

SIRI' AS BUGIS PEOPLE'S DIGNITY IN QUR'ANIC PERSPECTIVE

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Abstract

Human dignity among Bugis people is called *siri'*. Defending *siri'* by killing others is reflected from a *Lontaraq* poem: *mate rigollai, mate risantangi'*. It means, someone dies in laudability. In Islamic thought, one of the best learned attitudes is shame/*al-istihya'* (QS al-Qasas/28: 25 and QS al-Hijr/15: 68). Therefore, this paper will try to know the essence of *siri'*, the forms of *siri'* in Qur'anic words and the significances of *siri'* in Qur'anic perspective. This research used the thematic analysis method of the library research. This research used anthropological approach, linguistic approach, exegetical approach and philosophical approach.

Keywords: Living Qur'an, *Siri'*, Bugis People, Dignity, Shame, *Istihya'*

Introduction

One of the conflict source among human beings is dignity. Dignity in Bugis people is called *siri'*. *Siri'* is a concept that contains dignity and shame at the same time. Shame as beginning of dignity. In a certain condition, this term is used to mentions a person who is ashamed (*ripakasiri'*). While in other conditions, it term relates to shame because of ignoring others dignities (Ahmadin, 2008: 47). Defending *siri'* by disappearing others is reflected from a *Lontaraq* poem: *mate rigollai, materisantangi'*. It means, he dies in laudability.

Therefore, it is not surprised if murder cases because of *siri'* is the prominent reason of all criminal cases. Although murder is a criminal in law's perspective, many people apparently still belief that disappear others because of *siri'* is a properness or tradition's duty (Said, 2009: 27).

It has been proven, young generations today misinterpret *siri'*. Honestly, this is too disappointed for me. Students burn their own campuses, attack each others, even kill each others. Yet motorcycle criminal group by some adolescents. These are the real evidences showed the damage of education's institutions in Makassar. Burning campuses and fighting one and others precisely break the *siri'*. Sometimes i laugh when i was listening the student's motives to fight. Most of them take *siri'*/dignity as the reason. Would you like to be the looser?. What is the victory for? What do you get from the dispute? What kind of generations they are? (Atmasari, 2015).

Thus, Anhar Gonggong said about *siri'* realization today. The evidences of life order destructions because of disappearing *siri'*'s h a m e are obviously shown.

After exploring some literatures and eruditions related to this research, author found many works discussing the concept of *siri'* or the concept of shame in Islam. There are comprehensive and specific works such as *Siri' dan Pesse: Harga Diri Manusia Bugis, Makassar, Mandar, Toraja* by Village and Regional Build Research Center-Research Institution of Hasanuddin University, and *Siri': Bagian Kesadaran Hukum Rakyat Bugis- Makassar (Sebuah Telaah Filsafat Hukum)* by Mohammad Laica Marzuki. And there are only made it as a part of a scientific work such as *Kumpulan 101 Kulum tentang Islam* by M. Quraish Shihab and *Manajemen Akhlak Salaf: Membentuk Akhlak Seorang Muslim dalam Hal Amanah, Tawadhu', dan Malu* by Imtihan Asy-

Syafi'i. And there is also only mentioned the connection between concept of *siri'* and Islamic thought slightly, it is *Ghirah: Cemburu karena Allah* by Buya Hamka. Therefore, this research as well as possible to comprehensively presents the concept of *siri'* belong to Sulawesi Selatan societies as a tradition order in Qur'anic perspective.

Islam as a peaceful religion under a general mission of *Rahmatan li al-'alamin* as a mercy for all that exists (QS al-Anbiya'/21: 107) should give a solution for this dilemma of *siri'* phenomena. Sulawesi Selatan societies as the natives of this *siri'* concept had believed in Islam since 1603 CE/1013 AH (Poelinggomang, 2004: 80-95). According to Laica Marzuki, the concept of *siri'* had existed for long time ago as a part of social-culture order of Bugis-Makassar, indeed long time before empire era of Bugis-Makassar. When the kings believed in Islam as a formal religion of the kingdoms (Marzuki, 1995: 101). If the concept of *siri'* had existed before Islam, perhaps, *al-Haya'*/shame concept in Islamic thought was to strengthened and accommodated *siri'* impressions in Bugis-Makassar societies (Rahim, 2011: 156). Therefore, a comprehensive analysis is needed to be executed for discusses it, by using al-Qur'an guidance as the resource of solution.

