



NILAI-NILAI KEDAMAIAAN DALAM PERSPEKTIF SUKU BUGIS DAN MAKASSAR

Sahril Buchori¹, Nurfitriany Fakhri²

Abstract: This study aims to produce a description of the values of peace based on the perspectives of Bugis and Makassar ethnic figures. The scope of the study includes the values of peace within the Bugis pappaseng and Makassar's pappasang, as well as other values of peace as the basis of living together. The research method used is qualitative descriptive that describes the peaceful cultural values of the Bugis and Makassar. Data collection in the form of interviews and documentation (the study of literature). Participants in this study amounted to five figures from the Bugis and Makassar. The results of the study show that Bugis and Makassar have peaceful values as the foundation and guidelines for Bugis and Makassar people to live together in peace. The values of peace of Bugis and Makassar ethnic in the form of values of mutual respect, respect, mutual admonition, mutual respect, affection, loving god, unity, cooperation, and mutual cooperation.

Keywords: Bugis Ethnic, Makasar Ethnic, Value of Peace.

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INTRODUCTION

Indonesia is one of the largest multicultural countries in the world which is known to have the motto "Unity in Diversity" which means Indonesia is a nation that has diverse tribes/ethnicities, languages, cultures and religions but within one unity of Indonesia (Yaqin, 2007). Indonesia has approximately 726 ethnic groups with different customs and levels of development. (Abbas, 2013). The Bugis and Makassar tribes are two tribes found in Indonesia and are located in South Sulawesi Province.

Each tribe has cultural values that are respected, dignified and peaceful. These noble cultural values become a spirit that is embedded in and is applied in the form of behavior by every community. These cultural values are a cultural

¹ Universitas Muhammadiyah Tasikmalaya, Indonesia; buchori.bk@gmail.com

² Universitas Negeri Makassar, Indonesia; nurfitriany.fakhri@unm.ac.id

identity. Cultural identity is a trait pointed out by a person because that person is a member of a particular ethnic group. That includes learning and acceptance of traditions, innate traits, language, religion, descent, from a culture (Liliweri, 2005).

The Bugis-Makassar tribe is known to have respectable, dignified and peaceful cultural values. These noble cultural values are embedded in and applied in the form of behavior by every Bugis-Makassar society. These values become local wisdom which is upheld by the inheritance of the ancestors that signifies the peculiarities of a culture. Local wisdom also means all human efforts that use their intellect to act and behave towards something, object, or event that occurs in a particular space and time (Koestoro, 2010; and Nasruddin, 2010). Talking about local wisdom also discusses the legacy of the teachings of life conveyed by the predecessors of a tribe or nation for its successors. The legacy of the teachings of life through various works (Koestoro, 2010). Among the works are written, written works of art, recited art, and so on. Based on the above, then in local wisdom, local cultural wisdom is also contained. Local cultural wisdom can be interpreted as local knowledge that has been integrated with a belief system, norms, and culture that has been carried down for generations in a society (Hendrawan, 2011).

Local wisdom is a system of values, norms, and traditions that become a common guideline by the community or community in establishing relationships with God, nature, and fellow humans. (Muhdina, 2014). The system of values, norms, and traditions becomes the spirit and tool in carrying out social roles in a community or between communities. Local wisdom such as human values, obedience to God, togetherness, brotherhood, exemplary attitudes, nature conservation and others need to be instilled in all aspects of life. The superiority of local wisdom lies in the value of spirituality as a motivating factor for a person or group of people in thinking, feeling and behaving (Rohimin, et al., 2009).

One of the cultural values of the Bugis-Makassar tribe is the values of peace that should be known and upheld and applied in all spheres of life, be it applied peace and harmony to oneself, others, to the environment, especially to God (Mattulada, 1995).

As times change, changes also occur in people's lives. Changes that are so fast and not dammed data tend to result in moral and moral decadence. This happened in almost all elements of society both at the elite and lower levels. For

example, pragmatic and hedonistic lifestyles that cannot be unstoppable, a culture of violence becomes the news in every media, whether we realize it or not, has made the character of the nation's children far from expectations and far from the naivete taught by previous people (Noor, 2011). The problems of adolescents, especially students, are very easy to overwhelm emotions and are easily provoked out of control so that they lead to fights, bullets, brawls between students or brawls between students. The frequency of student fights or fights from year to year continues to increase (Rifa'i, 2011). The problem that often triggers fights and fighting is that teenagers or students want to show their prowess in certain matters (Yamin, 2009).

