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The Implementation of Siri Na Pacce Culture in Bugis-Makassar Wedding in Bissoloro Village, Bungaya District, Gowa Regency (Overview in Islamic cultural values)

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Abstract

Siri' Na Pacce is not something new for the Bugis-Makassar community. Even the Siri' Na Pacce culture existed in the royal era, before Islam entered Sulawesi. This paper uses a qualitative method using an anthropological, sociological, and religious approach. The Siri' Na Pacce culture from the beginning was known as the emphasis on personality in relationships with others as a good moral image. In Bugis-Makassar culture, someone who does not have Siri' Na Pacce, then his attitude and nature are the same as animals. The implementation of Siri' Na Pacce values in the marriage of the Bissoloro Village community includes high solidarity, respect for local culture and sensitivity to others. Uang Panai is not known in Islamic teachings, there is only a dowry. In the tradition adopted by the Bugis-Makassar community, if we are based on the values of Siri' Na Pacce Uang Panai that is given by men to women is a form of appreciation and gratitude to women's parents before transferring the responsibilities of their daughters.

Keywords: Implementation, Bugis-Makassar, Siri' Na Pacce, Islamic Culture

Introduction

Indonesia is a multicultural country so that neighboring countries and even European countries recognize Indonesia as a country that has diverse cultures. It can be seen that the cultural diversity of Indonesia is different from other countries. The difference is because the cultures in Indonesia are integrated with Islamic rites in which the majority of the Indonesian population is Muslim. So, there is no limit or separation between the teachings of Islam and the cultures that exist in Indonesia. Culture and religious teachings become a bridge for the community to establish close and sustainable relationships. This situation has been going on since the beginning of the arrival of Islam which was brought by the scholars and until now it is still established and able to provide peace and tranquility in the state within the scope of Indonesia and the region, which is packed with local wisdom.

Humans as social beings tend to always live in groups and in society. In its development, the group agreed to form rules to regulate the group in behaving and behaving in social life. These rules then develop into principles, guidelines and views of people's life that must be obeyed by every group, which in the social structure is called a tradition or habit that remembers every member of the group.¹

Indonesia's cultural diversity contains a variety of activities that are not limited by space or region. Where the implementation each region is different, one of which is South Sulawesi. The arts and local wisdom in South Sulawesi not only touch several aspects of life but also make a great contribution to the surrounding environment. This cannot be separated from the role of the community in appreciating and interpreting the existing arts and culture. The culture of South Sulawesi, which is considered capable of making a major contribution is the *Siri' Na Pacce* culture.²

The people of South Sulawesi, especially the Bugis-Makassar *Siri'* community is a morality teaching that produces prohibitions as well as rights and obligations that are devoted to maintaining actions and maintaining honor. *Siri'* can also be interpreted as a guide to behavior. While *Pacce* as a manifestation of a sense of care and love for oneself and others. The philosophy that is believed by most people in South Sulawesi, especially the Bugis, Makassar, Mandar and Toraja ethnic groups in carrying out their daily lives forms the *Siri' Na Pacce* culture. *Siri'* means shame (self-respect) while *Pacce* means emotional intelligence to share the pain or distress of others which has an impact on the behavior of its adherents. The philosophy of *Siri' Na Pacce* is a view of life that needs to be maintained and harmonized with religion.

There are several causes of *Siri'*, one of which is when a pair of men and women marry without the blessing of the woman's family (elopement), then it is considered *Siri'* (shaming/damaging the family's self-esteem) and there are many other things that cause behavior to be embarrassed. In Islamic teachings *Siri'* is highly respected because if we maintain our self-respect to clear reasons and feel ashamed when we do something wrong, then this is very justified. In *Siri' Na Pacce*'s relationship with Islam, it can be seen in the book by Ahmad Bin Ustman Mazid, "*Mukhtasar Jami'ul Ulum Wal Hikam*", the Messenger of Allah said "*If you are not ashamed, then do what you like*".³

