



DR. SYAMSIDAH, M.Pd. UNM &lt;syamsidah@unm.ac.id&gt;

## The Conference Schedule

2 pesan

**Committee of ICAMR Universitas Negeri Makassar** <icamr@unm.ac.id> 4 Oktober 2018 pukul 19.43  
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### Dear Presenters of ICAMR

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- **All presenters must attend the opening ceremony** (the schedule has been attached)
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- If you must, you may choose to use your own laptop for your presentation (but this may take time to set up reducing your presentation time).
- Please assure that everything is ready and files are backed up on flash disks or hard drives before you proceed to your presentation.

- **Schedule of parallel sessions (including Abstracts and Authors) can be seen on the day.**

Please respond to this e-mail for any concern or query.

Best Regards

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**AHMAD RIDFAH, S.Psi, M.Psi. UNM** <ahmad.ridfah@unm.ac.id> 4 Oktober 2018 pukul 19.50

Kepada: Committee of ICAMR Universitas Negeri Makassar <icamr@unm.ac.id>

Cc: Ahmadin Umar <ahmadin@unm.ac.id>, arsad.bahri@unm.ac.id, Hasanah Nur <hasanahunm@yahoo.com>, sunupradana@polnes.ac.id, basri@unasman.ac.id, Andino Maseleno <andimaseleno@gmail.com>, muslihudin stmikpsw <muslihudinstmikpsw@gmail.com>, nurul16100155@gmail.com, qashlim@unasman.ac.id, chuduriah@unasman.ac.id, fatimah@unasman.ac.id, hamka@unm.ac.id, nanikurnia@unm.ac.id, munawirarifin@unasman.ac.id, Bunda jalila <muthmainnahunasman@gmail.com>, abdaziz.ahmad911@gmail.com, patmawati@unasman.ac.id, arismunandar@unm.ac.id, Firdaus5752@yahoo.com, hasmyati@unm.ac.id, syamsualam39@yahoo.com, "Dr. Musmuliadi Kamaruding" <musmuliadi@dhu.edu.my>, nurabdiansyah@unm.ac.id, m.rais@unm.ac.id, mul\_se@yahoo.com, Syafiuddin Saleh <syafiuddin\_saleh@unismuh.ac.id>, "DR. SYAMSIDAH, M.Pd. UNM" <syamsidah@unm.ac.id>, abdmuismuhsen2@gmail.com, "DR. ABD. RAHIM UNM" <abd.rahim@unm.ac.id>, "NUR ANNY TAUFIEQ Ph.D." <nurannytaufieq@unm.ac.id>, haerani.nur@unm.ac.id, atisugiarti34@yahoo.co.id, masyumi nur <masyuminur056@gmail.com>, Amal Arfan <amalarfan@rocketmail.com>, abdulhalimhum@yahoo.com, ASLINDA SINA <aslinda110@yahoo.com>, baharuddin@unm.ac.id, abdulhalik@unm.ac.id, Linda Azis <lindaazis33@gmail.com>, st.maryam.m@unm.ac.id, "POPPY ELISANO ARFANDA, S.Pd, M.Pd. UNM" <poppy.elisano@unm.ac.id>, pince salempa <pince.salempa57@gmail.com>, dewi tati <madilfa79@gmail.com>, farayani77@yahoo.com, "PROF. DR. NURHAYATI B, M.Pd. UNM" <nurhayati.b@unm.ac.id>, purnamawati@unm.ac.id, ermasuryani2001@yahoo.com, Andi Munisa <andi.munisa@unm.ac.id>, Wiharto Caronge Muhammad <wiharto09@gmail.com>, Rohmah Rifani <rohmahrifani@yahoo.com>, fatimahhidayahni01@yahoo.co.id, Army Aulia <auliaarmy@ymail.com>, yushala12@gmail.com, riana.tangkin@unm.ac.id, "WAHIDAH SANUSI, S.Si, M.Si. UNM" <wahidah.sanusi@unm.ac.id>, "Said Fachry Assagaf, S.Pd, M.Sc. UNM" <said.fachry.assagaf@unm.ac.id>, "DRA. NASIAH, M,SI UNM" <nasiahgeo@unm.ac.id>, "ILHAM KAMARUDDIN, S.Pd, M.Pd. UNM" <ilham.kamaruddin@unm.ac.id>, "DR. SYAFRUDDIN, S.Si, M.Si. UNM" <syafruddin@unm.ac.id>, frederik palallo <frederikstevan@yahoo.co.id>

Thank you for the information.

