

Expression and Social Convention in "Pappaseng Kajaolaliddong" for the Millennial Generation of the Buginese In Bone Regency, South Sulawesi

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ABSTRACT

This research aims to document and examine the "Pappaseng Kajaolaliddong" as well as to encourage the government and the Buginese, mainly those who reside in Bone regency, to preserve this document proactively, which is a local heritage that could reflect the richness of the Buginese culture. This research also manifests the Buginese expression through studying the "Pappaseng Kajaolaliddong" to be used as a reference in making appropriate policies based on the socio-cultural condition of the Bone community in South Sulawesi. This research has an inventory objective to create a convention as guidelines and principles for the millennial generation of the Buginese. "Pappaseng Kajaolaliddong" is expressed in the form of social construction which is conveyed by the Buginese community in Bone Regency as a heritage that implies values from generation to generation.

Keywords: Expression, Convention, Pappaseng, Kajaolaliddong, Millennial Generation

1. INTRODUCTION

Local wisdom is a very interesting study in which it adopts the principles, advice, order, norms, and behavior of the ancestors of the Bugis community in the past which are still very urgent to be applied in managing various social phenomena that appear in everyday life. Local wisdom is part of cultural construction that refers to various cultural riches that grow and develop in a society that is known, trusted, and recognized as important elements that can strengthen social cohesion among community members (Ramli, 2008: 24-25).

Pre-Islamic and colonial Bugis culture, there is a literary work that describes how rich the Bugis people are about culture. The literary work contains philosophy or teachings regarding various aspects of life and cultural aspects of a tribe that has its script

called Lontara'. The Bugis tribe is an ethnic group that has scripts so that aspects of life and culture in the past can still be stored in neatly stored manuscripts written in Lontara' script. In it are stored values that are recorded and applied to society and government, and they are still preserved and preserved in the text until now.

One form of Lontara' script that is still preserved in the life of the Bugis people in South Sulawesi is Pappaseng which contains messages; advice; will, political system, and society. The advice was not only addressed to the king, but also the people through a dialogue between Arung (the king or customary holder) and Kajao, who was knowledgeable, religious, and socialist.

Pappaseng is part of the regional culture that enriches the cultural treasures that exist in the Bugis community. Pappaseng became local oral literature as part of Indonesian culture which was spread and

passed down from generation to generation. Each community group has different variations and uniqueness, both in oral form and in written form. The forms of human behavior and procedures for interacting in their lives are summarized in the behavioral aspects of culture which are neatly stored in *Pappaseng* (Akkase, 2019: 13).

Philosophy is part of Bugis society which has fundamentally become part of the social order, understood as socio-cultural values that are used by the supporting community as patrons in carrying out daily activities. So important and valuable is this normative value, so it is not uncommon for this philosophy to always stick firmly to every supporter even though the currents of modernity are always hitting and whacking it. Even in the implementation of the philosophy, it becomes a spirit or spirit to determine the mindset and stimulate human actions, including in motivating business.

The study in this description is very interesting because it reveals how language expressions contain principles, advice, order, norms, and behavior of the ancestors of the Bugis community. In addition, *Pappaseng Kajaolaliddong* is also a social convention that needs to be expressed in shaping the character of the Millennial Generation of Bugis Society in Bone Regency, South Sulawesi. The crisis of knowledge and the cultivation of attitudes is a fundamental problem for people who are cultural heirs who have treasures that can serve as guidelines and filters for novelties that go hand in hand with modernization that continues to develop. Therefore, it is very important to be actualized, to provide knowledge and inculcate in the formation of the character of the younger generation of the Bugis community.

2. THEORETICAL BACKGROUND

Pappaseng context, inclusive *adE ade'* (*ada'*, Makassarese) or customs, which function as a way of life in shaping mindsets and regulating human behavior patterns in social and state life. Therefore, in the Bugis social system, it is known as *adE ade'* (custom), *rp rapang* (law), *wri wari* (strata difference), and *bicr bicara* (speak or speech), as well as *sr sara'* or law based on religious teachings.

