The Role of Bugis Cultural Values in Realizing Religious Moderation

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Abstract

The development of religious moderation is an urgent consensus, both conceptually and practically, to give birth to a society living side by side in harmony and tolerance towards fellow human beings. The concept of moderation in achieving a tolerant position in the cultural values of ethnic groups is an important indicator to complement and expand the study of moderation in religion and social affairs. The purpose of this research is to reveal the local cultural values of the Bugis community in building the concept of moderation in religion. The method in this study is to use ethnographic studies, an infiltration approach between Islamic teachings and the local culture of the community, and data collection techniques using in-depth interview techniques with Muslim and non-Muslim communities. The results of the study show (1) internalization of an attitude or society that puts human values between fellow believers and different ethnic groups around it; (2) internalization of sipakalebbi, community respect for fellow believers of different beliefs, and living in harmony and side by side. (3) internalization sikaunge that Bugis culture reminds each other of as a basis for anticipating repressive actions and intolerant attitudes. This article has implications for the conceptual development of religious and social moderation by prioritizing the approach of socio-cultural values in society without reducing religious values themselves. In addition, the implications of this research can also provide an alternative to the process of fostering religious and social moderation to create a tolerant atmosphere based on regional geography, culture, and other habits.

Keywords: Bugis Culture; Religious Moderation; Sipakatau; Sipakalebbi; Sipakainge

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A. Introduction

Cultural values have a fundamental position in realizing the concept of moderation in religion and society. Culture has philosophical principles that place humans to respect fellow human beings regardless of that person’s background. However, the fact that the current level of tolerance is only 60% of the public can blame moderates for different ethnicities and religions and this presentation still has the potential to change in a negative direction by influencing other groups to become intolerant. This shows that Abdul in 2020, based on the results of a survey of intolerance and radicalization trends, was previously only 46% captive and increased to 64%.

The concept of religious moderation is that it is capable of giving birth to the values of tolerance towards social life both between religious communities as well as tribes and races. The study was conducted by Susanto that preventing and minimizing the practice of extremism and radicalization, the orientation of studying the context of Islamic values is very

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important in the life of Muslim society. Likewise, Agus Akhmadi analyzes that moderation should be a value of commitment to humanity and respect for pluralistic beliefs and cultures. Ari Wibowo reported that the media broadcasts aspects of tolerance and media moderation can also be a trigger besides the role of community cultural values that have been passed down from generation to generation, they believe. Therefore, based on the concept and role of cultural values, studies conducted by scholars still do not involve aspects of tradition or local people's understanding of the development of the concept of moderation in religion.

This the purpose of this article is that the concept of moderation (diversity) is one of the steps to solving the divisions of humanity and religion, instruments based on the cultural values of society are needed to realize the values of Wasathiyah Islam. Community culture can be a tool and support for the existence of the concept of moderation in local communities by prioritizing cultural aspects and connecting Islamic teachings. So campaigning for religious moderation in local cultural values by elaborating between local culture and religion (infiltration) that is believed by the community is the main goal in eliminating traces of radicalization movements by certain groups, especially considering that Bugis ethnic cultural values have included the entire moderation component, religion and other ethnic cultures.

Tracing the moderation values of the Bugis culture is an important indicator to strengthen the concept of moderation. The intended cultural values are sipakainge, sipakatau, and sipakalebbi (S3), these aspects include multicultural values and can adapt to all religions and ethnicities. One component of achieving Bugis cultural values is human support, respect and respect for fellow human beings without looking at other elements. So that the legitimacy of Bugis culture (S3) is an important element of ideas for further investigation in the form of research. This search can be an aspect of consideration by religious, ethnic and racial groups in addressing issues of different beliefs and beliefs with the existence of a cultural frame that applies universally to all groups.

