

Systematic Literature Review: Family Economics Education as an Effort to Enhance Family Economic Resilience Based on Local Culture

Ericha Tiara Hutamy¹, Rezi Safutri², Salsabila Putri³, Muhammad Aqiel Rifky Afryan⁴,
Muhammad Hasan⁵

^{1,5}Economic Education, Makassar State University, Indonesia

^{2,3}Accounting S1, Makassar State University, Indonesia

⁴Anthropology Education, Makassar State University, Indonesia

erichatami@gmail.com¹, rezisafutri463@gmail.com², salsaa1503@gmail.com³,
muhammadaqielrifky@gmail.com⁴, m.hasan@unm.ac.id⁵

ABSTRACT

Keywords:

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This research aims to examine the importance of economic education in a family environment based on local culture in an effort to increase family economic resilience. In the context of globalization and social change, families need to understand and adapt to economic principles that are relevant to everyday life. Local culture provides a strong foundation for shaping family economic thinking and behavior. One of the key aspects of family economic education is the development of economic literacy and good economic behavior. This research uses the PRISMA 2020 systematic literature review method, utilizing Scopus and Google Scholar as research databases, with search results obtaining 239 articles (Scopus = 39 articles with a time period of 2018–2022, and Google Scholar = 200 articles with a time period of 2018–2022). Then, selection and evaluation are carried out to obtain relevant articles. Meanwhile, data collection uses a systematic review by analyzing research manuscripts obtained from Google Scholar that have been indexed nationally and internationally in the last five years, which aims to answer research questions by summarizing various research results. In facing modern challenges, the existence of the traditions of the Kajang Tribe applies the principles of Tallasa Kamase-masea and Pasang as a strong foundation in all aspects of human life. Apart from that, these traditions also become the pride and identity of the Kajang Ammatoa indigenous people, strengthening the continuity of their culture in an environment that continues to develop. Based on the research results, it was found that economic education in the family acts as a catalyst to increase the family's economic resilience.



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A. INTRODUCTION

Indonesia has diverse customs, languages, and cultures that vary significantly in each region (Saddhono, 2018). The cultural diversity held by the Indonesian people must be preserved and even sustained continuously, as it represents the wealth of Indonesia and serves as a foundation for national resilience (Fatmawati, 2021). Indonesia defines national resilience as a dynamic

condition in a country that encompasses all aspects of national life, integrated and resilient in developing national strength to confront and overcome any issues, both internal and external (Shirleyana et al., 2018).

Geographically, Indonesia is an archipelagic country based on development in the extractive sector, such as agriculture, plantations, fisheries, and livestock. This condition is supported by the fact that the majority of Indonesian people live in rural areas with their main livelihood in the agricultural sector Prawoto (2012), such as the people of the Kajang tribe in South Sulawesi. The Kajang tribe is one of the many tribes in Indonesia that still maintains the local wisdom and cultural values that exist within the tribe. The community still adheres to the norms that exist in the Kajang tribe community, such as not allowing the use of tools, electronics, or technology that has now become a necessity for modern society, such as cellphones, and so on, in the Kajang tribe location. This causes public communication to be limited to direct communication by word of mouth (Rusdiansyah, 2019).

Local wisdom helps to maintain national resilience. National resilience, including various fields, is crucial for a country to progress and develop, one of which is in the economic sector. The economic sector aims to maintain and preserve national economic self-reliance to achieve a good level of economic resilience. As we know, the economy encompasses everything related to human efforts in fulfilling their needs. The economy is one of the aspects of national life that involves meeting the needs of society, including the production, distribution, and consumption of goods and services. Efforts to improve the standard of living for individuals and groups in society and the methods used in meeting these needs are essential. That is why the economic aspect is influential as it directly engages with society (Marlinah, 2017).

A country's economic resilience can be increased through family economic resilience. Wulandari (2017) revealed that family economic resilience is understood as the dynamic state of a family's perseverance and strength in facing various challenges, threats, obstacles, and disruptions that directly or indirectly jeopardize the family's economic sustainability, both externally and internally. As the smallest unit of a nation, a family with strong economic resilience will create a strong economic foundation for the country as well (Prihatmojo et al., 2021).