Application-implementation practice *pgdEr Pangaderrang* as the philosophy of life of the Bugis people has 4 (four) principles as well as pillars, namely: *mpsilsea mappasilasae*, that is to manifest *adE ade'* for the harmony of life in behaving and behaving in treating himself in *pgdEr Pangaderrang*;

(2) *mpsisauae Mappisauae*, which is manifested as a manifestation *adE ade'* to inflict the chastisement on each violation *adE ade'* expressed in speech. This principle states guidelines for legality and repression that are carried out consistently; (3) *mpseErupea Mappasenrupae*, namely practicing *adE ade'* for the continuity of the earlier patterns expressed in *rapang*; (4) *mplaisE Mappalaiseng*, namely the manifestation of *adE ade'* in choosing the boundaries of the relationship between humans and social institutions, to avoid problems (chaos) and other instability. Because the scope of the discussion of philosophy is so wide, it is not surprising that many philosophers give different definitions with different pressures from one another. Below we note some definitions of philosophy from famous philosophers of the West and the East.

Historical analysis is closely related to historical elements contained in the object of research, not the research itself. Historical analysis also involves historical elements that are outside the object, as extrinsic aspects. Research that uses a historical approach, both diplomatic and extrinsic, plays an important role which in turn will animate the whole analysis. In historical research, there may be possibilities, namely a) all research has a historical element. (b) historical research, its appearance explicitly, (c) as multidisciplinary. Cultural Studies can use historical analysis, combining it eclectically with other disciplines, with a note that hierarchically each discipline involved can be determined by its position (Kutha, 2010: 362-365).

This study identifies the words, advice of *Kajaolaliddong* towards *Arungpone* whose contents are state, social and familial. The results of this study will refer to the manuscript "*Pappasenna To Maccae Ri Luwu ' Sibawa Kajaolaliddong Ri Bone* (Transliteration and Translation into Indonesian)", especially for *ppsE kjao llido ri boen Pappasenna Kajaolaliddong Ri Bone* (Rahim, 2012: 145).

Conventions are agreements that apply to society and a certain time that is used as guidelines or the basis or basis for doing something. Anything that has been conventionalized is a sign in the form of language that carries out the function as a marker whose convention rules have been commonly used in society. The convention is a sign whose representation points to a certain object without motivation. A convention is a sign that has a relationship with its object based on a convention, agreement, or rule. The meaning of a symbol is determined by a mutual agreement or accepted by the general public as truth (Saleh, 2016).

3. METHODOLOGY

The research was conducted with a qualitative descriptive method. The research location to examine *Pappaseng Kajaolaliddong* will be carried out in the village of *Kajaolaliddong*, Barebbo sub-district, Bone Regency. *Kajaolaliddong* is fifteen kilometers from the town of Bone. Researchers have come to Bone Regency, *Barebbo* District, to be exact, *Kajaolaliddong* village to get preliminary data about *Pappaseng Kajaolaliddong*. The selection and determination of the research location were carried out intentionally (purpose sample) with the consideration that the location of this study was a Bugis-speaking farmer's area.

3.1. Observation

This observation is carried out as an activity in recognizing individual behavior and usually ends by noting important things, which is a study carried out intentionally and systematically through an observation process so that this research can directly see *Pappaseng Kajaolaliddong* in Bone Regency.

3.2 Interview

Direct interviews were used with several informants and simultaneously recorded using a tape recorder or cassette. Interviews were held with the informants in a relaxed and pleasant manner to obtain reliable data. The interview method includes the method used when someone tries to get information or opinions orally from a respondent by having a face-to-face conversation with that person. Most qualitative research is open-ended and in-depth. Done informally to explore the views of the subject under study about many things that are very useful as a basis for further research.

