to arguments, as the mother felt exhausted and underappreciated. As a result, communication between the husband and wife became cold, often marked by mutual blame.
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In applying the value of Sipakatau (humanizing each other), the counselor guides the father to see his child not simply as a "child who made mistakes," but as an individual with social needs. The child is also provided the opportunity to express his reasons and feelings, explaining that being with his friends is often for group learning, even though it is occasionally interspersed with leisure activities. Through this principle, the father and child learn to listen without judgment. Furthermore, in applying the value of Sipakainge (reminding each other), the counselor facilitates two-way communication, in which the child can express his hope that the father will not immediately get angry every time he comes home late but instead ask questions calmly. Conversely, the father is directed to provide wise advice, for example, by expressing concerns without judgment. This principle helps the family build corrective communication without hurting feelings. In implementing the value of Sipakalebbi (mutual respect), the counselor encouraged the child to understand that the father's concern was a manifestation of affection, while the father also learned to respect the child's needs in interacting with peers. Finally, the family reached an agreement that the child could continue to participate in activities outside the home as long as he notified the child and returned home before 10 p.m. The intervention results indicated that the father-child relationship became more harmonious, marked by calmer communication, mutual respect, and increased trust, which strengthened the family's emotional bond.

Counseling interventions based on local values are implemented through the application of the principles of Sipakatau, Sipakainge, and Sipakalebbi. In the principle of Sipakatau (humanizing each other), counselors help husbands understand that wives are not merely "housekeepers" but also individuals who deserve attention, rest, and appreciation. Conversely, wives are encouraged to recognize that their husbands face economic pressures, leading to fatigue that sometimes makes them less sensitive to the family's needs. This principle fosters awareness that both are human beings with equal emotional needs. In the application of Sipakainge (reminding each other), counselors facilitate healthy communication in which wives express their concerns in calmer language, for example, expressing the need to share household chores without anger. Husbands are also encouraged to provide constructive reminders, such as offering assistance when their wives need rest. Through this approach, criticism can be transformed into ethical and compassionate reminders. Meanwhile, in the principle of Sipakalebbi (mutual respect), couples are guided to appreciate each other's roles. For example, the husband expresses gratitude for his wife's sacrifices, and the wife appreciates her husband's efforts in earning a living. They also make practical agreements, such as sharing responsibilities in caregiving and housework. The

intervention results indicate that the emotional atmosphere in the family becomes warmer; the wife feels appreciated, the husband becomes more involved, and conflicts that were previously debilitating are transformed into means of strengthening family commitment.

4. Conclusion

The local wisdom of Luwu, encompassing the values of Sipakatau, Sipakainge, and Sipakalebbi, provides an ethical, communicative, and harmonious foundation for building relationships among family members. The value of Sipakatau emphasizes the importance of respecting the dignity of each individual, while Sipakainge serves as an ethical and compassionate reminder, and Sipakalebbi fosters mutual respect, which serves as the foundation for family harmony. Based on the literature review and case studies, the application of these three values has proven relevant in addressing various forms of family conflict, both between parents and children and between husband and wife. These local wisdom values are able to transform previously tense family communication patterns into more humane, supportive, and constructive dialogue. Therefore, local wisdom-based family counseling not only serves as a problem-solving strategy but also serves as a means of cultural revitalization that contributes to strengthening family resilience and harmony.

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