Economic resilience is part of the family resilience indicators. Article 1 of Law Number 52 of 2009 defines family resilience and welfare as the condition of a family that possesses resilience, toughness, and material capabilities to live independently, develop themselves and their families, and live harmoniously to enhance well-being and inner happiness. Family resilience is indicated by sufficiency and continuity of access to income and resources, at least to meet basic needs, including access to sufficient food, clean water, healthcare services, educational opportunities, housing, time to participate in society, and social integration (Suleimany et al., 2022). Thus, family resilience is a concept that encompasses multidimensional aspects, including physical resilience, economic resilience, social-psychological resilience of the family, and socio-cultural resilience.

Saputra et al. (2018) in their research titled "The Perspective of Local Culture Tri Hita Karana in Preventing Fraud in Village Fund Management" revealed that families in Indonesia are known to possess various local wisdom that serves as social capital for survival in different ways and conditions. According to experts, these local wisdoms are believed to be more effective in countering the negative impacts of globalization and modernization. Zubaidi et al. (2022) also disclosed that the main asset of these local wisdom values is their ability to manage the community's economy without disrupting the social order and its relationship with the natural environment.

Research on family economic resilience based on local wisdom can be found in the field of tourism. Dirgantara (2022) in his study titled "Empowerment Strategy of Fishery Products As Economic Resilience In The Coastal Marine" argues that the empowerment program of local wisdom is a way to strengthen the economic resilience of the community. According to Fakhriati and Erman (2022) in "COVID-19, Local Wisdom, and Resilience: The Case of Embroidery Artisans in Indonesia," the ability to adapt to local wisdom is caused by the values of resilience and flexibility that have been absorbed and inherited from generation to generation. The values of local wisdom enable them to support any changes based on religious and customary principles and are flexible enough to collaborate with others in facing changes. Among several studies mentioned above, none have yet revealed the local wisdom of the Ammatoa Kajang tribe as an effort for family economic resilience. Based on the results of previous research and existing phenomena, the researcher is interested in channeling ideas through research entitled *Systematic Literature Review: Economic Education in the Family as an Effort to Increase Family Economic Resilience Based on Local Culture*.

B. METHODS

Data collection uses a systematic review by analyzing research manuscripts obtained from Scopus and Google Scholar that have been indexed nationally and internationally in the last five years, which aims to answer research questions by summarizing various research results. Using articles with a time span of the last five years in research is important because it ensures that the information used is still relevant and accurate. By limiting this time span, researchers can avoid using information that is outdated or no longer applicable in the current context, also helping to build a strong foundation for the research. The steps in the qualitative systematic review are as follows: formulating the research question, conducting a literature search, selecting articles, analyzing qualitative findings, implementing quality control, and compiling the final report (Francis & Baldesari, 2006 as cited in Siswanto, 2012).

1. Literature Study of Pasang Ri Kajang as a Guideline for Resolving Customary Violations in the Ammatoa Kajang Customary Law Community.
2. The Role of Customary Knowledge in Contemporary Forestry: Experiences from the Kajang Customary Community in Indonesia.
3. Maintaining environmental sustainability based on traditional knowledge: lesson from kajang tribe.
4. Family economic education, peer groups and students' entrepreneurial intention: the mediating role of economic literacy.

In this study, the discussion is focused on the specified aspects: (1) identifying articles that are relevant to Economic Education within the family; (2) analyzing economic resilience strategies; and (3) depicting the factors of opportunities and challenges in improving family economic resilience based on local culture. To ensure the systematic nature of this research, it adheres to the PRISMA 2020 guidelines (Page et al., 2021). The literature search process was conducted on July 13, 2023, utilizing the Scopus and Google Scholar databases. Specifically, for the Google Scholar database, the search was performed using Harzing's Publish or Perish application. Table 1 displays the search strings used in both databases.