3.3 Documentation

Documentation is a technique for collecting data from non-human sources, such as personal documents, official documents, and studies. Documentation is obtained from various sources, both individuals and institutions/agencies related to the research focus. Documentation as supporting data collected from various records or documents obtained from various sources, analyzed further to understand the study *ppsE kjae llido ri boen "Pappaseng Kajaolaliddong ri Bone"*.

3.4 Recording

The formal object of this research is the oral tradition in the form of *Pappaseng*, by itself the

recording technique is the most important in data collection. Primary data is obtained through recording, especially during performances. The recording is done by using instruments as tools such as handy cameras, tape recorders, cameras, and stationery. Recording using a handy Cam is very important to help researchers in recording and taking all aspects when the show/tradition takes place. Meanwhile, the use of a tape recorder, in addition to obtaining data from informants, was also used to obtain the existing *Pappaseng Kajaolaliddong* text.

3.5 Note (Kumpulan)

In addition to recording, of course, recording is also needed to record things that are considered important and doubtful are not recorded by other instruments so that they are more focused and anticipate data loss in the data recording.

4. RESULTS AND DISCUSSION

"The Main Values of Bugis Culture," says that the role of Bugis culture in South Sulawesi in the form of self-reliance and independence, and has succeeded in presenting the Bugis tribe as strong people in managing, fostering, and adding to their personal life, in addition to other tribes, as part of the community. Indonesian nation. The expression of Bugis culture is seen as being the soul and moral of national development.

The main values must be seen as values that are complete and have two sides, like a coin; The price lies on both sides. One of them is lost and worthless, the main values (Adat) Honesty (*Lempu'*), Intellect (*Acca*), Properness (*Asitinajang*), Persistence (*Getteng*), Effort (*Reso*), and Self-Esteem (*Siri'*). These values are not only cultural rights but also cultural obligations, *both* the application of these values among the Bugis in particular and their fellow human beings.

"Passokkui Resomu Musanre ri Totomu Mutajenngi Pammase". (Make your determination to surrender to fate waiting for a gift), a value that has given the writer's spirit to make this thesis possible. This thesis examines Bugis cultural values and the behavior of bureaucratic officials who intend to contribute several concepts of Bugis cultural values (*Lempu'*, *Acca*, *Asitinajang*, *Getteng*, *Reso* and *Siri'*), which are related to behavior (Discipline, Punctuality, Obedience to Rules and Responsibilities.)

Therefore, the excavation and study of the cultural heritage of the past still have meaning. The ideal form of Bugis culture, embodied in the so-called *singkeruang* (life attitude) is incarnated in various costume forms which are expressed in the concepts: *Lempu'*, *Acca*, *Asitinajang*, *Getteng*, *Reso* and *Siri'*.

Moving on from the above understanding, the Bugis people who have a history and society continue to exist from time to time. The patterns of behavior are formed cumulatively in the past. The generation behind him acquired it as a social legacy that he saw as his traditional ideas. These traditional ideas contain several values that influence them when making decisions in dealing with certain situations. These values are cultural heritage because they are shared and transferred together. It is appreciated and respected by the people. He regulates propriety (*Asitinajang*) for women and men, for children and their parents. Whoever violates it will cause regret for himself in addition to being humiliated by his community and even by his family. These values are maintained by them to maintain the greatest self-respect that has been glorified by their ancestors. Therefore it is cultural values.

The main values that determine humans are the functioning and role of human traits so that people become human, and so are the values of Bugis culture. The values of honesty, intelligence, propriety, determination, effort, and self-respect, as the main values that will be discussed here, must be seen in terms of their function. His primacy is functional about oneself, fellow creatures, ideals, and God.