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DR. SYAMSIDAH, M.Pd. UNM <syamsidah@unm.ac.id>

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## Full Paper ibu Syamsidah for ICAMR

4 pesan

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**Said Fachry Assagaf, S.Pd, M.Sc. UNM** <said.fachry.assagaf@unm.ac.id> 28 September 2018 pukul 10.45  
Kepada: Committee of ICAMR Universitas Negeri Makassar <icamr@unm.ac.id>, syamsidah@unm.ac.id

Here I attached Ibu syamsidah full paper.  
Sorry for the late.

Thank you very much

Salaam  
Fachry

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Kepada: "Said Fachry Assagaf, S.Pd, M.Sc. UNM" <said.fachry.assagaf@unm.ac.id>  
Cc: "DR. SYAMSIDAH, M.Pd. UNM" <syamsidah@unm.ac.id>

Well-Received. Thanks  
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**Said Fachry Assagaf, S.Pd, M.Sc. UNM** <said.fachry.assagaf@unm.ac.id> 28 September 2018 pukul 10.55  
Kepada: Committee of ICAMR Universitas Negeri Makassar <icamr@unm.ac.id>  
Cc: syamsidah@unm.ac.id


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**DR. SYAMSIDAH, M.Pd. UNM** <syamsidah@unm.ac.id> 28 September 2018 pukul 11.39  
Kepada: nurannytaufieq@yahoo.co.id

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## **A LIFE OF BIRA SILK WEAVER'S FAMILY IN BULUKUMBA**

**Syamsidah**

**Engineering Faculty, Universitas Negeri Makassar**

**Email: syamsidah@unm.ac.id**

### **ABSTRACT**

This study is a qualitative aimed at describing the lives of weavers' families in Bira, knowing their cultural values that affect the lives of weavers' families. Subject in this study were selected purposively from weavers' families in Bira with the following criteria. (1) Bira women who are working as silk weavers and (2) Bira women whose husbands sail and return after months. In addition, additional informants were also chosen: village heads, staffs and community leaders. Data collection techniques are carried out through observation, in-depth interviews and documentation. The data collected from the observations, interviews, and documentation analyzed qualitatively with Compound Analysis techniques. The results of this study concluded as follows: (1) The life of the weaver family in Bira was very simple, both from the level of education and income level. However, they still exist to carry out weaving activities, in addition to increasing family income, as well as to kill boredom, waiting for the husband to return from sailing, and without realizing it, it turns out weaving as maintaining their culture which is inherited from parents, grandmothers and predecessors decades ago. They were also very loyal to their husbands and because of that they never sounded an affair, they never divorced even though they were left behind long ago by husbands who sailed. (2) The life of the weaver family in Bira is strongly influenced by cultural values which are reflected in their views on the meaning and principle of life, the meaning and principle of work and creation, the meaning of the relationship with nature and the meaning of living relationships with fellow human beings. They view life as part of their service, they do not dream much to see life as an attempt to gain a position. Work are for life, not to achieve position and life solely for charity and devoted. The nature according to them can be conquered to be used for the life of mankind. They assume that generally humans are good and that is why cooperation is needed. These cultural values contribute to strengthening the existence of weavers in Bira.

**Kata Kunci : Picture of Life, weavers family, Weaving, Bira, Bulukumba, Culture**

### **Introduction**

Bira is one of the villages with various potentials in Bontobahari district, Bulukumba Regency, South Sulawesi. It is a famous village not only in Indonesia but also in abroad. The potentials are its natural resources and the uniqueness of the culture. Bira keeps a million natural charismas as beautiful beaches with white sand. It also has a cultural potential where the people like to weave clothes. One of them is silk, well known as the Bira silk fabrics. Weaving is traditions from generation to generation for local people especially Bira's women. They weave the cloth to kill the time while waiting for their husband to back home

from sailing. Therefore, Bira silk fabrics have long been produced by the people. It initially is a hobby, however nowadays it has slowly become a home industry to earn money. This home industry is not only marketed in Bira and its surroundings, but also to other areas in Indonesia. It is marketed by sailors who sailing in the eastern and other regions in Indonesia.