B. Internalization of Bugis Cultural Values

B.1. Internalization of Sipakatau's Values

The conception of moderation is based on Bugis cultural values that one of the main components is often discussed regarding the concepts of sipakainge, sipakatau, and sipakalebbi. The three Bugis concepts (philosophies) are a person's guide to social life wherever they are, because these cultural values can adapt to all aspects, conditions, and even to the social and cultural conditions of people who have different ethnicities, cultures and even religions. This was expressed by one of the people stating:

“...Our culture (Bugis) is sipakatau, sipakalebbi, and sipakainge that these are the principles that are taught to us both for our fellow families and for other people. Thus, the principle becomes understood to us so that it is practiced in everyday life wherever it is...”

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7Interview with FH on 20 June 2021
Based on this, the principle of moderation towards the Bugis community shows the concept of humanity is an important indicator as a principle towards social groups. Looking at the principles and cultural values of the sipakatau, it shows that the Bugis community group adheres to the principles of the Bugis philosophy that is a positive aspect of Bugis culture by adapting to the community environment even though they have different teachings, ethnicities and cultures. Because Bugis teachings prioritize the most important aspects of humanity.8

The implementation of Bugis cultural values is related to the concept of attitude or that the concept is a form of a person’s nature or character towards his behavior and daily life. The concept of attitude or character shows aspects of respect for fellow human beings as a basic and fundamental principle in carrying out daily life. This principle does not discriminate between one's ethnicity and religion with community groups that have different beliefs from other community groups. One of the informants related to his statement that confirmed the concept of sipakatau on Bugis culture for non-Muslim communities stated that:

“We are here with a belief (religion) different from other ethnic groups (Bugis and Tolaki) that we feel safe and do not discriminate against Muslim groups and local communities here” 9

This statement shows that the concept of humanity (sipakatau) of the Kolaka people runs harmoniously without differentiating the social status of other community groups. The social status in question is a group of people who have different traditions (ethnicity) and class and have different beliefs. Regarding these differences, they do not limit association and live side by side with each other to maintain social stability as well as living together. This attitude shows that differences in beliefs and ethnicity can coexist with one another.10

Then, information related to who is taking place in the community that the statement also disclosed regarding ethnicity is:

“even though we are immigrants and have different religions and ethnicities from the people in Kolaka, the Bugis and Tolaki people have never harassed and disturbed us who are minorities here... also if we see that they are the majority population and Bugis and Tolaki they have also mingled in marriage, but our sense of security is maintained and we never feel worried about the majority group here”11

In this statement, non-Muslims expressed during visits and interviews that diversity and tolerance in religion are going well. Moreover, the cultural values and traditions of the people are also not disturbed and questioned. From this aspect it can be seen that differences cannot always be the cause of ongoing clashes and intolerance towards groups of people of different religions and ethnicities. This was also confirmed by the Head of the Christian Section of the Ministry of Religion of Kolaka Regency, that this information;

“the glue of religious adherents in Kolaka district, basically interfaith institutions also play an important role, and they know and understand each other in carrying out a mission regarding that understanding each other's social status and carrying out social life is a moral value. Except, when it comes to the issue of people's beliefs they have understood that it is part of the privacy and rights of every religious group... it is

8Junaedi, “Inilah Moderasi Beragama Perspektif Kemenag.”
9Interview with SR On 21 June 2021
11Interview with PR On June 21, 2021
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these tolerance values that encourage people that each religion is the inviolable right of each group, including religious groups. Islam, Hinduism and Buddhism.”12

This is also shown by the government that the values of tolerance are very important, especially humanitarian issues must be awakened. The intended human values are maintaining good relations and humane behavior with fellow religious communities, including different beliefs and internal Muslims themselves. Maintaining good relations related to human values because religious and ethnic issues are very sensitive components of society so maintaining harmony with fellow religious communities is very important including the involvement of all urgent instruments in society.13

The device meant is not just a layer of government, because their political identity is certainly conspicuous and sometimes has certain interests. So that the instruments must have the support of community leaders and religious leaders. Community leaders who are intended for all levels of society to represent each ethnicity and race must maintain long-term synergy and correlation so that the values of tolerance and maintaining diversity take place in harmony. Likewise the correlation and synergy of religious figures (non-Islamic and Islamic) must be maintained so that they are not contaminated with political interests and unilateral use by certain groups so that harmony and security are maintained and the continuity of worship and other traditional rituals.14