Furthermore, the six main values of Bugis culture can be described as follows:

Lempu' : in Indonesian means honest, the same as straight as opposed to crooked. In various contexts, this word means sincere, right, good or just. So that the opposite is said to be deceitful, cheating, lying, treacherous, deviant, bad, deceitful, persecuting, and the like. This meaning can be understood when the word *lempu'* is found in Bugis or *Lontara* expressions. There are various ways of expressing this honesty. When Young, a Luwu scholar, was asked for advice by the future king (*Datu*) of Soppeng, *La Manussa' Toakkarangeng*, he stated that there are four honest actions, namely (a) forgiving those who have wronged him; (b) to be trusted and not to cheat, which means to rely on and not lie; (c) not to be greedy for what is not their right; (d) and

does not see good if it is only for himself, for him it is called good if it is enjoyed together.

In line with this understanding, *Kajao Laliddong*, the Bone scholar explained honesty when asked by *Arumpone* about the basics of science. Is the witness (*sabbi*) or proof of honesty (*lempu'*)? 'Cry (*obbi'*) *ya Arumpone!*'" What are you calling out for, *Kajao?*" "As for what is called for: Do not take plants that are not yours; do not take things that are not your things, nor are your inheritances; do not take out a buffalo (from its stable) that is not your buffalo, nor a horse that is not your horse; do not take the wood on which you lean, on which you do not lean; do not also the wood that has been cut at the end of the base that you did not cut.

After all, the impression of the value of honesty is on *La Manussa' To Akkarangeng* personally. When the people of Soppeng submitted their agreement to ask for his willingness to become *Datu Soppeng*, he repeatedly refused while stating that they should look for someone else from him. When he finally accepted, he was still asked for time to go to study, looking for scientific provisions for the benefit of carrying out the mandate of the people of Soppeng. If his attitude is said to be humble, but that attitude is born from the value of honesty mixed with science and decency. He does not feel inferior to state his shortcomings in front of the people who have believed in his strengths and abilities. The people of Soppeng have learned that he has the conditions for a *Datu* in Soppeng.

On the other hand, the King of Bone, who held the greatest power among the Bugis kings in his hands, was willing to accept advice, while his assistant, *Kajao*, gave his advice without hesitation. Could it be that this is not based on honesty? If plants and buffalo can be considered as food sources; horses as a means of making a living, does this not show that honesty also means respecting the rights of their owners? Even if the owner does not guard his property, it is known that a piece of wood has been propped up and has been located, it must also be treated honestly as a sign of being honest and respecting the rights of the owner.

On the other hand, a child in Sidenreng who violates the value of honesty must receive the death penalty in return. The death sentence was handed down by the father himself as a judge in the country. This father was named *La Pagala Grandma Mallomo* (1546-1645) who was born in Panrenge in the north of Amparita. If one should feel shy or afraid then that feeling should only be given to honest people.

Indeed, at first, honesty was overcome by cheating, but in the end, it was also what determined honesty," said La Tiringeng To Taba Arung Saotanre, the King of Wajo intellectuals in the XV century (Rahim, 185:145-152).

Likewise, what can provide a long-life expectancy, prolong life (*Lamperi Sunge'*) is to develop behavior that maintains honesty (*lempu'*), by proving actions that: forgive people who have wronged him, are not dishonest when given trust, are not greedy towards which is not his right, and does not seek good if only he enjoys it.

The basic values, *Lempu'*, *Adatongeng*, *Getteng* become the source of *Ammaccang* (intelligence). The value of honesty has a central position. Intelligence that is not sourced or not accompanied by honesty will not support the maintenance of the 'mother wealth' of the state and the people. Honesty must be called for, preached. If the source of intelligence is honesty, then the witness (*sabbi*) according to Kajaolaliddong is an action (*Gau'*).

Also said *La Waniaga Arung Bila*, there are four kinds of luminous gems, namely "*lempu'*", honesty; "*adatongeng*", true words with determination; "*Siri*" along with firmness in principle; and reason with kindness.