Method

This research is a library research. This research used the scientific books and papers as the primary resources. Such as anthropological books by Laica Marzuki (*Siri': Bagian Kesadaran Hukum Rakyat Bugis-Makassar (Sebuah Telaah Filsafat Hukum)*) and *Siri' dan Pesse: Harga Diri Manusia Bugis, Makassar, Mandar, Toraja* by Village and Regional Build Research Center-Research Institution of Hasanuddin University (a collected book of seminar papers). Exegesis book such as Tafsir Al-Mishbah and 'Malu dalam Islam' by M. Quraish Shihab, an Qur'anic expert who knows Sulawesi Selatan Culture and *Ghirah: Cemburu karena Allah* by Buya Hamka, a writer of Indonesian exegesis book, who wrote a paper discussing *siri'* in Islamic perspective. This research used multidiscipline approaches; a) anthropological approach, in exploring the history of *siri'* in Sulawesi Selatan societies at the beginning. b) exegesis approach, in analyzing or comparing the verses of al-Qur'an by some exegesis books; c) linguistic approach, in analyzing the definitions of *siri'* and related Qur'anic words to the essence of *siri'* and d) philosophical approach in elaborating the essence of *siri'* and the values of *siri'* in al-Qur'an.

Result and Discussion

The essence of *siri'* is the socio-cultural value system of personality institution which embodies as an human dignity as both personal and part of Bugis, Makassar, Mandar and Toraja societies, or ashamed or insulted in those societies. *Siri'* is the same with moral of human beings. *Iyanatu siri' e riaseng tau'/siri'* is the human beings its selves (Farid, 2003). *Siri'* is not only a booster potential to destroy, alienate, expel, etc. to who insults their dignities as the punishment of the tradition, but also a booster potential which can be used to awakens of work hard in human being's efforts to achieve their honor life (Wahid, 2015: 91). Generally, *siri'* could be as two; a) the value of dignity or the spirit of the honor life of human beings, b) the value of shame, i.e. the inside or the outside expressions of *siri'*.

In al-Qur'an, the essence of *siri'* are;

Siri' is the same with faith (*al-maun*) in muslims (such as QS al-Mu'minun/23: 5). Prophet p.b.u.h. said: 'Shame and faith (*al-iman*) are together in one hand, when the one goes, the other goes too' (Al-Hakim, 1990: 73).

Siri' as dignity in the world and in the hereafter. This *siri'*/faith is the indicator of how useful and how honor the life of the muslims (QS al-Nahl/16: 97). The faith shown

on attitudes and behavior of shy will make the owner enter in the paradise. While for the disbelievers, they are same with someone without *siri'* in the world. They are more contemptible than the animals (QS al-A'raf/7: 179). And in the hereafter, they will be awaken without dignities. They will be awaken just for receive the tortures (Zuhaili, 2009: 246-247). In Bugis-Makassar societies, someone does not has dignity/*siri'* is not seen as the man/*tau*, but he is *oloq koloq marupa tau* (animals in human's body). In order that, he actually does not life, because he can not enjoy his life (QS: Ta-ha/20: 74).

The forms of *siri'* in Qur'anic words are *al-istihya'* and *al-fadh*. Both terms talking about two meanings;

- a) in the meaning of 'Allowing the Life' (QS al-A'raf/7: 127 and 141, QS Ibrahim/14: 6, QS al-Qasas/28: 4, QS Gafir/40: 25 and QS al-Baqarah/2: 49, and
- b) in the meaning of, Shame' (QS al-Qasas/28: 25, QS al-Hijr/15: 68, QS al-Ahzab/33: 53 and QS al-Baqarah/2: 26).

Therefore, The forms of *siri'* in al-Qur'an are;

- a) *Siri'* as the feeling of shy;
 - 1) Shy from the inside/*masiri'* (QS al-Ahzab/33: 53), i.e when Rasulullah embarrassed to send their companions home because they have been too long a visit at his wedding party (Al-Alusi, 1415: 246). It just like *masiri'*, which appears from the inside of the Bugis people. This kind of *siri'* will appear if someone does the bad or the inappropriate deeds. Someone feels shy as the consequence of his own deed. *Siri' masiri'* will appears because of the condition or the own deeds which can make them ashamed. Such as poor life, stupid, becoming a sinner, slander maker or another cases own deeds (Farid, 2003: 36). In this case, The Prophet p.b.u.h. was shy to admonished them keeping their feelings. Lest they offended. In prophet Muhammad p.b.u.h. position as the best example of the human beings, making offended another people was not a best behavior (Hamka, 1988: 81).