B.2. Internalization of Sipakalebbi’s Values

Sipakalebbi in the concept of Bugis culture, one of the most important points is the form of respect between fellow beings both in the form of customs and beliefs or the beliefs of the local community. Respect for the customs and religion of the community is an important indicator for maintaining balance between one another. It can be seen that respecting the diversity of a pluralistic society requires recognition and respect for one another. One of the informants’ statements (non-Muslims) stated that:

“...While we were in Kolaka, other tribes respected us with different beliefs. Converting to Islam, the rituals that we perform as Torajans, we are never disturbed and denied our existence. Toraja...”15

Appreciation for the local community in Kolaka that the rules related to religion and community traditions show an attitude of tolerance and a moderate mind towards the culture of the people of each tribe. Sipakalebbi (award) is contained by not taking into account the culture and traditions of each community which are different from other traditions, so that they live side by side and mingle with others. Further information provided by non-Muslim communities:

“Although actually here we live in harmony and side by side with the Muslim community and the various tribes that exist. But off course we also feel worried about the emergence of various incidents outside the region, one of which is the inter-religious conflict outside the Kolaka area. This form of worry should not let the

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12Interview with PR on June 22, 2021
14Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ’ S Diversity.”
15Interview with TS (As a Non-Muslim Figure) On July 25, 2021.
problem take root. Of course, this becomes a form of our concern as a non-Muslim community.\(^{16}\)

The ongoing value of tolerance and moderate behavior, however, the concerns of the non-Muslim community also remain with the emergence of various phenomena concerning issues of religious conflict both in Indonesia and outside Indonesia. One form of concern is about the influence on the psychology of Muslim society related to religion which continues to this day, if you observe the statements of sources who say that there is a form of concern because they know religion and ethnicity are very sensitive aspects and can influence the reactions of other people. Of course, tolerance and moderation must be maintained by synergy between religious leaders as an adhesive for Muslim and non-Muslim communities as a step towards realizing a multicultural society.\(^{17}\)

“One of the forms of appreciation that we do is that as a Bugis society, recognition of our fellow creatures must be done by humans in general. Because if this sipakalebbi principle is really to be instilled or practiced and implemented in everyday life, that we don't look at their social strata, positions and positions. They as created beings must be respected because the same is true in religious teachings.”\(^{18}\)

If instilling sipakalebbi values in everyday life, both in the form of behavior and verbally, toward fellow human beings, true tolerance and moderation can be realized by elaborating localistic principles with the principle of religious understanding by integrating based on geographical characteristics. Because Bugis culture, including sipakalebbi, emphasizes that they have no difference as created beings. So that realizing tolerance and moderate local principles can be adopted as an instrument of religious moderation.\(^{19}\) Conceptually it has shown a universal framework for the formulation of religious moderation indicators, so that Bugis cultural values are not only symbols of identity but must be conceptually tangible to the formulation of religious moderation.

Realizing the value of tolerance in religion that culture is positioned as or as a symbol is not strong enough in realizing the values of tolerance towards society. So that cultural values are important to become instruments in realizing tolerance and moderation as the purpose of moderation in religion. Therefore, the concept of culture which should be the most important element in solving problems in society.

The sipakalebbi concept is that it can adapt to all groups, both related to religious, social, ethnic, and racial issues. This sipakalebbi conception shows a philosophy that is universal and all ethnic components can adjust and do not contradict the meaning of these cultural values.\(^{20}\) Because any culture and any teaching, respect is a concept, especially regarding religious teachings. Then what are the two components united by putting forward a universal approach from local teachings.

### B.3. Internalization of Sipakainge Values

As is a character that is owned by Bugis culture to remind each other among human beings as well as for fellow Bugis people. This concept shows that problems can be solved without going through a repressive action and persecution if there are social problems that

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\(^{16}\)Interview with TR (As a Bugis Community Leader and NU Member) on July 26 2021.


