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Degradation of *Siri' Na Pacce* Cultural Values in The Bugis-Makassar Community

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Abstract— This research departs from the idea that in the era of globalization there has been a rapid change, including changes in cultural values that are felt and seem to be beginning to be global, namely between Western culture and traditional culture including the cultural values of the Bugis-Makassar community. This is the basis for the author to examine the degradation of the cultural value of *Siri' Na pacce* among the Bugis-Makassar community. The purpose of this study was to find out: (1) an overview of the cultural values of *Siri' Na Pacce* among the Bugis-Makassar Community, (2) the factors that caused the degradation of *Siri' Na pacce's* cultural values among the Bugis-Makassar Community. This type of research is a type of qualitative research. The type of data in this study consists of primary data and secondary data, with data collection techniques namely interview techniques, documentation and observation. The data analysis technique used is a qualitative descriptive. The results of this study indicate that (1) The description of the cultural value of *Siri' Na pacce* among the Bugis-Makassar community is the value of self-actualization, the value of shame and guilt, the value of loyalty and the value of honesty. (2) The factors that led to the degradation of the cultural value of *Siri' Na pacce* among the Bugis-Makassar community were the lack of public knowledge about the *Siri'* concept, global development and media of communication and family education.

Keywords —Cultural Value, *Siri' Na Pacce*, Bugis-Makassar Community

I. INTRODUCTION

Indonesia is a country that is rich in culture, including South Sulawesi Provention (Bugis-Makassar) which in essence has a culture that is a benchmark in living life called *Siri' Na pacce*. In the Bugis-South Sulawesi Community, especially in the Makassar tribe, the main values of the culture are still ongoing. However, its survival is inseparable from the condition of its people which are constantly changing. The degradation of cultural values in Community often occurs in line with the demands of the era, namely the influence of globalization. In the era of globalization there has been a rapid change, including changes in cultural values that are felt and seem to be beginning to be global, namely between Western culture and traditional culture. Shifting behavior, mindset, dressing style will have an impact on the existence of local wisdom [1].

Based on previous research that basically *Siri'* in the Bugis-Makassar community is the same in this case the oldest 'siri' in decency as *Siri'* in the Bugis-Makassar

Community by adhering to the principle that if a man rapes a girl then the girl's relatives have the right to kill the man. The man can be free from death threats if he reports himself to the local customary head, but if this is not done then enough of his skullcap will be thrown into the customary head's house[2].

Cultural values are the behavior of most members of Community, those cultural values are enduring, not easily changed and even replaced by other cultural values. According to Koentjaraningrat in [3] that the term cultural identity is called the name '*Pangadaren*'. The formation will enable one to become a cultural identity for the Bugis-Makassar people in building the order of one's social life in carrying out their role in accordance with the position that has been legitimized by the community. The term *Siri'* is an effort to uphold honor and dignity, respect and dignity, which must be understood in general as a cultural ethos that moves the dynamics of social life. But currently the cultural value of *Siri' Na pacce* is beginning to experience degradation with the emergence of brawls, theft, rape, robberies carried out by a group of people, and other actions that disturb the community. That action becomes a parameter of the degradation of the cultural value of *Siri' Na pacce* that exists in the Bugis-Makassar community, which creates negative behavior.

Siri' Na pacce' is the principle of life for the Bugis-Makassar community, in this case *Siri'* is intended to defend honor towards those who want to rape their self-esteem called shame, while the term 'Pacce' is intended to help fellow members people who are in suffering. There is an expression for the Bugis-Makassar community that *Punna Tena Sirknu, Paccenu Seng Pakani'* (if there is no *Siri'* you, Pacce is what you hold firm) means *Siri' Na pacce* covers all aspects of human life for the Bugis-Makassar community. There are two types of *Siri'* in the Bugis-Makassar community, namely: First *Nipakasirisi* (humiliated), which is insulted or treated outside the limits of reasonableness and the second is '*Masiri*' (shame) which is a view of life that aims to maintain, improve or achieve an achievement that is truly carried out -really and as hard as possible by mobilizing all the *Siri'* [4].

The *Siri' Na pacce* culture is a form of feeling refined and holy by holding on to the culture of *Siri' Na pacce* and being implemented in everyday life will have a positive impact. There are four indicators of the *Siri' Na pacce* value in this study: (1) Self-actualization, (2) Shyness and guilt, (3) Loyalty and (4) Honesty [5], while the factors that led to the degradation of *Siri' Na pacce's* cultural values are:

knowledge of education providers about *Siri'* concept, language, global development and media of communication, family education and *Siri'* degradation among supporters [6]

II. RESEARCH METHODS

This type of research is qualitative research. Research with a qualitative approach is research that produces analytical procedures that do not use statistical analysis [7]. The focus of this research is: a description of the cultural values of *Siri' Na pacce* among the Bugis-Makassar community and the factors that caused the degradation of the cultural values of *Siri' Na pacce* among the Bugis-Makassar Community.