As for what covers honesty is arbitrariness, what covers truth is lies, what covers "*siri*" is greed, and what covers reason is anger. In essence, what Arung Bila put forward is a creative elaboration of the values that have been put forward by Kajaolaliddong

Acca: in Indonesian means intelligence or intelligence that can be understood, both in a positive and negative sense. *Acca* is not smart or smart but intellectual or intellectual, (scholar from Sanskrit, wisdom from Arabic). Lontara also uses the word *nawa-nawa* which means the same as *acca*. So people who have the value of *acca* or *nawanawa* by lontara are called *Toacca*, *Tokenawanawa*, or *Pannawanawa*, which can be translated into intellectuals, intellectuals, thinkers, or wise wisdom experts. This understanding still needs to be explained to help us understand the value of scholarship put forward by *Lontara*.

The concept of intellectual value contained, in addition to the value of honesty, also the value of truth, propriety, sincerity, and the spirit of stratagem or research. *To Ciung* said that the scholar (*toakenawanawa*) loves the right actions and words, when he faces difficulties he thinks about it again and is careful to do everything. *Petta Matinroe ri*

Lariangbangngi (a high aristocrat of Bone) also explained that the so-called *pannawanawa* (scholars) are sincere people, whose minds are always searching until they find solutions to the problems they face as well as actions that are a source of disaster and a source of virtue.

Asitinajang: in Indonesian means appropriateness, appropriateness, appropriateness, this word comes from *tinaja* which means suitable, appropriate, appropriate, or appropriate. Lontara said: "Sit down, take your place. *Ade' wari'* (customary distinction) essentially regulates that everything is in its place.

Taking something from its place and putting something in its place, including the act of mapping. This propriety value is closely related to the value of physical and spiritual ability (*makaka*). The submission or acceptance of something, whether it is a mandate or a task, must be based on propriety and ability. Therefore, more emphasis is placed on the appearance of those in charge.

Lataddampare Puang ri Maggalatung (grandson of the king of *Palakka*) (1498-1528) had repeatedly refused the offer of Adat and the people of Wajo to be appointed *Arung Matoa Wajo* upon the death of the 3rd *Batara Wajo La Patenddunggi To Samallangi'* not because he was unable to hold that position. The people and customs of Wajo believe in his abilities. But what made him not accept the offer was the value of propriety in the allegations or suspicions of people against him. When the 3rd *Batara Wajo* ruled arbitrarily, and no one dared to appear restrained, at that time *Puang ri Maggalatung* was asked for his help, and indeed he was able to carry it out. It was natural for him to accept it because both killing the unjust king and the offer to be king was both the will of the custom and the people of Wajo.

Getteng in Indonesian means firm, even this word means to remain in principle or to be faithful to one's beliefs, or to be firm in one's stance, firmly holding on to something. Similar to the value of honesty, the value of scholarship, and the value of propriety, the value of this determination is tied to a positive meaning. This is stated by *To Ciung Maccae ri Luwu* that four actions value determination (a) Not breaking promises, (b) not betraying the agreement, (c) not canceling the decision, not changing the agreement, and (d) if you speak and act, do not stop before completed (Rahim, 1985).

La Tenriruwa Sultan Adam Matinroe ri Bantaeng (grandfather of *Latenri Tatta Whitewater Palakka*) only three months occupied the throne of the