Table 1. Research Strategy

Scopus	Google Scholar
<i>TITLE-ABS-KEY ("local wisdom" and "economic education" and "economic resilience")</i>	TITLE ("Pendidikan ekonomi dalam keluarga" or "household economic education", "kearifan lokal" or "local wisdom" dan "ketahanan ekonomi keluarga" or "family economic resilience")

Source: Data processing result (2023)

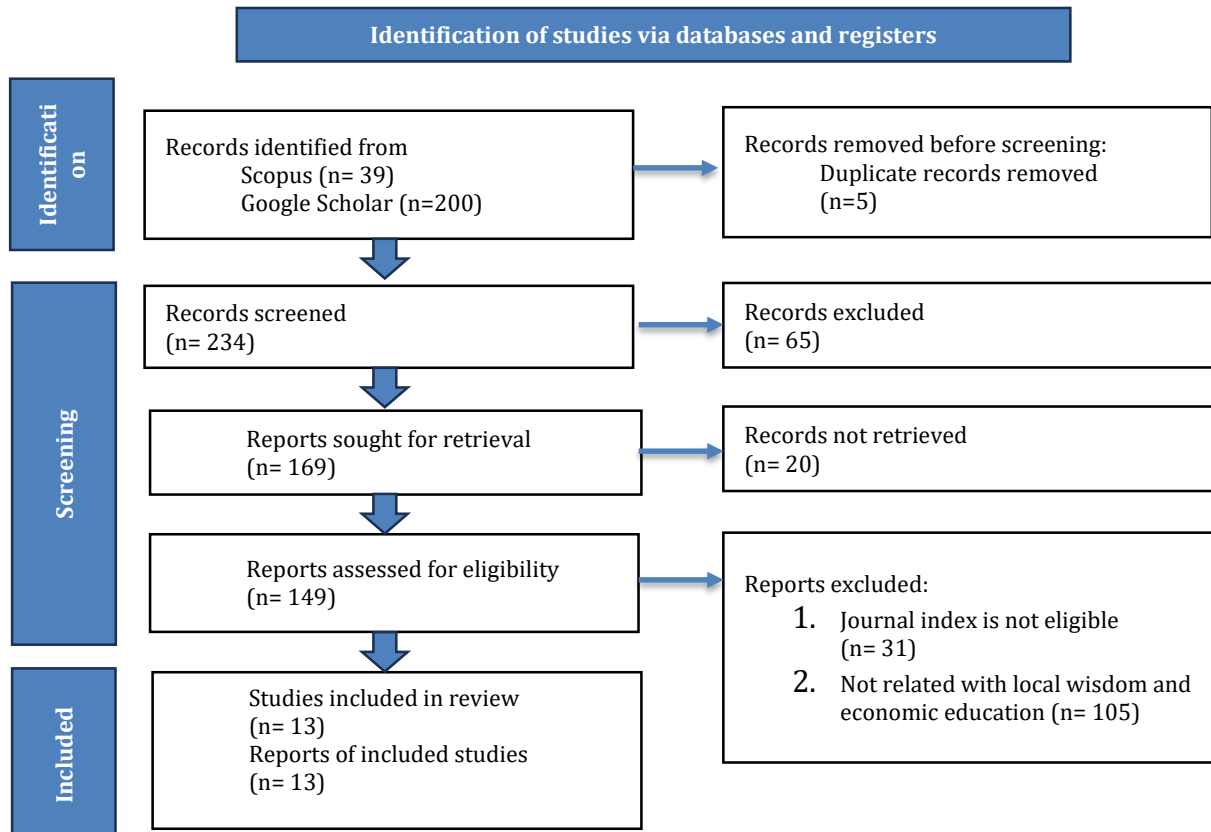
The search yielded 239 articles (39 articles from Scopus, spanning from 2018 to 2022, and 200 articles from Google Scholar, spanning from 2018 to 2022). Subsequently, selection and evaluation were conducted to obtain relevant articles. The assessment criteria can be seen in Table 2 below:

Table 2. Eligibility Criteria

Inclusion Criteria	Exclusion Criteria
Published within the time frame of 2018 to 2022, the articles or proceedings are not indexed in Scopus.	
This article is a peer-reviewed journal or conference proceedings.	There is currently no empirical research on local wisdom in economic education.
Written content can be in either Indonesian or English.	Content that is not related to local wisdom and economic education.