\(^{18}\)Interview with TR (As a Bugis Community Leader and NU Member) on July 26 2021.


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involve cultural origins as well. so that starting from the concept of sipakainge the main goal is to remind each other to live side by side in order to create diversity in social life.\textsuperscript{21}

However, the limitations of the conception of Buginese culture when there are violations of a principle nature include, among others, matters of faith, concerns matters of privacy, and concerns matters of the beliefs of every religious community. Therefore, the purpose of sipakainge can only overcome social problems related to social and religious materials and social culture of society.\textsuperscript{22} So that the culture reminds one another, that this attitude is a social construction to provide a balance between groups of people, both from different cultures, ethnicities and religions.

Based on the results of interviews with Bugis community leaders, the following is related to Bugis culture related to Sipakainge, namely:

\begin{quote}
“Sipakainge, humans are not immune from shortcomings and mistakes and do not see what ethnicity and religion people all have the potential for wrong, so we in society apply mutual reminders for the common good, in society of course everyone has flaws so we have the obligation to remind each other in kindness thing”\textsuperscript{23}
\end{quote}

Therefore, the culture of sipakainge is an important instrument in social, cultured, and ethical office life. so that the concept of reminding each other by name is to avoid conflict both horizontally against fellow believers as well as between ethnic groups, the culture of reminding each other is the most important point in social construction as well as moderation in religion.

This culture of reminding each other is important. The emergence of technological civilization can affect one's thoughts regarding its citizens, information that can be used as a basis for dividing society through religious movements.\textsuperscript{24} The religious movement in question is related to religious conflict, religious conflict, and mutually disbelief can affect the psychology of religious people so that religious conflict can take place at any time due to the encouragement of divisive information related to religious issues, so that cultural values can take the role as a counterweight between religious communities and communities who adhere to their respective traditions.\textsuperscript{25}

Therefore, the concept of Bugis culture contains religious moderation values. Religious moderation has indirectly been contained in the principles of Bugis culture. These principles include that humans are seen as creations of the almighty so that differences in ethnicity, belief, race, and class are only particles that are individual provisions. So that in the conception of Bugis culture, in this case sipakalebbi, sipakatau, sipakainge is concrete evidence that it can construct a social community to be able to live and do activities tolerantly and side by side as long as the three principles of Bugis culture can be implemented both in the form of behavior and in the form of speech in everyday life.

Likewise, implementing Bugis cultural values that ethnic and racial religious barriers can be resolved regardless of social and cultural differences in society. Because the paradigm

\begin{thebibliography}{9}
\bibitem{23} Interview with TR (As a Bugis Community Leader and NU Member) on July 26 2021.
\end{thebibliography}
that will take place views humans as created beings according to the principles of sipakalebbi sipakatau, and sipakalebbi. Placing created beings as a basis in social and social life, one of the problems that can be resolved is the horizontal conflict between groups of people. The conflict in question is related to issues of belief, ethnic ego issues, race issues, and class problems. Therefore, involving cultural elements in religious moderation, problems in the social field can be resolved without the marginalization of certain groups.

C. Cultivating Bugis Cultural Values for Religious Moderation

Cultural values in building the aim of religious moderation basically have a close relationship in realizing a life that is tolerant towards fellow human beings. involving culture as a supporting instrument shows an urgent goal by looking at the characteristics of society. The characteristics of the community show that life is multicultural which adheres to many tribes and cultures so that the role of local principles is important in realizing a moderate community life by looking at various conflicts starting from ethnic and religious conflicts.

Steps in anticipating social problems and religious problems the role of culture is urgently needed. Solving social problems and involving cultural values both conceptually and in implementation aims to make it easy for people to adapt to something new. as well as with socio-religious issues and by framing religion with cultural values so that people can easily adapt. but in this concept there needs to be limitations and implementatively as well as integration so that it does not take place in a liberalist manner, meaning that the implementation of cultural values is only in the area of social construction of society, not on individual private issues or religious beliefs of each religion.