The importance of knowing and upholding the values of peace to produce people who are independent and responsible for themselves, their lives, responsible for their behavior towards others and able to work with people around them (Kartadinata, 2015). The values of peace should be the knowledge, attitudes, and behavior of individuals as a basis for learning to live together.

Peace can generally be interpreted as the absence of violence. Peace is divided into two dimensions, namely negative peace and positive peace. Negative peace is the absence of violence and positive peace is the peace that is built from the implementation of social justice and conflict is prevented without violence (Galtung, 1996). Peace is a harmonious condition in a person, family, social community, nation and state, and the low level of violence that occurs in it (Anderson et al, 2001, 2004; Cheli, 2004).

Peace is based on mutual respect, respect, tolerance, love, accepting one another so as to realize comfort, happiness, calmness, and freedom (Galtung, 2007; Castro & Galace, 2010).

Peace can be realized through the development of knowledge, values, attitudes, and skills that lead to peace which is a condition that is expected by all people. Realizing peace requires peaceful thoughts and behavior by each individual in groups and between groups (Kartadinata, 2014).

The values of local wisdom, especially the values of peace, are stored in various media, including: oral and written. Oral media in the form of ancestral advice that is stored in the mind and memorization and bequeathed by parents or elders to society for generations. Media writing writings are contained in ancient manuscripts that are stored. Based on various research results found a variety of values related to the peace of the Bugis, namely: a) *Sipakatau*, *sipakainge*, *sipakalebbi*; b) *Mali siparappe*, *rebba sipatokkong*, *malilu*

sipakainge; c) resopa temmangngingi namalomo naletei pammase dewata. Suku Makassar, such as a) Panggalik; b) Sipakatau, sipakainge, sipakalabbiri; c) Abbulo Sibatang d) Manna Ronrong linoa, gesara' butta maraeng, Tu Mangkasaraka Abulo sibatang tonji, accera' sitongka-tongka tonji.

METHOD

The research method used is descriptive qualitative which describes the peaceful cultural values of the Bugis and Makassar tribes. Data collection in the form of a literature study through tracking Bugis and Makassarese values, interviews, and documentation studies. The research location in Makassar City. Participants in this study were 5 Bugis and Makassar tribal figures. This research is categorized as qualitative research because the research procedures undertaken produce descriptive data.

RESULTS AND DISCUSSION

The Peace Value of the Bugis Tribe

The cultural values of the Bugis tribe contained in various research results, if examined in depth in an effort to understand what is written and what is implied in the text, then will find a variety of outlooks on life which is the philosophy of the Bugis ancestors in the past (Moein, 25). It is this philosophy that colors and underlies the various values of Bugis human behavior in the past. Some Bugis wisdom from various sources that contain the values of peace are as follows:

1. Sipakatau, sipakainge, sipakalebbi

This value is a value that is interpreted as mutual respect or respect, mutual counsel, and mutual glory (Idris, 66 yr; Muhammad, 76 yr). Sipakatau, sipakainge, sipakalebbi are also interpreted as the foundation of a person or group is behaving to the elder and fellow friends and to the easier ones (Muhammad, 76 yrs). In daily life, both in large activities such as traditional activities and daily activities, this value is used to maintain peace and respect in the lives of fellow human beings, in society and in the nation (Bausat, 69 yr). The value of togetherness which aims to establish mutual respect for fellow human beings based on the philosophy of the Bugs as a strong foundation of brotherhood (Ramli, 2008).

The above values illustrate and understand that local wisdom actually aims to guide humans to be able to build a life order that positions humans as noble beings namely Sipakatau (R.A. Kern, 1993). Likewise, the term Sipakalebbi means to glorify each other. All humans feel happy when respected and glorified by each other, even all religious teachings teach that mutual respect and mutual glory between fellow human beings from one another.

Mutual respect and respect behavior has been carried out by the Bugis community for a long time, especially those carried out by those who are easier to older people.

2. *Mali siparappe, rebba sipatokkong, malilu sipakainge*

Bugis have love and affection for others shown by the above saying. Other people get swept up, helped, others fall helped to get up, others out of the norms are reminded/converted. Bugis people value peace, like to help their fellow humans, especially if it's their fellow siblings. (Idris, 66 years).