Source: Data processing result (2023)

To make the selection and evaluation process more structured, researchers used the EndNote application for the selection process, and Microsoft Excel for coding, sorting, and data analysis. After going through the selection process based on criteria, 13 out of 239 articles met the criteria, as shown in Figure 1.



- Not relevant with inclusion criteria

Figure 1. Selection Process

The selected articles were then analyzed following the steps proposed by Misel & Huberman (2014), which are as follows: (1) Data sorting was conducted using Microsoft Excel software to facilitate the selection process and focus on important points relevant to the research; (2) Data presentation included tables, narratives, and diagrams depicting the interrelationships between categories; dan (3) Conclusions were drawn to answer the research questions formulated beforehand. By implementing these procedures, it is anticipated that a comprehensive summary of findings will be obtained for thematic discussion, resulting in the desired contribution to the body of knowledge.

C. RESULT AND DISCUSSION

1. SLR PRIM Results

The in-depth analysis of articles that meet the criteria reveals that the application of local wisdom in economic education to enhance family economic resilience can be observed in various forms, as shown in Table 3.

Table 3. The Application of Local Wisdom in Economic Education to Enhance Family Economic Resilience.

Author and Year	Results
Pratama & Batin (2022)	Utilizing the Local Culinary Culture of Pempek Palembang as an Empowerment Effort for Housewives.
Rusanti et al (2021)	Empowerment of Ecotourism Based on the Values of <i>Pa'pasang Ri Kajang</i> .

Fakhriati & Erman (2022)	Empowerment of Embroidery Artisan Housewives for Economic Enhancement during the Pandemic.
Parameswara & Wulandari (2020)	Utilizing Local Bamboo Culture to Enhance the Economy through Cultural Industries.
Setiawati et al (2022)	Local wisdom creates economic resilience in a tourism village in Indonesia.
Rambu Atahau et al (2020)	Utilizing Local Culture in Small Economic Groups to Create Economic Resilience.
Sulaiman & Anita (2020)	Enhancing Family Economy through Local Wisdom of Ikat Weaving.
Vuspitasari & Ewid (2020)	Local wisdom <i>Kuma</i> plays a supporting role in family economics.
Arif Widyatama (2019)	Local wisdom of village markets plays a role in improving the community's economy.
Drajat Armono (2021)	Local wisdom can support the sustainability of businesses to create economic resilience.
Daniel et al (2022)	The Ammatoa Kajang tribe preserves their local culture to manage their natural resources and economic activities.
Suratno et al (2021)	The importance of economic education to support sustainable family financial management.
Abd Rahman et al (2023)	Economic empowerment utilizing local culture is evident among the Bugis and Makassarese tribes.

Source: Data processing result (2023)

The research findings indicate that family economics education can make a significant contribution to enhancing family economic resilience. Economic education that involves family members in financial decision-making, budget planning, and investment management can help improve overall family financial management. Additionally, the integration of local culture into family economics education reinforces cultural values that support sustainable financial management, entrepreneurship, and utilization of local resources.

2. Economic Education in the Family Towards Family Economic Resilience Based on Local Culture

The family is the primary and first environment for a child's education (Hasan, 2018; Roksa & Kinsley, 2019). As the child's first environment, the family plays a crucial role in providing basic education in all aspects of their lives. The family is not only where children grow and develop physically, but it is also where they learn values, norms, and skills that shape their personality and character. The educational process in the family environment is not programmed or scheduled and does not require assessment, allowing it to occur at any time (Rogoff et al., 2016).

Learning about economics within the family plays a crucial role in equipping individuals with the financial skills, knowledge, and attitudes needed to effectively manage personal and household finances. The focus of economic education in the family is to prepare family members to have a relevant economic understanding and mindset in line with the demands of the time (Rahmatullah et al., 2020). Economic education is considered a fundamental component as through it, children can learn to manage finances and lead independent and responsible lives (Vuspitasari, Deffrinica & Albi, 2019).