The popularity of Bira silk fabrics made it became one of the popular tourist icon in Bulukumba, beside Bira beach. Silk fabrics enhance the image of the Bulukumba people as a cultural tourism destination, in addition to the coastal nature tourism. This predicate increases tourist attractions in Bulukumba, besides Aparalang, Bara beach, Samboang Beach, and the Kajang community in the East Bulukumba.

Until the 1970s and 1980s, the production of Bira silk fabrics was still one of the home industries that contributed to the improvement of the family's economy in Bira. From time to time, it decreases, no longer productive, as the idiom says "live from hand to mouth". However, Bira women never give up and still weave, even though the results are not optimal. Why they still weave in this conditions, even they are economically low? It is interesting to study, what's behind it all, is there a relation with their view of life? or whether there are values that are held?

One of the community leaders in Bira, Murlawa said "the women in Bira weave, not only because they are looking for money to increase their family's income, but more than that, they weave because to relieve boredom waiting for the husband who is sailing", sometimes their husband quickly back, sometimes it takes a long time. Thus, weaving can fill the time when they are alone. Besides that, there are also values that they profess in weaving, patience and honesty. This two values develops the personality of Bira women to be faithful even though they are left long by their husband.

According to Koentjaraningrat (2000) cultural values that have long lived within the community often become a view of life that guides them in carrying out various activities. This is what is often referred to as part of the cultural system. Mattulada (1995) states that the life of the Bugis-Makassar people in carrying out various actions is strongly influenced by the culture and the attractiveness of the community. It is also justified by Muhlis, P (2000) that the Bugis-Makassar community is still consistent with their cultural values where every member of the community keeps adapting.

The way of life of Bira people, especially women, is strongly influenced by their environment, especially when their husbands go to sea, they are very faithful in holding

commitments. In line, Alfian (2000) states that the way of life determines a person's view of life, interaction between the two cultures takes place. Alfian (2002) also continues that humans are actors who behave based on the environment, while the environment is dynamic and can change based on the activities of actors who have the ability to find alternatives for their environment.

Humans do have a uniqueness, one of them is the ability to adapt, adjust to the environment whatever it is, whether good or bad. If this is the case, the view of life is not static but it can change. It can develop in accordance with the development of the community itself (Kern.R.A.1989).

Furthermore, Bidney, D (1964) stated that the view of life is not always principle or essential, but it is elastic. It depends on the situation and conditions. Thus, when someone or a society say something about his view of life, it does not always reflect expressed consciousness. On the contrary, especially the community that is being held in their aspects of life by the bureaucratization process. What they really want to said does not become or reflect the unexpressed consciousness.

Klukhon, in Rahim, Rahman (2001), suggests that all cultures have their own concepts of (1) the meaning and principles of life, (2) the meaning and peinciples of work, (3) the meaning and principles of human relationships with fellow human beings and (4) the meaning and principles of human dealing with nature. Every culture gives a different meaning or may be the same as those meanings. For example, the meaning and principles of life, there is a culture that views human life as follows: (1) in essence of bad and sad, thus it must be avoided. 2) in essence of good, it needs to be consumed as much as possible as an effort of life. (3) in essence of bad but humans can try to make it good and joyful.

Similarly, the meaning and principles of work is also similar. For instance, there is a culture that views the work as follows: (1) the work is for life, (2) the work is to achieve a position, and (3) the work produces work. Regarding the meaning and essence of human relations with fellow human beings, there are cultures that view human relations with each other as follows: (1) oriented towards humanity (superiors), (2) oriented horizontally and maintaining relationships with each other, (3) independence oriented not dependent on other people.