C.1. Bugis Culture Moderation Concept

Moderation and tolerance in understanding the Bugis community. Citra Agus Amitra stated that the culture of sipakatau, sipakalebbi, and sipainge applies universally, so that any problems with Bugis culture can act as benchmarks in solving problems. One example of a problem that can be solved by prioritizing doctoral culture is that the concept of Bugis culture upholds human dignity both in terms of how to communicate in society. The approaches that can be related to the S3 concept are approaches with physical contact communication with a psychological approach, the application of communication through a social approach and the application of communication through a spiritual approach.

Likewise, religious moderation with Bugis cultural values shows a conceptually comprehensive connection and even a method of application between community groups. Halima, Khumas, & Zainuddin pointed out that it is a strategy to prevent public conflict between social problems. The role can be carried out by campaigning for religious and cultural values as an instrument to prevent acts of persecution against community groups that have different views related to religious issues and local teachings.

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27Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ’ S Diversity.”

28Rami Al-Jafar et al., “Effect of Religious Fasting in Ramadan on Blood Pressure: Results From LORANS (London Ramadan Study) and a Meta‐Analysis,” Journal of the American Heart Association, 2021. https://doi.org/10.1161/jaha.120.021560.


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Based on the results of an interview with one of the Bugis community leaders who stated that:

“Customs, ethnicity, culture are welcome to develop as long as they do not conflict with ideology. Islam accepts culture as long as it is against and undermines human dignity like LGBT. The culture of Arabs and ours here is different, Arabs do not have a tradition of respecting their ancestors, here they have a tradition of respecting their ancestors. Sometimes what makes radicals and extremists cultural differences that should be accommodated becomes a part that is forbidden and when confronted with religion, disbelief occurs, even though Islam really values customs and culture.”

Based on this statement, one of the factors that strengthens tolerance between religious people and between ethnic groups is to uphold their noble values. Likewise, the Bugis tradition or other traditions uphold culture and the existence of community culture is one of the most important parts in creating a tolerant life in people's lives. This was shown by one of the Bugis figures that prioritizing or not abandoning cultural values that developed from the past until now that conflict between communities is easy to minimize, as long as these cultural values do not conflict with aqidah and ignore the prohibitions that have been imposed. Forbidden by religion, one of which is LGBT, knowing same-sex relationships.

Therefore, if you look deeper into the traditions of society, both in principle and in terms of teachings, the concept of moderation and even the implementation of moderation among religious people and between ethnic groups has existed before. However, in terms of legitimacy and development, the term moderation in religion has only been raised. This moderation is what distinguishes between the previous and the current draft by the Ministry of Religion, that previously only applied at the internal level of each ethnic group and the current plan applies as a whole to unite people and connect multicultural societies.

Herlin, Nurmalasari, Wahida, & Mamonto emphasized the relationship between culture and moderation in tolerance by looking at the cultural content of sipakatau, sipakainge, and sipakalebbi. This illustrates that there is a positive relationship between the concept of religious moderation, so using a Bugis cultural approach, we can see a negative correlation. developed in society related to the values of intolerance. the values of intolerance that often occur are lives that are not part of the nation community and are in the opposite direction to the state system so that the existence of the Bugis tradition can shape society at the level of maturity both in religion and in life according to social construction so that the intolerant attitude that occurs can be anticipated by cultivating values that are believed by the community as a way of life.

Religion and community cultural relations are also strengthening in minimizing horizontal conflicts such as religious groups, ethnic groups, and classes. This lack of conflict is marked by the recognition that each religious and ethnic group does not fight one another as long as this does not touch upon matters of principle. This was pointed out again by community leaders that:

“Humans are not spared from shortcomings and mistakes and do not see what ethnicity and religion people all have the potential for wrong, so we in society apply

31 Interview with TR (As a Bugis Community Leader and NU Member) on July 26 2021.
mutual reminders for the common good, in society of course everyone has flaws so we have the obligation to remind each other in terms of goodness.”