People who live especially in Bissoloro Village, Bungaya District, Gowa Regency has apply out the *Siri' Na Pacce* culture in the Makassar ethnic marriage process, which is closely related to *Uang Panai*. The results of observations and personal experiences, and questions and answers with community leaders in Bissoloro Village, there have been many shifts in values that have caused social inequality, discriminating between people based on their assets, far deviating from Islamic law. Therefore, it is necessary to explain the aims and objectives of *Siri' Na Pacce* culture in order to improve the understanding that slightly deviates from the actual meaning and purpose. In addition, there is a need for

¹Magfirah Istiqomah Ilham, "*Hubungan Antara Identitas Siri' Na Pacce Dengan Kompetisi pada Mahasiswa Perantau Suku Bugis-Makassar*", *Skripsi*, (Semarang Universitas Negeri Semarang, 2017), h. 8.

²Magfirah Istiqomah Ilham, *Hubungan Antara Identitas Siri' Na Pacce Dengan Kompetisi pada Mahasiswa Perantau Suku Bugis-Makassar*, h. 8

³Ahmad Bin Ustman Mazid, *Mukhtazar Jami'ul Ulum Wal Hikam Imam Ibnu Rajab al-Hanbali: Intisari Penjelasan Hadist-Hadist Paling Pokok dalam Ilmu dan Hikmah*. (Cet. 1; Jakarta: Darul Haq, 2015), h. 419

harmonization of Islamic teachings in order to strengthen religious foundations and not be dragged into rapid technological progress which not only has a positive impact but also a negative impact, which if the foundation is weak, a shift in *Siri' Na Pacce* culture will be very easy to occur.

Research Method

The research methodology used is qualitative research. Through this method, the author aims to obtain problems or events that occur at the research location regarding the complete picture of the Bugis-Makassar community, especially the Bissolo Village community as a community that still emphasizes *Siri' Na Pacce* in various activities.⁴

Qualitative research relates to the ideas, perceptions, opinions or beliefs of the people being studied which cannot be measured by numbers so that the authors consider this method very appropriate to be used as a socio-cultural study model because researchers are able to see the perceptions, ideas and views of the communities that are used to solve problems, in the *Siri' Na Pacce* culture.⁵

Siri' Na Pacce is a way of life handed down by the predecessors of the Bissolo Village community, Gowa Regency so as to track these events in this case when they occurred, where, why and who was, involved in the incident. Therefore, to reconstruct these events, the writer uses several approaches.⁶

First, the anthropological approach, especially cultural anthropology, is used in order to make observations on culture, namely examining the *Siri' Na Pacce* culture of the Bissolo Village community by looking at the reality or form of cultural practice. Second, the cultural anthropological approach, through this approach the author emphasizes the process of integration, adaptation and acculturation of Islamic values with local culture.

Third, the Sociology of Religion approach⁷, through this approach the author wants to know *Siri' Na Pacce* culture as a form of social reality. When religion comes in to contact with social reality, there will be interaction with the environment. Thus, humans in this case act as active, productive, and creative beings.⁸ Through a sociological approach, religion is not seen as a truth or error as part of theology, but can be known when practicing religion, meaning that individual or group behavior is considered an empirical phenomenon in religious life.

Fourth, the sociological approach, the author tries to understand the nature and purpose of living together, the way in which associations of life and beliefs are formed and changed, which give its own character to the way of living together in every community of

⁴Sulistyo dan Basuki, *Metode Penelitian* (Cet. I; Jakarta: Wedatama Widya Sastra dan Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, 2006), h. 78.

⁵Ridwan. *Metode dan Teknik Menyusun Proposal Penelitian* (cet. II; Bandung: CV. Alfabeta, 2009), h.56.

⁶Ridwan. *Metode dan Teknik Menyusun Proposal Penelitian* (cet. II; Bandung: CV. Alfabeta, 2009), h.56.

⁷Mujtahid Abdul Manaf, *Ilmu Perbandingan Agama*. (Cet. I; Jakarta: Raja Grafindo Persada, 1994),h.3.