The types and sources of data in this study are primary data and secondary data. Primary data is in the form of empirical data, namely data obtained directly through respondents using interview techniques while secondary data is data obtained from the assessment of library materials in the form of books, and documents in agencies related to the problem under study. Data collection techniques are: interview techniques, documentary techniques and observation techniques. The data analysis technique used in this study is a qualitative descriptive technique. The point is that all data obtained from interviews, documentation and observation, researchers describe, analyze, interpret, and compare again by matching theories that have to do with the focus of this research.

III. RESULTS AND DISCUSSION

A. Overview of *Siri' Na pacce* Cultural Value among the Bugis-Makassar Community

Community is inseparable from the cultural system, that unconsciously someone has been affected by receiving the teachings, beliefs, interactions and work results of a group through socialization from both the family, the community and groups of individuals who have understood the traditions in a particular culture. This is relevant to the results of the research that, as for the cultural value of *Siri' Na Pacce* among the Bugis-Makassar community is the value of self-actualization, the value of shame and guilt, the value of loyalty, the value of honesty. These values can be explained based on the results of the study as follows:

1. Self Actualization

Culture *Siri' Na pacce* is one of the cultural philosophies of the Bugis-Makassar community that must be upheld because *Siri' Na pacce* is not owned by anyone, so the Bugis-Makassar people can be said to be people who have no sense or are sick of their souls, because they have no shame, self-esteem, and social care. Like a tradition, this concept of value will always be a guideline and guideline in the life of the Bugis-Makassar community. When a generation of interpretation misses, it will have an impact on the next generation, so it must be corrected so that in the future the value of this philosophy can still be a guideline, handle and characteristic of the Bugis-Makassar community, as a result of interviews with community leaders (Faizal).

Based on the results of the study, it shows that the cultural value of *Siri' Na pacce* requires someone to do it something as well as possible and rely on the potential or ability that exists in him, besides being voluntary as well as the results of interviews with the community (Kasim) that in demonstrating the value of self-actualization in the Bugis-Makassar community that is individuals working because of developing their own proven and proven potential with sincerity the individual works tirelessly and is carried out with trust because for them the work is part of self-esteem which is used as a guideline by the Bugis-Makassar community in living their daily lives that are not easy to surrender, have a high sense of solidarity and cooperation and self-esteem that is so guarded when someone is demeaning.

The same thing was also found in research [8] that further strengthening if the culture of a country is based on cultural values as a guideline in a community scope can be one of the factors that can prevent negative behaviors such as corruption.

2. Shyness and Guilt

Siri' is aligned with good reason does not arise from anger. The person who loses from feeling embarrassed (*Siri'*) is like being naked from morality and in the words of Lontara' the person is equated with an animal as a result of interviews with traditional leaders (Latang). *Siri'* must be brought together in the context of Lontara' saying that *Siri'* is nothing other than a result, meaning a new sense of shame (*Siri'*) arises if one of the main values embraced by humanity is sometimes *Siri' Na pacce* is given the name shame (self-esteem).

Based on the results of the research stated (Zainuddin) said that someone who is not aware of what he has done can embarrass himself, this is because he does not understand the value of *Siri' Na pacce* and this case can be seen in the Bugis-Makassar community now no longer ashamed if together or going out in a public place like most seen in the corner of Makassar City, namely losari beach.

According to observations, the *Siri'* rights in the Bugis-Makassar community are the same, namely *Siri'* in terms of decency as *Siri'* which is the oldest. Shyness and guilt is a feeling of shame and deep guilt experienced by individuals because they are unable to comply with the prevailing rules in the Bugis-Makassar community, unable to demonstrate discipline in all activities in the community. Violated but embarrassed arises because he was treated dishonestly and he was seen as lightly not counted, he was given an inappropriate attitude, and vice versa feeling embarrassed (*Siri'*) must arise in those who cheat, betrayed, wrongdoers, to those who feel happy in ignorance. According to Zainuddin the Bugis-Makassar people who are not firm and lazy waste their time. *Siri'* is in harmony with *Pacce* too, meaning that *Pacce* means *Siri'* is expanding, *Siri'* can be felt as *Siri'* together.

3. Loyalty

Siri' must be held firmly for the Bugis-Makassar community to live their lives. Based on the results of the

research put forward by one of the Makassar (Baharuddin) culturalists that there is a term in Lontara 'said "then the perfect life of husband and wife if both parties give consideration to each other then maintain each other's self-esteem (*Siri*)" all must be guarded by the wife and vice versa, *Siri* 'wife must be guarded by a husband". One must respect and respect each other in order to prevent embarrassing actions (*mappakasiri*'-*siri* '), feelings of shame (*masiri*') and humiliation (*ripakasirisi* '). For the Bugis-Makassar people togetherness is very urgent, traitors are very low actions among the Bugis-Makassar community, this can be seen in the loyalty of the Bugis-Makassar community when they have a debt and have promised to pay it so that the person who owes tries to keep his promise as agreed upon, and vice versa if the person does not keep his promise the army's has shamed himself. Every promise must be fulfilled because the people of Bugis-Makassar have the principle that once they speak they are held to be like humans are only one life in the world.