kingdom of Bone (1611). He was the first king of Bone (Mangkau') who embraced Islam. Then the other Bugis kings were crowded and followed by each of their people embracing Islam. The one who delivered this Islamic da'wah was the kingdom of Gowa under its king *I Manuntungi Daeng Mattola Karaeng Lakiung Sultan Malikussaid Tuminanga ri Papambatuna* (1605-1653) he was the father of "*I Mallombassi Daeng Mattawang Karaeng Bontomangape Sultan Hasanuddin Tuminanga ri Balla' Pakanna*" who had first to accept Islam. King Bone *La Tenriruwa Sultan Adam* accepted Islam which was conveyed to him by *I Manuntungi Daeng Mattola Sultan Malikussaid*. The one who delivered this Islamic da'wah was the kingdom of Gowa under its king *I Manuntungi Daeng Mattola Karaeng Lakiung Sultan Malikussaid Tuminanga ri Papambatuna* (1605-1653) he was the father of "*I Mallombassi Daeng Mattawang Karaeng Bontomangape Sultan Hasanuddin Tuminanga ri Balla' Pakanna*" who had first to accept Islam. King Bone *La Tenriruwa Sultan Adam* accepted Islam which was conveyed to him by *I Manuntungi Daeng Mattola Sultan Malikussaid*. The one who delivered this Islamic da'wah was the kingdom of Gowa under its king *I Manuntungi Daeng Mattola Karaeng Lakiung Sultan Malikussaid Tuminanga ri Papambatuna* (1605-1653) he was the father of "*I Mallombassi Daeng Mattawang Karaeng Bontomangape Sultan Hasanuddin Tuminanga ri Balla' Pakanna*" who had first to accept Islam. King Bone *La Tenriruwa Sultan Adam* accepted Islam which was conveyed to him by *I Manuntungi Daeng Mattola Sultan Malikussaid*.

In the friendship agreement between the Bugis-Makassar countries which are still mutually recognized, among other things, it is stipulated: "that whoever finds a better way first, then he makes a promise to whoever finds the virtue first to inform the other kings. This agreement became the basis for the acceptance of the King of Bone and other Bugis kings. However, after he announced his Islam, it turned out that the people of Bone rejected his call. This happened when he was only three months on the throne. Upon this refusal, he gave up his position, then went to Pattiro, in the country where he used to be the reigning *Arung (Arung Pattiro)*. The people here also rejected the Islamic preaching that he delivered, then he left for Tallo, Gowa; and from here he went to Bantaeng to stay there. This is where he died, so he was called *Matinroe ri Bantaeng*."

Meanwhile, to develop (number) humans and breed livestock (*pasawe tau, pabbija olok*) it is

necessary to maintain behavior that shows the value of firmness and firmness in the right principles (*getteng*), with evidence of actions: not breaking promises, not betraying pledges (commitment) between kingdoms, does not destroy previous decisions, does not change the consensus, and resolves thoroughly when adjudicating cases.

Reso: in Indonesian means that effort is a key value for the implementation of the values of honesty, intelligence, propriety, and constancy. Only then can these values play an effective and efficient role if they are supported by business values. By itself, even this business value stands based on these values. Such is the value of honesty that plays a role in *To Akkarangeng Datu Soppeng* and *La Pagala Nene' Mallomo*; intellectual values in *To Suwalle Kajao Laliddong*, and others; the value of propriety in *La Taddampare' Puang ri Maggalatung*, and others; and the value of firmness in some *mangkau' (Arumpone)*, as stated above.

There are four things that Lontara for entrepreneurs or merchants to pay attention to honesty. It creates trust; association because it will develop the business; scientific knowledge, because it will improve management and management; and capital because this is what drives the business.

Another Bugis cultural value called *Reso* (hard work, effort) is seen from several expressions, as well as expert views regarding this matter. *Reso* in Bugis is usually paired with verbs or hard work (effort) in Indonesian. About Bugis human activities related to *Reso* as a cultural manifestation in Bugis human life, as well as the essence of it all.

Reso is one of the six main values of Bugis culture, as well as the core of all of them. Bugis people view *Reso* as a symbol of life, perhaps other main values can be ignored but life continues; but to negate *Reso* is to ignore life itself. Bugis people in the past can be seen as having a high appreciation of time in terms of effort or hard work (*Reso*).

The importance of the young generation working hard to earn a living as a provision to face the future, but hard work in earning a living is not enough besides having to seek knowledge from others; both related to general knowledge (in the hall) and practical knowledge (in the market). In trying they are encouraged to do all that in perseverance, only with perseverance can ideals be realized.