⁸H. M. Ridwan, Lubis, *Sosiologi Agama: Memahami Perkembangan Agama Dalam Interaksi Sosial*. (Cet. I; Jakarta: Prenadamedia Group, 2015), h. 4-5.

human life.⁹ Therefore, through a sociological approach, it is expected to be able to know the *Siri' Na Pacce* culture in Bissolo Village from the community's point of view as well as take goodness-oriented values. Are all levels of society involved and supporting *Siri' Na Pacce* culture to date, the extent of their active roles in this activity.¹⁰

Data collection techniques in research are (1) literature, documents, articles related to this study, (2) Observation, namely collecting traces of the object under study directly to the research location, (3) Interviewing with informants who are considered to know and understand the object of this research.

Result of Research

1. The history of the *Siri' Na Pacce* culture in the Bugis-Makassar Society.

Siri' Na Pacce is a culture that has been institutionalized and trusted by the Makassar tribe. The Makassar tribe who inhabit parts of South Sulawesi are indigenous people who already have their own institutions, long before the birth of the Gowa kingdom, which is a kingdom from the Eastern Region of Indonesia which has considerable influence. The Kingdom of Gowa began when *Tumanurunga's* presence in *Takakbassia Tamalate* was based on a government agreement between *Tumanurunga* and *Nine Kasuwang* which occurred approximately in 1300 M.¹¹ A tradition that has always been the guide and guide for the life of the Makassar tribal community. In *Siri' Na Pacce* there is a philosophy of human values that is upheld, being fair to oneself and to others, how to live while paying attention to the interests of others, meaning that between *Siri'* and *Pacce* there is a life relationship that is complimentary and complementary and cannot be separated from each other. This is in line with the teachings of Islam regarding the concept of *Hablumminannas* which means the relationship between people.

The problem related to *Siri' Na Pacce* is the wrong form of applying *Siri'*. As a result, it appears that the Makassar Bugis are people who are easily offended, quick to anger, like to fight and love revenge, even being identified with *Badik* (knife) as a method of solving problems. This is not always right and wrong because people whose application of *Siri'* is wrong will act like these accusations.

Responding to this skewed response, according to *Abu Hamid*, it is important to reinterpret the meaning of *Siri'*. The reinterpretation of the meaning of *Siri'* for revitalization is useful for the development of civilization in global relations because it functions as a driver or motivator, social control, sense of responsibility and social dynamism. If *Siri'* is a bet on self-esteem, then that self-esteem must be raised through hard work, achievement, pioneering spirit and always success-oriented. Self-esteem is raised on the support of *Pesse* (Bugis) or *Pacce* (Makassar), namely solidarity with others as social participation because the assessment of self-esteem comes from the social environment.

⁹Hassan Sadhily, *Sosiologi Untuk Masyarakat Indonesia* (Cet. IX; Jakarta: Bina Aksara, 1983), h. 1. Lihat pula Abuddin Nata, *Metodologi Studi Islam* (Cet XII; Jakarta, PT Raja Grafindo Persada, 2008), h. 38-39.

¹⁰Hassan Sadhily, *Sosiologi Untuk Masyarakat Indonesia* (Cet. IX; Jakarta: Bina Aksara, 1983), h. 1. Lihat pula Abuddin Nata, *Metodologi Studi Islam* (Cet XII; Jakarta, PT Raja Grafindo Persada, 2008), h. 38-39.

Pecce is compassion to see others who experience suffering or mental pressure for the actions of others and the like. *Siri'* and *Pacce* are two moral attitudes that maintain stability and have the dimension of harmonization, so that the social order or *Pangadereng* (custom core) runs dynamically.¹²

2. The Implementation of Siri' Na Pacce Cultural Values in Bugis-Makassar Marriages

There are several meanings associated with *siri' na pace*, namely, self-esteem, solidarity/togetherness, philosophy/life guidelines, cultural values, conflict/violence, and cultural identity. The meaning of *siri' na pace* is as follows:¹³

a. Solidarity

Solidarity is an attitude of mutual care for certain fellow groups or empathy, namely sharing the feelings felt by members of the group. Strong solidarity is certainly based on a sense of togetherness, awareness and concern between a particular group.