Informal economic education, known as family economic practices, serves a purpose beyond simply managing family finances. Its more significant goal is to shape the behavior of family members, so that the family can produce strong and principled future generations, consistently

spreading values of goodness to their surrounding environment (Hasan, 2016). According to Narmaditya (2013), economic education within the family paves the way towards the desired well-being for children in the future. Family education also contributes to better economic literacy and promotes career opportunities as entrepreneurs in the future (Setiawan et al., 2020). By promoting economic literacy and encouraging good economic behavior, families can make rational financial decisions, plan for the future, and adapt to changing economic conditions.

The connection between economic education and family economic resilience is closely intertwined. Family economic resilience refers to a family's ability to overcome potential economic challenges and maintain long-term financial stability. It is understood as a dynamic condition of a family's endurance and strength in facing various challenges, threats, hindrances, and disruptions, both external and internal, that directly or indirectly jeopardize the family's economic sustainability (Andrean et al., 2022). Each family has its own strategies in maintaining its economic resilience. Family economic resilience based on local culture can be enhanced through economic education that is rooted in local culture. Several studies have highlighted the significance of culturally-grounded economic learning in family education, conducted by Gani (2016) and Putra et al. (2016). Economic education based on local culture can assist families in comprehending and leveraging the potential of their local culture within the economic environment to fulfill psychological and intrinsic needs.

3. Forms of Economic Education in the Family Towards Family Economic Resilience Based on Local Culture Through the Formation of Economic Literacy and Economic Behavior

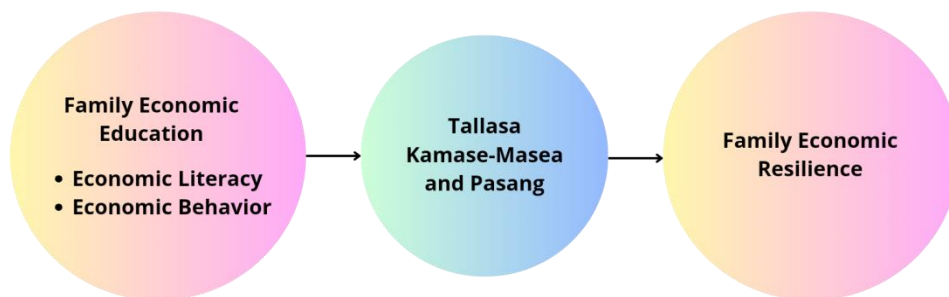


Figure 2. Pattern of Kajang Tribe Family Economic Resilience

Local culture serves as a strong foundation for shaping the mindset and economic behavior of families. This is consistent with the research conducted by Yani et al. (2021), which discusses the importance of family education in strengthening the values and local wisdom of the Makassar tribe as a source of informal economic education. The study emphasizes the need to preserve local culture with positive values, which can be a robust basis for shaping the economic mindset and behavior of families. Similar findings are also evident in the research conducted by Vuspitasari & Ewid (2020) concerning the role of local wisdom "kuma" in supporting the economy of Dayak Banyadu women's families. Cultural values, traditions, and practices provide valuable insights into resource management, entrepreneurship, and sustainable economic practices specific to certain communities or regions. By developing economically-skills based on local culture, families can enhance their economic resilience while reinforcing local cultural values.

One interesting example of the relationship between economic education, family resilience, and local culture can be found in the traditions of the indigenous community of the Kajang Tribe.

The Kajang Tribe still preserves and applies the "messages and philosophies" of their ancestors in their daily lives (Erawati, 2016). Particularly, the Kajang Ammatoa community firmly holds onto their traditional principles known as Tallasa Kamase-masea and Pasang. These principles guide their economic activities and emphasize the importance of resource conservation, community cooperation, and sustainable practices. By passing down these traditions from generation to generation, the Kajang Ammatoa community not only strengthens their cultural identity but also ensures the continuous resilience of their family economy in a changing environment.