This statement shows that diversity and multicultural society is not a fundamental issue in an intolerant life among people. If you look more closely at the concept of Bugis culture, if it is maximized in its implementation between all groups then conflict will not take place, because there are claims as social beings that support and need each other. Therefore, class differences are not a problem as long as implementation based on Bugis culture is applied in everyday life.

Likewise, seeing forms of tolerance in everyday life, Muslims who are predominantly non-Muslims show that:

“We perform rituals in our culture and our religious teachings also never get bad treatment from other tribes, until today we feel calm.”

Indirectly the values, as presented by community leaders from Bugis circles, have been well implemented. The form of its implementation is seen based on the sense of security and tranquility of the people in carrying out their daily activities such as their religious and cultural rituals. This is shown based on statements from informants from Bugis community groups as well as non-Muslim community groups. So that prioritizing cultural values as a social construction can cause problems for the community without any partitions due to differences in beliefs.

Therefore, cultural values do not only have a role conceptually, but also practical values also become a fundamental part. Putting forward cultural values can of course be drawn in several forms, cultural values are private and apply to the owner and believe that this culture only applies to himself and certain ethnic groups and is classified as cultural values that can apply universally. So that the two models are to unite society and create tolerance and mutual acceptance with differences, cultural values that are universal can be integrated between the cultural values of other community groups and also with religious groups, so that mutual acceptance can take place well without any discrimination from one another.

Sipakatau culture is written in paseng literature which becomes the akkatenningeng (handhold) of Bugis culture:

“Upasengko makkating ri limae akkatenningeng: Mammulanna, ri ada tongengnge; Maduanna, rilempu’e; Matellunna, rigettengnge; Maepanna, sipakatau’e Malimanna, mappesonae ri dewata seuwae. Nigi-nigi makkenning ri limae akkatenningeng, Salewangengngi lolangenna Ri lino lettu ri esso ri munri”

Meaning: I order you to hold on to five guidelines: First, on true words, Second, on honesty, Third, firmness on correct principles, Fourth, mutual respect for fellow human beings, Fifth, surrender to the only creator.

In addition to the form of sipakatau in family life, this section discusses community life and the community environment in establishing friendship and interacting with each other to fulfill their daily needs, related to the form of attitude or attitude in people’s lives that the

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34 Interview with IT (religious official at the Kolaka ministry of religion) On July 11, 2021
36 Interview with PR on June 22, 2021
38 Bakri; 2020
attitude shown is to greet each other in social life and does not look at the teachings of ethnicity, race and religion in the sense that this attitude is implemented evenly to anyone without discriminating against each group. one of the most important aspects is giving greetings as a form of religious morals speaking in a low tone and full of courtesy speaking with affection if the other person is a child and speaking politely when someone is older than himself. Therefore, the sipakatau form is a process of appreciation given to someone both in daily life and in family life, so that these values will radiate and instill in everyone who believes that the nature of the frog is the most important element in realizing balance towards religion.

C.2. Tudang Sipulung: Characteristics of Moderation in Bugis Cultural Values

Yunus and Subhan pointed out that in order to build community culture, education that involves local wisdom, one of the indicators of local wisdom education is language behavior and speech behavior for everyone is very very important. Self-cultivation in speech and language is an indicator of moderation as well as Bugis cultural values. Oral speech is sometimes one of the factors causing intolerance by the community because it appears offended and has an impact on other aspects. Furthermore expressing a reflection that can be applied is the strength of culture which is reflected from the main capital in building sociological relations among people of different religions and cultures by increasing personal awareness that is illuminated by the truth, of course it will give birth to sociological awareness which has implications for creating harmonious relations between adherents of different religions belief. In this condition, strengthening at the micro-level of society will be created. A power-understanding in the micro-social realm. The power of sincere understanding and acceptance of the existence of differences is a big capital to change the wider social structure with a massive reach.

Tudassipulung is a new paradigm in increasing moderation based on the idea that a person must be actively involved in constructing social conditions. In this application, it is required to live cooperatively with small groups, which have different backgrounds. Group heterogeneity regardless of community differences in terms of religion and ethnicity and their culture so that community groups can live side by side without any friction.