The foundation of life together is full of love and mutual assistance and reminds contained in the values of mali siparappe, rebba sipatokkong, malilu sipakainge, especially helping each other in goodness (Muhammad, 76 yrs). This philosophy focuses on caring, namely fellow Bugis should help each other if in trouble, advise one another in kindness, and motivate each other if in a state of decline, lack of enthusiasm, bankruptcy and so on. (Bausat, 69 years).

The value of sailong royong has been practiced by the Bugis community for a long time, this was practiced when they went down to plant rice in the fields, all communities were involved and took part when planting rice. In addition to planting rice, mutual cooperation was demonstrated when building houses, repairing roads, making irrigation for rice fields and so on.

3. *Galeccei alemu nampa mugalecce tauwe*

The meaning and meaning of the words above are to pinch yourself first, then you pinch other people, if it hurts, then it hurts other people too. The meaning is before hurting other people think first. (Idris, 66 years).

4. *Tellu riala sappo: tauwe ri dewatae, siri ri watakkaleta, nenniya siri ri padatta rupa tau.*

This means that only three are used as fences: fear of God, shame in oneself and shame towards fellow human beings. Shame to God brings devotion and strengthens faith, shame to oneself will suppress bad intentions and refine

character, and shame to fellow humans will stem bad behavior and elevate character. (Idris, 66 years).

5. *Resopa temmangngingi namalomo naletei pammase dewata*

This philosophy means that the Bugis believe that all success is due to grace or love and help from Allah SWT (Muhammad, 76 years). This value also contains the value of independence, which is working hard both in community life and in the life of regional development which is blessed by Allah SWT (Muhdina, 2014).

Religious values that believe in God are found in the philosophy of *Tellui riala sappo: tauq-e ri dewata; siriq-e ri watakkaletaq; siriq-e ri padatta tau* (Gani, 1990) means three things that are used as a fence / protector: Fear of God (Allah SWT); shame on yourself; shame on fellow human beings.

In life in this world, what is used as a guardian for one's self is fear or shame to Allah Ta'ala, then subsequently instill shame to oneself and shame to others. A person who holds these three principles firmly will be safe and secure in his life in this world.

The Peace Value of the Makassar Tribe

The values or philosophy of peace of the Makassar tribe are the foundation and guidelines adopted for behaving for the people of Makassar. Some of the wisdom of the Makassar tribe from various sources that contain the values of peace are as follows:

1. *Pangngalik*

Pangngalik means being reluctant, afraid or respectful. Respect is a value of peace. *Pangngalik* in the sentence can be in the form of mutual respect (*sipangngaliki*) to fellow human beings. This can be seen from the sentence “*Punna erokko nipangngaliki, pangngaliki rong taua*” meaning if you want to be respected, respect people first. (Irwan, 44 years).

Pangngalik can also be interpreted as a sense of shame, ownership of *pangngalik* for the Makassar tribe is very important, because with the presence of feedback for oneself, preventing someone from acting in accordance with moral values. If there is someone in the Makassar Bugis tribe society called *tau tena pangngalikna* (a person who has no shame) that means the person has no self-respect and is considered as an animal. And vice versa, if there is someone who is known to know *pangngalikna*, it means that the person is very guarding

of his actions from moral violations. The person is respected in the community and is a role model in his daily behavior (Rudi, 40 years).

2. *Sipakatau*

Sipakatau is an attitude that fully humanizes humans in any condition. (Irwan, 44 years). *Sipakatau* means humanize each other. In the daily life of the Makassar tribe, it is desirable to treat others as befits humans, maintain the dignity and dignity of others and uphold human rights. This *sipakatau* or value that encourages the desire for mutual help to help fellow humans. (Rudi, 40 years old).

3. *Sipakainge*

Sipakainge is the nature of mutual reminding to always do good (Irwan, 44 years). Fellow brothers should remind each other in kindness so as not to fall into bad behavior and can harm anyone, both harming themselves and others. So the values of this *sipakaenge* should always be present in every life of Makassar people (Rudi, 40 years)

4. *Sipakalabbiri*

Sipakalabbiri is mutual respect or always wants to respect and be valued. Then the nature of *Sipakalabbiri* is an expression of appreciation. The nature of being able to see the good side of others and give good word of speech for the achievements he has achieved. Including speaking good words between young and old also includes *sipakalabbiri*. (Irwan, 44 years).