The meaning and principles of human relations with nature, there is a culture views as follows: (1) the nature is awesome, humans surrender to the nature. (2) the nature can be ruled for human benefit, (3) nature can be utilized by maintaining harmony in life. Based on

the description, the purpose of this study is 1) to find out the description of the life of the weaver family in Bira, 2) To understand the cultural values that affect the lives of the weavers' families in Bira.

## **Methods**

The subject in this study were selected purposively with the following criteria: The Bira woman whose husband was sailing, the Bira woman who was working as a weaver, the Bira woman whose husband sailed and returned home for months. In addition, others informants also occupied such as: village heads and their staff, and community leaders.

Data collection techniques are carried out through observation, in-depth interviews and documentation. The data collected from the observations, interviews, and documentation were processed and analyzed with a componential analysis technique (Bungin, B, 2005; Miles.B, 2000).

This research was carried out in Bira with the following considerations: 1) this village is one of the villages most inhabited by female weavers from seafaring families, and is historically very well known in Indonesia and abroad. 2) all Bira people are moeslim who obeys the religious law and is still firmly holding the culture, both as cultural ideas and when they implement in daily life.

## **Result**

### **A picture of the life of Bira woman weavers.**

Bira is one of the villages in Bontobahari District, Bulkumba, South Sulawesi Province. It is classified as a coastal area, a center for tourism and fisheries development in Bulukumba. The area is around 19.50 Km<sup>2</sup>, and is inhabited by more than 3974 people (BPS, 2016). All people are moslem and follow the religion law, besides the culture and traditions. Bira has a unique in terms of language. Mattulada (1995) calls the language as *Konjo*, a communication tool in daily life, it also used by people in Kajang, Bontotiro, Bulukumba.

The Bira people, especially those who live in Bira and Darubiah, are centers of silk fabrics craftsmen. There are around 115 and almost all women workers and dominated by sailors' families. Most of their last education is elementary school. The results of interviews with some craftsmen mention that the average income is Rp. 100,000 / month. This number is of course relatively small, but they still work wholeheartedly, because besides being an

addition to the family's income, it is also a routine to wait for the husband to come back from sailing.

Bira silk fabrics weavers produce several types of fabrics including: Bira silk fabrics, *La'bu* clothes, and Samarinda sarongs. The types of silk fabrics and *la'bu* clothes are obtained from Sengkang Regency. Meanwhile, raw materials for Samarinda sarongs are obtained from Surabaya. And the raw materials for silk and silk fabrics are obtained from Sengkang. The motifs produced by the craftsmen include wave motifs, floral motifs, *Kolahu* motifs, fur motifs, and motifs from Gowa. These motives, of course, contain historical values and have meanings.

The price of each type of silk varies, for example for the *Kolahu* sarong usually ranges between Rp. 300,000 to Rp. 600,000, the *Samarinda* sarong is about Rp. 175,000 to Rp. 300,000. The price based very much on the type and quality materials and techniques of the weaving. Bira silk craftsmen are generally female sailors and the tools used are still very simple, weaving looms (*cidong*) and non-machine looms. They generally managed and produced under the house.

## **2. The meaning and the principle of life.**

Every society that embraces a certain culture different in interpreting each problem, depending on what the meaning and the principle of life are held and believed. There is a culture that views human life in essence of bad and sad, it must be avoided. Some people say life is intrinsically a good thing, because it needs to be utilized as much as possible as an effort to life. There is also a culture that considers life as a bad, but humans can turn it around life to be something good and encouraging.

The interviews for all informants (5 weaver family) in Bira came to the conclusion that life is good. It is based on their religion that we are servants and our presence in the world is none other than devote to Allah (God). This life is intentionally created by Allah in a good way, so it must be filled with good activities too. There were no informants who answer that life is bad so it must be avoided.

Bira village head (AHM) and one of the community leaders (ABS) who had interview stated that the weavers' family in Bira was very simple in their opinion about life. They viewed life as a part of their service, they did not dream much to see that life as an attempt to gain a position. For them, life with family in harmony is enough.