Reso (effort, hard work) as a spirit in Bugis human life is a manifestation of attitudes and behaviors that are formed by the strong influence of

the mental aspects of their culture, which are still preserved in the form of expressions. *Reso* has brought some Bugis people to a glorious life throughout the competition he has gone through. And some have had bad luck as their work ethic weakened, they lost their Bugis identity as a result of a misunderstanding of the meaning of *reso* in culture. *Reso* is a must to live, but the signs on the way should not be ignored to avoid disaster.

Siri': in Indonesian, it means shame which is an institutionalized custom and still has a great influence on the culture of life of the people of South Sulawesi. *Siri* issues always attract the attention of those who want to know Bugis people and culture. Describing the *siri'* with shame, schande, beschaamd, schroomvalig, verlegen, schaamte and eergevoel. He admitted that the translation, either in Indonesian or in Dutch, did not capture the exact meaning.

If the *siri'* of the king (government) must be fortified by the people, then the *siri'* of the people must be respected by the king. One to another must care for and respect each other to prevent embarrassing acts or actions (*Siakkasiriseng*). The meanings of *siri'* that have been tried to be taken from several lontara expressions themselves show that *siri'* is nothing but an effect. Doesn't it just arise a feeling of shame (*siri'*) if one of the main values held by humanity is violated? A person not only feels ashamed because he is being treated dishonestly, he is not taken into account, he is given an inappropriate attitude, but on the other hand, this feeling of shame (*siri'*) must arise in people who cheat, betray, do wrong; in one who takes delight in his folly and ignorance; in people who do not do good; in people who do not firmly adhere to adat and *panngadereng*, and in people who like to be lazy and waste their time, until poverty and destitution are overwritten because they are empty of the value of the spirit of business.

Another Bugis cultural value is *Siri'* According to *Pappaseng*, "*utettong ri-ade'e, najagainnami siri'ku*" (I obey *ade'* only because I am guarded by my *siri'*). The essence of *Siri'*, should be seen in terms of the value aspect of *panngadereng* as a form of culture that concerns human dignity and self-esteem in a social environment. The *panngadereng* values that are highly respected by the Bugis, which can lead to the *Siri'* incident can be summed up in the following matters:

Highly glorify matters concerning matters of belief (religion); Very faithful to the mandate (*Pappaseng*) or promise (*ulu-ada*), which he has

made; Very loyal to friendship; It's easy to get involved in other people's problems; Very maintaining the order of the customary marriage (*Wari*).

Siri' is an abstract thing and only its concrete consequences can be observed and observed. *Siri'* still has an essential meaning to understand, because there is an assumption that for the Bugis he is still something that is attached to the dignity of his presence as an individual human being or as a member of a community. Bugis people appreciate *Siri'* as a deep calling within themselves, to maintain a value that they respect. Something that is respected, valued and possessed, has an essential meaning, both for oneself and the community.

On the other hand, the Secretary of the Traditional Institution of Bone Regency in his response to the interview session stated:

"Since long before Islam, it has been included as the main capital for the Bugis Makassar tribe in particular what is said to be *Pappaseng*, *Pappaseng toriolo* (the message of our parents) has a meaning, some say there is already *Pappaseng pangaja*, *Pappaseng* before it happened it was ordered, while *pappangaja* later there will be new events that will be advised, so there is a difference between messages and advice. Our parents, before it happened to the community, had been ordered. Humans have customs (*panngadereng*) so that they use their works, intentions, and efforts so that they can improve their culture. As the King of Bone asked his advisor "Kajao Laliddong" namely "*tega allebbirennarupa tauE?*", then Kajaolaliddong replied to Arung mpone that *allebbirennarupa tauE was panngadereng*. Arung Mpone asked again which one did *panngadereng* Kajao say?, then Kajao answered only 4 (four) main points, but after Islam entered the Kingdom of Bone there were five, namely tau missengenngi: Ada (*Ade*), Talk (judicial decision), *Wari* (limits). descendants), *Rapang* (laws that apply from the past until now are very good) then became *panngadereng*. And after Islam entered the Kingdom of Bone (1611), namely *Sara'* (Islamic law). In terms of government, that "*dena wedding mapparenta Kodei na Malampu*" *De to nulle mapparenta Kode na Macca*, will not mean *lempu'* and *acca* if the government does not dare to make a decision. (Interview: Petta Ile, Bone, 18