The *Siri 'Na pacce* culture for the Bugis-Makassar community from the results of the study shows that cultural values are still a factor in suppressing deviant behavior and holding fast to promises, the mandate that has been made by the community by taking responsibility for every action done, so that individuals will not work outside the procedure which has been specified.

4. Honesty

The cultural value of *Siri 'Na pacce* according to the nature of the Bugis-Makassar Community according to (Kasim) is divided into four characteristics: first the nature of the wind is the same as someone who cheats and always takes shortcuts even though the path is called 'to *rangga sela* 'means people who don't has a principle and a mercenary eye, both fire is someone who likes to be angry, and does not take into account the impact of his anger and is referred to as "*pabbambangangi natol*", the third water is a person who is smart and conscientious but relies on mercy that violates morals so that his nature protects people who are guilty or have nepotism nature, the four lands namely people who are moving, honest, and strong who are usually categorized as people who have good *Siri* 'values.

The attitude of honesty from the Bugis-Makassar community is a reflection of the character that can be seen from daily actions in living their lives, namely the connectivity between mind, heart, words and actions that make a person act in accordance with conscience and essential truth.

The foregoing is relevant to the opinion of [9] that *siri* 'as determination in the Makassar language is referred to as *tu tinni siri'na*, namely individuals who can determine attitudes according to the truth of their conscience and have strong personalities so that individuals can prevent the emergence of negative behavior that starts from the individual.

B. Factors Causing the Degradation of "*Siri Napacce*" Cultural Values among the Bugis-Makassar Community

Based on the results of the study, it can be seen that the factors that caused the degradation of the cultural value of

Siri 'Na pacce are lack of public knowledge about the *Siri* concept, global development and communication media, and family education. This is in accordance with the results of interviews with (Akmar) community knowledge about *Siri* 'concept, global development and communication media, and family education. This is in accordance with the results of interviews with (Akmar) that the lack of knowledge towards *Siri* 'was due to the community's commitment to local cultural values called *Siri* 'as a way of life for the Bugis-Makassar community, which lacks direction from parents and the development of globalization, and lack of self-awareness for the Bugis-Makassar community so that it no longer implements the cultural value of *Siri 'Na pacce*. The community is apathetic and acts according to its own will, for example in terms of manners (courtship) is already open and there is no shame (*Siri*) it becomes the pride of the community.

Viewed from global development factors and communication media from the results of research and observations, it shows that the cultural values taught by families and schools have not been well received by the younger generation now, while the values that exist in the community in general with technological advancements are considered far greater and easy to. Likewise with the degradation of cultural values you will leave local culture or local wisdom with the term *Siri 'Na pacce*. The presence of digital culture is indeed unavoidable as a result of the flow of globalization without even feeling that digital culture has entered into local culture. This transformation event is inevitable because it will have an impact on the cultural values that characterize the nation. Digital culture has caused many disadvantages in local culture, especially from franchises that are all instant, the presence of minimal clothing styles that continue to proceed in the Bugis-Makassar community. While the family education factor will be a forum for the formation of a child's personality, according to the interview with (Sumiati) saying that the family is the first place to introduce education and shape the moral of a child to become a character and accompanied by the formation of cultural values behave

If the cultural traditions of the community have been perceived by every person or group, then their behavior becomes automatic without realizing their behavior has been socially accepted. There are three general cultural patterns in Community: culture of guilt, culture of shame and culture of final fear [5].

9. IV. CONCLUSION

Based on the results of research and discussion, then the conclusion in this study are as follows:

1. The description of *Siri 'Na pacce's* cultural values among the Bugis-Makassar community is (a) the value of self-actualization, namely the sincerity of the Bugis-Makassar community in working optimally, (b) the value of shame and guilt is a form of attitude that is felt by Bugis-Makassar when not obeying the existing rules in the community, (c) the value of loyalty, namely the ability of the Bugis-Makassar community to carry out the mandate with full sense of responsibility, and (d) the

value of honesty that the Bugis-Makassar community acts in accordance with their conscience.

2. The factors that caused the degradation of *Siri 'Na pacce's* cultural values among the Bugis-Makassar community were (1) lack of knowledge of the community regarding the concept of *Siri'* namely local cultural values called *Siri'* as a lifeline for less Bugis-Makassar communities get direction from parents and the development of globalization, and lack of self-awareness for the Bugis-Makassar community, (2) global developments and communication media, namely the values that exist in the community in general with technological advances are considered far more powerful and easily trusted, and (3) family education, which is the first place to introduce education and shape the moral of a child to become a person of character.

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