Likewise for the *Bugis-Makassar*, solidarity is the thing that can unite them. Solidarity in the soul of the *Bugis-Makassar* people will certainly be able to become part of a strong nation. The strong solidarity in the *Bugis-Makassar* people is manifested in social life in the community, for example living as neighbors, if there are neighbors who need help, other neighbors will help.

b. Respect for Local Culture

Cultural value is an action that is typical of the *Bugis-Makassar* people which concerns positive behavior in social life in the social environment of society. The culture of the *Bugis-Makassar* cultural values are also related to the principle of *Siri' Na Pacce* life, where this principle is only owned by the *Bugis-Makassar* people. These cultural values influence their behavior and actions in any case in the social environment. One example of the cultural values that are reflected in a message are *Sipakatau* (mutual respect), *Sipakalebbi* (mutual respect) and *Sipakakinge* (reminding each other).¹⁴

c. Sensitive to the fate of others

Sensitivity to the fate of others is an implementation of the *pacce* owned by the *Bugis-Makassar* ethnic. This is not only shown to fellow ethnic, but also to other ethnics, for example when other people experience a disaster. On a small level, the culture of giving to each other between neighbors without discriminating against ethnicity is very often they practiced in their daily lives around them. For the *Bugis-Makassar* ethnic, the closest relatives are neighbors, and it is an implementation of the values of Islamic teachings themselves.¹⁵

¹²Abu Hamid, dkk., *Siri & Pesse' Harga Diri Manusia Bugis, Makassar, Mandar, Toraja* (Cet. II; Makassar: Pustaka Refleksi, 2005), h. xiii. Lihat pula A. Rahman Rahim, *Nilai-nilai Utama Kebudayaan Bugis* (Cet. III; Ujung Pandang: Hasanuddin Press, 1992), h. 168.

¹³Andi Moein 1988, *Menggali Nilai-Nilai Budaya Bugis Makassar Siri' na Pacce*, Makassar: Yayasan. Hal 17-18

¹⁴Andi Moein, *Menggali Nilai-Nilai Budaya Bugis Makassar Siri' na Pacce*, (Makassar: Yayasan. 1988), h. 19

¹⁵Muh.Rusli, *Implementasi Nilai Siri' na Pacce dan Agama di Tanah Rantau; Potret Suku Bugis Makassar di Kota Gorontalo*. Jurnal Al-Azis: IAIN Sultan Amai Gorontalo Volume 3 Nomor 2, Oktober 2019, h. 83.

3. Religious Perspective Viewing *Uang Panai* in *Siri' Na Pacce* Culture in Bugis-Makassar Culture

Islam is present as a light that brings from darkness, providing an extraordinary order for an orderly life. In line with that, one of the recommendations of the Prophet is to get married. Islam came with all the instructions to make it easier for us to achieve Divine pleasure. In Islamic teachings there is no known *Uang Panai*, what we know is a different dowry from the custom adopted by the Makassar ethnic. Based on the results of an interview with one of the community leaders, namely; First, the religious perspective views that *Uang Panai* or commonly called party money is a custom that is carried out from generation to generation among the Bugis Makassar ethnic, including in Bissoloro Village, Bungaya District. If someone wants to propose to their daughter, the woman's parents will ask for some money to be used for the wedding reception. This means that *panai* money is fully the authority of the bride's family and has become a habit that will later be used as the cost of the wedding party. Second, in this case, *uang panai* is rather expensive in bissoloro village because it is seen from education and descent. This means that the *uang panai* in Bissoloro Village follows or is based on the level of education of the woman.

If we are based on the values of *Siri' Na Pacce*, the *Uang Panai* given by men to women is as a form of appreciation or gratitude to women's parents and also as a last offering before transferring parental responsibilities to men. In addition, as a form of the seriousness of the men applying for a daughter or the initial sacrifice, even though the *Uang Panai* will later become the cost of the reception and initial capital in the marriage.

Conclusion

The concept of *Siri' Na Pacce* has become a tradition that has always been a guide for the life of the Makassar ethnic community with complementary lives that cannot be separated from one another.

The implementation of the value of *Siri' Na Pacce* in Makassar marriages, especially in Bissoloro Village, Bungaya District, Gowa Regency includes; high solidarity, respect for local culture and sensitivity to others.

Based on the values of *Siri' Na Pacce*, the *uang panai* that is given by the man to the woman is as a form of appreciation or a form of gratitude to the woman's parents because in Islamic teachings there is no known name *uang panai*.

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