- 2) Shy from the outside/*dipakasiri'* (QS al-Hijr/15: 68), This verse talking about admonishing of prophet Luth as. to his male people, who desired to his male guests. Their deeds as homosexual were breaking Allah swt. rule. And, they were breaking their natural character i.e. the male desire to the female and the female desire to the male. Prophet Luth as. ashamed to the angels coming to his home as the guests because of his people attitude. Moreover, the related verse (QS Hud/11: 81) said that his wife betrayed him also, by informing Luth's people about the coming of the male guests (Katsir, 1968: 267-269). Her deed increased prophet Luth as. shame to the angels and moreover to Allah swt. What was happening to prophet Luth as. is one kind of *siri'*, i.e. *ripakasiri'*/be ashamed. Andi Zainal Abidin Farid explained the *siri' ripakasiri'* is the feeling of shame because of other's insult or other's deeds. Such as their faces are slapped in front of the public, their faces are spat, accused man as shame doers or his girls are hazed by others man (Farid, 2003: 36). On this case, prophet Luth as. was ashamed by his people deeds and his wife's deed.

- 3) The General shame/*siri' siri'* (QS al-Qasas/28: 25). This verse talks about two females, i.e. prophet Syu'aib's daughters inviting prophet Musa as. to their house –on both father order- because of his help to the both (Qutub, 1412: 2686-2687). It just like *siri' siri'*, which appears from the inside of the Mandar people. *Siri' siri'* is the *siri'* in general meaning. Such as shy of using dull clothes and so on (Lopa, 2003, 56). This kind of *siri'* appears in everybody facing the new condition. In this case, both felt shy because the new condition that they face (facing and inviting a foreign man), at the same time they were afraid if prophet Musa as. –seeing their inappropriate attitudes-supposed them as the flirtatious girls, in order that their dignities were broken.

- b) *Siri'* as the spirit of honorary life. In al-*Qur'an*, the desired life is not

the materialistic life only, but incline to the honorary life. This lesson could be found in the several verses discussing Fir'aun and his followers deeds to the women (QS al-Baqarah/2: 49) and the life behind the *qisas* (QS al-Baqarah/2: 179). On the same line with this, *siri'* is the power source of *pangngaderreng* (*adeq, bicara, rapang, wariq* and *saraq*). *Pangngaderreng* wants the maintaining of *siri'* in justice and wisdom at the same time (Marzuki, 1995: 144- 145). It will imply in the world and in the hereafter. This is the real honorary life.

The significances of *siri'* in al-Qur'an is as motivation of doing the good deeds and as the shield of doing the bad deeds. Someone's *siri'*/shame does not only appear by treated dishonest, underestimated or taken lightly. *Siri'* must also appear in who does the fraud, treacherous, despotism, pleased the stupidity, inappropriate, inconsistency on holding the tradition and *pangngadareng*, laziness, wasting time, poverty and begging because of nothing efforts (Rahim, 2011: 143). If anyone does not has shame(*siri'/al-iman*), nothing of shield anymore inside his soul which can avoid him from the bad deeds. A maintaining *siri'* figure is a figure who always maintains the five principles (*lima akkatennengeng*). The five principles which are suitable with some of Islamic behaviors. *Ada tongeng* and *lempuq* are the same as *al-sidq* (QS Ali 'Imran/3: 167), *getteng* is the same as *istiqamah* (QS Fussilat/41: 30), *sipakataui* is the same as *hablun min al-nas* (QS Ali 'Imran/3: 112) and *mappésona ri déwata séuwaé* is the same as *tawakkal* (QS al-A'raf/7: 89). Therefore, *siri'* and *iman* purposes to avoids the bad deeds on the tradition perspective and the same time on the religion perspective.

Conclusion

Siri' as the most substantive value culturally in Bugis, Makassar, Mandar and Toraja people is suitable with the shame (*al-istihya'*) and *al-iman* in the muslims souls. Because *al- iman* is also the most substantive value spiritually of the muslims. Islam as the religion majority believed in the societies of Bugis, Makassar, Mandar and Toraja makes the application of *siri'* is the same with the application of *al-iman*.

When someone Bugis-muslim applies the value of *siri'* on the right way, at the same time he gets the spiritual reward. The two values must be learnt well by the societies of the four ethnics, especially for the youth. The youth today are living in the modern era which is contained of many global cultures. Maintaining the local-own culture is really urgent. It makes them have the unique characteristic, moreover with the additional guidance of Islam (Al-Qur'an). The result of this research have to be socialized well to the Bugis-muslim societies. In order that, they can apply the value of *siri'* and *al-iman* at the same time in their daily activities, in their interactions each others, and in their relations to Allah swt. The application of both values hopefully becomes the new motive on the applicable integration between the religion science and the anthropological science. Especially in the muslims societies of Bugis, Makassar, Mandar and Toraja. Because *siri'* is a fundamental value within the Bugis, and this research has been trying to provide religious values in it, further research is needed to describe the derived values of this fundamental value (*siri'*), and of course by still combining it with the Islamic values.

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