## **2. Bira weaving family's view on work and creation.**



About the meaning and principle of the work, there is a culture sees the work as an attempt to get a life. There is also a culture sees the work as an attempt to achieve position and considers work as an attempt to produce work.

Based on the results of interviews with all informants (5 families), it came to the conclusion that work and creation are for life. There were no respondents who stated that work and creation is for achieving a certain position. Compared to respondents' answers about the meaning and principle of life – life is for charity and act, it can be concluded that the weaving family in Bira views work and creation as a means of living, and the living for charity. Furthermore, weaving families in Bira works not to achieve a position, but solely to maintain life and to work solely to achieve a better creation in the future.

According to the head of Bira Village (AHM, 2017), weaving for Bira women is not new. This work not only has economic value but also a mean to avoid the feeling of missing and bored, waiting for the husband to come home. That is why *Birake village* (RHM, 2017) head told that almost all Bira women are good at weaving silk fabrics. According to him, it was not a Bira woman if she was not good at weaving cloth. The types of Bira weave is a fabrics for *la'bu* clothes (long shirt) and silk sarongs. They are marketed in the surrounding area or shipped out of the area by their husbands when they go sailing.

### **3. The relation between humans and the nature.**

Regarding the meaning and the principle of the relationship between humans and nature, there is a culture that considers that the nature is awesome and humans surrender to the nature. There is also a culture that viewed the nature can be utilized as much as possible for human life. Besides, there is also assumption that the nature can be utilized to maintain harmonious relation between human and the nature.

Weavers' families in Bira who generally consider the nature can be used for the human life. That is why they always try to make their life problems have alternatives to find the solution. The alternative they generally take is to leave their hometown to the nature that can provide life for themselves and their families. At a certain time when they have succeeded, they return home. Just a few of them live permanently. Nevertheless, there are also those who have to surrender to their circumstances and fate. These are the ones who generally answer that nature is God's creation and that is why we deserve surrender to Him.

The village head of Bira, AHM pointed out that the families, even though their education is low, they also never run out of mind to anticipate living in this less-productive

nature for farming. Therefore, they are looking for alternatives to weaving as part of an effort to challenge nature. They argued that the nature must be used well for survival. Let husband sail and we are here to fill time, drive boredom and remain faithful waiting for the husband from sailing.

#### **4. The meaning and principle of human relationship with other human**

Regarding the meaning and principle of human relations, according to Klukhon, which was rewritten by Rahim, Rahman (2001), there is a culture that views human relations with fellow humans as vertically oriented (superiors). Some are horizontally oriented and maintain relationships with each other. Besides, there are also culture that independent oriented – not depend on others.

Weaving families in Bira came to the conclusion that relationships with humans need to be careful and selective, especially in social interaction with those who are not the community. Although they were not all, they think that generally humans are good and therefore need to be invited to collaborate. Some view that humans have positive behaviors and negative behaviors, therefore need to be careful about them. There is no weaving family who gave the answer that humans are bad and therefore need to be avoided. The answers above give an indication that the weavers in Bira are happy to establish relationships and cooperate with other people even though they make a prior selection in the beginning whether the person can benefit to him or not.

One of the community leader who had been interviewed (IKB, 2017) suggested that weaving' families in Bira were very independent. They did not like to slave even ask for a mercy on others. Even though they lived modestly, it was enough for him, rather than having to beg to others. That is why they weave because they want to be independent. And even though their lives are simple, it is not burdening for them.

### **Discusson**

#### **A picture of the life of Bira weavers.**

The life of the weaver family in Bira despite of the low level of education and income, there are interesting things from certain aspects of life. First, they exist in the profession as weavers, even though the results they get from weaving work are very low.

Second, the weaving turns out as maintaining their culture which has been passed down from generation to generation, from grandmothers and predecessors decades ago. Third, weaving is not the main orientation, but it is also kill boredom waiting for the husband who was sailing. Fourth, it seems very clear that the Bira weavers, especially those who are married are very faithful waiting for the husband. It was never heard that a wife who was left behind by her husband who was sailing had an affair, or they asked for a divorce. Here are some points on certain sides that are interesting for weavers in Bira.