Sipakalabbiri comes from the word *Labbiri* meaning simple, elegant (female), authoritative. if *sipakalabbiri* means to maintain mutual simplicity, maintain elegance (women), protect each other's dignity, or be interpreted to respect each other and respect one another. If *ni pakalabbiri* means being given an honorable position (Nuhriison, 2005). In the daily life of the Makassar tribe community, it is expected that *sipakalabbiri*, for example, a guest is obliged to be *ni pakalabbiri*, for those who do not *pakalabbiri* their guests, it is the host who is not *labbiri* (not respectable) in the eyes of the community. (Rudi, 40 years).

5. *Abbulo Sibatang*

“*Abbulo sibatang paki antu, mareso tamattappu nanampa nia sannang ni pusakai*”. It means, bamboo is all of us, works endlessly, and then is happy to have. The point is that like a bamboo stick we work together and we will find

pleasure. This value is the spirit of mutual cooperation in doing something so that it is easy to do and strengthen togetherness. (Irwan, 44 years).

Abbulo Sibatang means mutual cooperation, cooperation, unity/unity. In daily life Makassar, tribal people always prioritize mutual cooperation, such as moving houses on stilts, planting rice, harvesting rice. *Abbulo sibatang* value also strengthens the relationship of friendship to always establish a sense of togetherness and unity between relatives and others.

In the sentence “*Manna Ronrong linoa, gesara' butta maraeng, Tu Mangkasaraka Abulo sibatang tonji, accera' sitongka-tongka tonji*” means that despite the earthquake, other lands shifted, the people of Makassar remained united, still one blood. (Rudi, 40 years).

The Peace Values of the Bugis and Makassar tribes and their implications for guidance and counseling services

Guidance and Counseling Teachers or Counselors have an important role in the guidance process. Counselors as a model in the guidance process should understand and have values of peace to support the development of counselee, especially in the process of developing peace values during the guidance process in addition to mastering counseling techniques. Talking about the values developed and adhered to by the counselor should be internalized in life, especially in establishing values of peace within the counselee or student.

Indonesia has local wisdom that is conditional with noble values. This local wisdom should be maintained and internalized in today's social life. One of the local wisdom that people in Indonesia have is local wisdom that is owned by the Bugis and Makassar people (Pelras, 2006; & Sikki, 1996). One of the values of local wisdom is the values of peace, such as the value of mutual respect, mutual respect, remind in kindness, cooperation, mutual cooperation, doing good to others, worshiping God and protecting the natural environment. These local wisdom values of peace should be applied in the lives of students in schools in particular and the community in general in the city of Makassar through a variety of guidance and counseling services (Elfira, 2013; Rahmi et al., 2017; and Umar, 2017). Guidance and counseling as a process of assistance and services for students can be a solution in developing students' peaceful character through Peace Education (Buchori, 2017). Developing the peaceful character of students through peace education based on the values of peace of the Bugis and Makassar tribes.

CONCLUSION

The Bugis and Makassar tribes have noble values as a guideline for people to be able to live together in peace and harmony. One of these values is the values of peace that every individual or group of people should uphold.

The values of peace possessed by the Bugis tribe are contained in the philosophy of *Sipakatau*, *sipakainge*, *sipakalebbi* which means mutual respect, respect, mutual respect, and mutual respect. *Mali siparappe*, *rebba sipatokkong*, *malilu sipakainge* which are the foundation of a life together with love and help each other and remind. *Galeccei alemu nampa mugalecce tauwe* which means not to hurt people. *Tellu riala sappo: tauwe ri dewatae, siri ri watakkaleta, nenniya siri ri padatta rupa tau*, contain the meaning of fear of God, shame in oneself and shame towards fellow human beings, and *Resopa temmangngingi namalomo naletei pammase dewata* implies a belief in self that success is due to grace or love and help from God.

The values of peace that belong to the Makassar tribe are contained in the philosophy of *Panggalik* which means respect for others. *Sipakatau*, *sipakainge*, *sipakalabbiri*, this value is a value that is interpreted as mutual respect or respect, mutual counsel, and glorify each other. *Abbulu Sibatang* implies the spirit of mutual cooperation, cooperation, unity/unity.

Seeing the superiority and wealth of peace values possessed by the Bugis and Makassar tribes should be a reference and guide for Guidance and Counseling teachers to develop services aimed at improving the peaceful character of students in schools through Peace education based on peaceful values based on the Bugis and Makassar peace values.

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