a. The value of local wisdom in environmental preservation

The Kajang tribe is a community that values the preservation of natural resources and the environment. They strongly adhere to their traditional customs and laws, including the protection of forests and maintaining ecological balance (Aspan & Yunus, 2019; Putri & Rahman, 2021). Pasang Ri Kajang metaphorically likens the land to a mother figure, and the forest is her attire. In other words, the forest is a source of pride for the Kajang indigenous community, essential for preserving their land and way of life (Dachri et al., 2023). They earnestly safeguard and nurture the forest ecosystem (Samad et al., 2021). The significance of conservation is imparted to the younger generation through formal education in schools and informal education from the elders. The teachings of Pappasang, which include prohibitions against damaging the forest and nature, originate from the wisdom of the traditional elders and are the primary objective of the Andingingi ritual (Radjab et al., 2023). The community's efforts to preserve natural resources have been successful, as evidenced by the continued availability of these resources for utilization.

Appreciating the sustainability of natural resources and the environment is closely related to responsible economic behavior. Research conducted by Kurniadi et al. (2023) discusses resource management oriented towards a green economy. This study utilizes a bibliometric approach and indicates that sustainable resource management has been a widely discussed topic in previous studies. It highlights that the conservation of natural resources and the environment is of significant concern in economic activities. Responsible and sustainable economic behavior is key to preserving the sustainability of natural resources and the environment.

One of the fundamental principles in environmental economics is the concept of sustainable development, where economic growth must be in line with environmental protection and restoration. Respecting the conservation of natural resources and the environment means recognizing that the environment is a crucial asset that supports human life and well-being and serves as a foundation for economic activities. Overall, valuing the conservation of natural resources and the environment is an integral part of responsible and sustainable economic behavior. When making economic decisions, it is essential to consider their impact on the environment and strive to develop solutions that yield long-term economic benefits without harming existing natural resources.

b. The value of local wisdom about simplicity

The next teaching related to the principle of *tallasa kamase-masea* tends to encourage individuals to live simply and avoid consumerist lifestyles. According to them, excessive living can lead to conflicts among communities, resulting in disharmony within society (Surtikanti et al., 2017). In daily life, this concept can be observed in how the community presents their clothing, food, and dwellings. Disnawati (2013) stated that *tallasa kamase-masea* (simple living) is reflected in the following sayings that Ammatoa Kajang society follows: (1) *Amentengko nu kamase-mase, a'cci'dongko n'u kamase-mose, a' dakkako nu*

kamase-mase, a' meako nu kamase-mase, which means to stand simply, sit simply, walk simply, and talk simply; dan (2) *Anrekalumannyang kalupepeang, rie' kamase-mase& angnganre na rie', care-care na rie', pammallijuku'na rie', koko na rie', balla situjululu*, which means wealth is not everlasting; what matters is simplicity, eating enough, wearing enough, buying fish enough, having a garden enough, and having a house as needed. Research conducted by Misbah & Adriyan (2020) also reveals that *Tallasa Kamase-masea* has become a binding value for the Kajang community, not intended to make them suffer but rather to make them uninterested in temporary happiness, seeking *kalumannyang kalupepean* (happiness or wealth in the afterlife) while living as humble beings in this world.

In an economic context, this means individuals tend to practice wise consumption and prioritize essential needs over excessive desires. They may be more inclined to consider the price, quality, and sustainability of products before making a purchase and avoid wastefulness. Additionally, people who value simplicity are likely to be more cautious in managing their finances. They may consistently save, avoid unnecessary debt, and lead a frugal lifestyle. In the long run, this can lead to the accumulation of more stable wealth and opportunities for smart investments.

D. CONCLUSION AND SUGGESTIONS

Based on the research findings, it is revealed that economic education within the family plays a role as a catalyst in enhancing family economic resilience. When rooted in local culture, economic education not only equips families with necessary skills but also instills a sense of pride and identity. By integrating cultural values, traditions, and practices, families can strengthen their economic resilience and successfully adapt to the challenges of an ever-changing world. Moreover, the integration of local culture in family economic education reinforces cultural values that support sustainable financial management, entrepreneurship, and the utilization of local resources. For further research, it can be focused on case studies of communities with diverse cultures, and comparisons of educational approaches and psychological aspects of household economic actors can be explored. The development of practical economic education programs is also recommended, involving practitioners and families.

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