According to some cultural experts, the Bira weavers, as the *Bugis / Makassar* people are still very strong in their culture. In line, Muhlis, P (2000) and Hamid, A (2000) state that every choice taken by the *Bugis* people for their actions shows a strong tendency to cultural values and the attractiveness of the people. It is well-known that people in Bira, and generally families of sailors are very strong in their cultural attraction. It is also seen in the *Phinisi* boat making which is full of cultural values, especially from religious values.

Salman, D (2006) suggests that every attitude that is born as social, economic, political behavior is not just randomly born. If the Bugis responds to a particular situation, they always influenced by its value system and their interesting influences. The style of response reveals the value functions operatively. When the Bugis determines his choice, they show a tendency to their cultural value or to their attraction of society. This is their personal picture if it turns out that they maintains their cultural values even at the urgent reality. It indicates that they are consistent with their cultural values.

### **Cultural values of Bira weavers.**

Weavers' families in Bira are strongly influenced by cultural values which are reflected in several things about the meaning and the principle of life, the meaning of work and creation, the meaning of relationships with nature, and the meaning of life with fellow human beings. The meaning and principle of weavers family life in Bira is very simple. They do not dream much of seeing life as an attempt to gain a position. The harmony life with family is enough for them. This view influenced by the Islamic teachings in the Qur'an, "I did not create jinn and humans except to serve Me".

Weavers' families in Bira in various activities are also strongly influenced by their views on work and creation. That work and creation are for life, not to achieve position. Life is solely for charity. Therefore weaving is only to fill the "longing" and "bored" waiting for the husband to come from sailing.

Bira weaver families in their work are also related to their views on the nature. Although their education is relatively low, their views about the nature are very advanced. They think that the nature can be utilized to be used for the human life. That is why they always try to make alternatives for their problems in life, including weaving. But, for men the alternatives generally are leaving their hometown, heading for the nature that can provide life for themselves and their families. At a certain times when they have succeeded, they return home. Just few of them live permanently. Even so there are also those who have to surrender to their circumstances and fate. These are the ones who generally answer that the nature is God's creation and that is why we should surrender to Him. This people are classified as *patalis*, but the number is relatively small. Most of them leave their hometowns, struggling to change their fate. It means they are challenging nature, not surrender.

Most of people always hold the culture from religion that every human behavior does not stand alone, it is influenced by the past, present and future. They believe that there is a relationship between the nature and humans. Believing that the nature is vast. And if in certain places they cannot mature, then it might be possible elsewhere.

In showing the characteristics of eastern culture, especially in Indonesia, Alfian (2000) mentions the existence of *Cosmish gemeen schapschpsgevoel* as the dominant world perception. This perception essentially shows an orientation that sees everything as a total unity. Through its cosmic consciousness, human experience reality as a totality that is meaningful and encompasses everything. In essence, it is more than just the sum of its parts, but a power of totality, an organism, a macrocosmos, which contains the human self as a microkosmos. Everything have a position and each sign shows a relationship with other signs. This view is a monism which consequently cannot describe the possibility of something else standing substantially. This means that basically there is no contradiction that can destroy each other. Where everything in principle is related to the total, all contradictions are relative. The cosmos is not always homogeneous and uniform but there are hierarchies, different classifications, levels of holiness, power, danger or usability, levels in values, levels of position and social. However, the opposition in society can basically be reconciled and can be arranged harmoniously. Such a view shows subjective perceptions that see human beings as part of the cosmos – humans have a harmonious relationship with the nature. This view is different from the objective perception that humans against the nature.

Thus, the solution of the problem in subjective perception is to get harmony with the nature. Finding a harmonious form in society through syncretic efforts cannot be eliminated. It is an absolute part of the totality that is sacred, and it must be harmonized in that totality.

The views are also in harmony with the Bugis-Makassar cultural system which can be seen in the *lontara* which contains *paseng* (mandate). *Paseng* is stated in *Latoa* that if you want to do something you should pay attention to seven things. This message reads as follows: "this is the seven kinds of deeds, remember truly do not lost them from your heart, a clear solution. Every individual in his growth is printed by the community in which you was born. On the contrary, every individual throughout his life also gave donations to color his community. Both are not contradictory, broadly humans are a part of the community; human nature only exists because it is shaped by society. Individuals and communities are two sides of the same human behavior that are complementary and sufficient (Mattulada, 1995).