June 2020) Talk (judicial decision), *Wari* (lineage limit), *Rapang* (laws that apply from the past until now are very good) then become *panngadereng*. And after Islam entered the Kingdom of Bone (1611), namely *Sara'* (Islamic law). In terms of government, that "*dena wedding mapparenta Kodei na Malampu*" *De to nulle mapparenta Kode na Macca*, will not mean *lempu'* and *accia* if the government does not dare to make a decision. (Interview: Petta Ile, Bone, 18 June 2020) Talk (judicial decision), *Wari* (lineage limit), *Rapang* (laws that apply from the past until now are very good) then become *panngadereng*. And after Islam entered the Kingdom of Bone (1611), namely *Sara'* (Islamic law). In terms of government, that "*dena wedding mapparenta Kodei na Malampu*" *De to nulle mapparenta Kode na Macca*, will not mean *lempu'* and *acca* if the government does not dare to make a decision. (Interview: Petta Ile, Bone, 18 June 2020)

Conventionally, Bugis society implies in *Pappaseng Kajaolaliddong* to be a leader, one must be willing to take risks, otherwise, *Lempu'* and *Accana* do not mean anything. So you have to be honest, *magetteng pi* (steadfast in your stance), there is *tongeng* (one word with action), *sipakatau* (respect each other). *Yanaritu awarinengE fateawai Siri'*. Namu Corruption is very sad and sad, pa degaga siri'na. The important thing is that they were promised they were lied to (because there was no shame). *Siri'* is in three places, namely *masiri' ki ri aleta* (self), *masiri' ki ri padattarupa tau* (others), *masiriki' na mitau tokki ri dewata seuae* (God Almighty).

It must be understood the meaning of *siri'* if we issue words or actions that are not obeyed. *Panngadereng* values that must be preserved are one of the best ways. If it is not excavated because it will be valuable after we practice it. What is clear is that it must be applied to everyday life then the values are valuable.

The expression "*Passokku resomu usanre ri totomu utajenngi pammase*". *Toto'E* is the same as *makkareso*, *Iyaro resoe sanrei ko in pammase*, that's why all of our work is left to God Almighty, that's our backing. So the *panngadereng* key will be meaningless if the values of *Siri'* (Self-respect) and *awaraningenna tau mapparentae* (courage from the government) and become public servants (caring for the people) so that these five aspects can be enforced, so the value of Bugis culture is so high".

5. CONCLUSION

Expressions in the form of basic values, *Lempu'*, *Adatongeng*, *Getteng* become the source of *Ammaccang* (intelligence). The value of honesty has a central position. Intelligence that is not sourced or not accompanied by honesty will not support the maintenance of the 'mother wealth' of the state and the people. Honesty must be called for, preached. If the source of intelligence is honesty, then the witness (*sabbi*) according to *Kajaolaliddong* is action (*Gau'*). There are four things that *Lontara* is told to pay attention to for entrepreneurs or merchants: honesty because it creates trust; association because it will develop the business; scientific knowledge, because it will improve management and management; and capital because this is what drives the business.

Conventionally, Bugis society implies in *Pappaseng Kajaolaliddong* to be a leader, one must be willing to take risks, otherwise, *Lempu'* and *Accana* do not mean anything. So you have to be honest, *magetteng pi* (steadfast in your stance), *ada tongeng* (one word with action), *sipakatau* (respect each other). *Yanaritu awarinengnge pateawai siri*.

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