Tudang sipulung, provides reinforcement that values are indispensable for modern humans to create a peaceful society where there are no barriers between countries anymore due to the swift currents of globalization which have caused a crisis of values in society. These values are empathy, compassion, togetherness, respect for differences, willingness to sacrifice, tolerance, mutual help. The application of local wisdom values is carried out in the public interest and to achieve the values of justice and community balance.

Tudang sipulung means sitting together. However, in practice, it is a place for people to discuss if there are problems and if any ideas will be built for improvement. This concept can be interpreted as a meeting room between community groups for mutual interests. So that in order to build religious moderation values in cultural nuances, the most fundamental thing is to sit together if there are problems, both mild problems (offensive) and religious problems.

The dimensions of pluralism developed are humility, empathy, mutual help, affection, togetherness, respect for differences, and tolerance. At the beginning of the lesson the lecturer said that the purpose of this lesson was to understand the substance of disgraceful traits, the dangers of disgraceful traits in everyday life, and to develop cultural dimensions such as

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empathy (pacce), mutual help (assitulungeng-tlengeng), compassion, togetherness, respect for differences, and tolerance in everyday life so that people can live side by side without discriminating against social, economic, and cultural backgrounds.42

C.3. Multicultural Society: Interaction Patterns of Bugis Society

The decision-making and social action model is an integration between the contribution of learning in the classroom and community application/action that has been demonstrated in living in harmony. Therefore, people are required to understand social issues and be sensitive to these issues.43 That is, the public must understand the situation and update the information that is appropriate and not suitable for consumption.

Empathy (Pacce/Pesse), the indicator is feeling the suffering of others as one’s own suffering. Empathy is the main indicator in emotional intelligence. Empathy breeds self-awareness and a caring attitude. Empathic behavior shown by the community in the form of initiation towards other community groups is a particular goal. So that this can give birth to a caring attitude towards others in building a tolerant life. Community concern for the environment both physical and non-physical.44 The physical environment looks balanced. Therefore, showing positive behavior is the root of morality, so building good moral behavior must begin by strengthening empathetic behavior in social life.

Togetherness, the indicator is showing a happy attitude to work with others. The values of good community togetherness can be seen from the behavior of fellow citizens in interacting regardless of their background.45 It seems that there is no gap between them in social relations both within their family and outside their environment. In their daily lives they help each other with a spirit of togetherness. Communities also prioritize mutual respect and help each other. This is also a reflection of faith in angels. The reflection is reflection of society by carrying out its respective functions by maintaining togetherness and balance.46 So that this reflection is then actualized in everyday life by the community to maintain balance in life.

Tolerance, the indicator is the attitude of being patient in letting other people do according to their beliefs as long as they do not violate the applicable provisions. Tolerance embedded in people's lives through a series of Islamic learning activities and local wisdom. An attitude of mutual help is identified with them living in harmony and sticking to Islamic learning and local wisdom, both regarding understanding learning material and in other matters.

D. Conclusion

In general, the form of sipakatau culture in the Bone Bugis community in this article is divided into two, namely: (a) the form of sipakatau in the family environment; (b) the form of attitude or in the community environment. The form of sipak or in the family is the beginning of the creation of the process of assipak or angang because a child will get to know his world through the family environment first. Parents play a role in educating their children and

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treating them according to the attitude of parents towards their children. Manners must be instilled starting from that period. Parents must also show polite behavior to their family members in order to create exemplary parents in their children. After that, a human being will enter social life and interact with fellow human beings from various different backgrounds. A human being must interact with them in an attitude that does not discriminate, respect and respect each other as creatures created by Allah SWT. Sipakatau is a natural capacity value possessed by all humans. Sipakatau leads to the achievement of the title as tau tongeng (real human being) because he appears with noble character and manners. Therefore, there are still many opportunities to study the meaning of sipakatau culture by focusing on one of the many noble character traits that shape human beings with morals (tau deceng).

References


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