In carrying out daily activities, both between individuals, individuals and their communities, individuals and the nature, and communities and the nature, humans are always influenced by the value system. This system according to Kusnadi, (2014) and Ranjabar, J. (2013) functions to regulate human behavior, about what must be done, what to do and what is not done. Humans and society in carrying out their various lives are destined by various patterns and lifestyles that must follow rules, norms and habits (conventions) that originate from values as a system.

In relation to humans and the values, Raho, B (2012) and Edi, Susilo (2010) writes that humans are social beings who have freedom besides their desires and interests. It integrates in society with other individuals. It maintains its status and understands its role. In society there also grows a number of values. The value of society according to them is the applicable provisions in the context of human interaction with regard to aspects of life that have consequences for everything on a particular group. Thus, humans not only live at the present time, but also with regard to their past. They are in a position of those values. All of their activities are not only regulated by their present life, but also by the provisions inherited by their predecessor generation, and by their aspirations for the future. When a person has to respond, it means that people behave in their society, besides they pay attention to the urgency of their society while at the same time thinking about the heritage of cultural values. The values that exist in the community are normative provisions. Thus, the cycle of human

life and society of "past, present and tomorrow" becomes a chain that cannot be separated (Syamsidah and Darma, D.G. 2016).

Weaver' families in Bira are also strongly influenced by their views on the meaning and principles of human relations with fellow human beings. They assume that generally humans are good and that is why cooperation is needed. This communities are of course open society. And historically, it has been found that husbands of Bira weavers have long been associating with people outside their communities. They go to Java, to several regions in Eastern Indonesia, even abroad, interacting and trade transactions with other nations. This kind of spirit makes the weavers' families in Bira very independent. They don't like to slave, ask for mercy on others. Even though they live modestly, it is enough for them, compared to having to ask other help. That's why they weave because they want to be independent. And even though their life is simple, it is not torture for them. This view of life is full of values that are also seen in the sailors' families in Bira.

It is not surprising that the Bugis-Makassar people who in the South Sulawesi are often called seafarers 'families, since in the ancient times, the ancestors have been excellent and superior sailors' families. The evidence is revealed from various historical records. One is Tome Pires's travel record entitled "Sumarientale" which was rewritten by Mattulada (1995). This source presents that the Makassar people were more like Siamese. They were accomplished sailors with boats, they sailed the seas, sailed to near the island of Pegu (Philippines), to the Moluccas, Banda and all the islands around Java (Mattulada, 1995; Abidin, AZ. 2001). Bugis-Makassar cultural heritage as a sailor family can be witnessed in various coastal areas in southern Sulawesi, one of them is in Bulukumba precisely in Bira, Tanah Lemo, Tanah Beru, Ara, and all places in the Bontobahari District, where pinisi boats are made (Salman, D, 2006).

## **Conclusion**

1. The life of the weaver family in Bira was very simple, both from the level of education and income level. However, they still exist to carry out weaving activities, in addition to increasing family income, as well as to kill boredom, waiting for the husband to return from sailing, and without realizing it, it turns out weaving as maintaining their culture which is inherited from parents, grandmothers and predecessors decades ago. They were also very loyal to their husbands and because of that they never sounded an affair, they never divorced even though they were left behind long ago by husbands who sailed.
2. The life of the weaver family in Bira is strongly influenced by cultural values which are reflected in their views on the meaning and principle of life, the meaning and principle of work and creation, the meaning of the relationship with nature and the meaning of living relationships with fellow human beings. They view life as part of their service, they do not dream much to see life as an attempt to gain a position. Work are for life, not to achieve position and life solely for charity and devoted. The nature according to them can be conquered to be used for the life of mankind. They assume that generally humans are good and that is why cooperation is needed. These cultural values contribute to strengthening the existence of weavers in Bira.

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