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Siri na Pesse: The Bugis Custom in the Philosophy of Value Perspective

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Abstract

The custom or the culture of *siri na pesse* is the soul, dignity, and self-respect of the Bugis people. The Bugis people defend and uphold *siri na pesse* which is considered polluted or defiled by others will always be willing to sacrifice anything including their body and soul. This study aimed to describe the philosophical values embodied in the culture of *siri na pesse* using Max Ferdinand Scheler approach. This study was a descriptive qualitative research in the field of philosophy where data collected through library research supported by interviews. Data analysis method used was the hermeneutic method and its methodical elements. The results of this study indicate that there are four hierarchical philosophical values of *siri na pesse*. The hierarchy of values includes: first, the holiness values; the value of Godness or the value of beliefs and the cultural values including morals and customs values. Second, spiritual values; honesty values, persistence values, propriety values, consistency values, and heroic values. Third, vital values; solidarity values, intellectual values, fairness values, and welfare values. The last is the values of pleasure including business and competitive values, material values, and satisfaction values.

INTRODUCTION

The Bugis ethnic is known as people who uphold the traditional values and culture of *siri na pesse* as a handle in life and life. The Bugis defend and uphold *siri* which are considered polluted or defiled by others as in the case of *silariang*¹ at the expense of anything including his soul and body². The sacrifice is a consequence of the customs and culture it has, but on the other hand, some people consider that the sacrifice is a manifestation of the character of the Bugis who are rigid, hard, rough, fighty, easily provoked and provoked. Adat

¹ Juhansar. "Harga Perempuan dan Implikasinya: Studi terhadap Tradisi Pernikahan Masyarakat Bugis, in *Problematika dan Isu-isu Citizenship di Indonesia*, (Bandung: UPI Press, 2018). 57

² Hasse Jubba, Ahmad Sultra Rustan, Juhansar. "Kompromi Islam dan Adat pada Praktik Keagamaan Muslim Bugis di Sulawesi Selatan", *JSW: Jurnal Sosiologi Walisongo* 2, no. 2 (2018), 141. <https://doi.org/10.21580/jsw.2018.2.2.2865>.

as the norm governing the manner in which a person behaves,³ such as *siri na pesse* is often associated with something that has a negative destructive connotation. Negative destructive connotations are generally associated with acts of violence that have recently been rife in Bugis land, such as silariang cases that have an impact on the "enforcement" of siri and end in violence.⁴ *Siri na pesse* greatly influences legal behavior in society, even the community commits acts of violence also because of siri.⁵ This understanding quickly spread to all parts of the archipelago through various news both through electronic media and print media.

This destructive negative understanding is further emphasized by brawls that often occur among students in South Sulawesi. Empirical facts state that from 1992 - 2008 there were 35 cases of violence (brawls) between students.⁶ So, in a span of sixteen years there are at least about two brawls each year among students. Recently, 12 November 2019, negative news related to student affairs tarnished higher education institutions in South Sulawesi with the killing of a student at one of the higher education institutions in the city.⁷ The brawl that ended in violence and even death seemed to have become an annual "ritual" in South Sulawesi. The data certainly gave birth to its own stereotype for students in Makassar in general and even spread to the people of South Sulawesi at large, including the Bugis. Ironically, the violent behavior that occurs among students is generally thought to be the cause of one of which is "culture", in this case *siri na pesse* culture.⁸

In addition to brawl cases among students, other cases also often occur and lead to death such as eloping or carrying away other people's daughters too often associated with the culture of *siri na pesse*. The Central Statistics Agency (BPS) of South Sulawesi Province shows that in 2014-2015 there were 1074 cases of eloping or escaping others. The case even ranks the fourth most cases that occurred in South Sulawesi after cases of severe persecution, theft with violence, and ordinary theft.⁹ These cases show that the "values" of the *siri na pesse* culture that have been praised by their supporters actually lead them to carry out a destructive

³ Hengki Firmada dan Juhansar. "Riau Provincial Local Governments and Riau Malay Customary Law in the Perspective of Karl Jaspers' Theory of Existence", *Jurnal Al Ulum* 18, no. 1, (2018), 147. <https://doi.org/10.30603/au.v18i1.333>.

⁴ Natzir Said. 2005. *Silariang: Siri Orang Makassar*. (Makassar: Pustaka Refleksi, 2005) 1.

⁵ Thontowi, Jawahir. *Hukum, Kekerasan dan Kearifan Lokal: Penyelesaian Sengketa di Sulawesi Selatan*. (Yogyakarta: Pustaka Fahima: 2007) 196.

⁶ Jumadi. *Tawuran Mahasiswa: Konflik Sosial di Makassar*. (Makassar: Rayhan Intermedia, 2009) 49.

⁷ (<https://news.detik.com/berita/d-4787165/dua-tersangka-pembunuh-mahasiswa-umi-positif-gunakan-narkoba>) accessed 11/26/19

⁸ Jumadi. *Tawuran Mahasiswa: Konflik Sosial di Makassar*. (Makassar: Rayhan Intermedia, 2009) 50.

⁹ The Central Statistics Agency (BPS) of South Sulawesi Province, 2018. 148

negative action not to the positive constructive action as aspired by the culture. Based on these problems, this study was conducted to describe reflectively and holistically the philosophical values contained in the customs and culture of the Bugis society in South Sulawesi using the Max Ferdinand Scheler value philosophy approach (1874-1928).

This research is a qualitative research in philosophy. Data collected through library research is supported by interviews with several informants. Literature research is conducted to explore philosophical values embodied in the tradition and culture of *Siri na pesse* both textually and contextually and to see the subjectivity and objectivity of these values. The interview is only used to get additional information about the object being studied if needed. This research was carried out through several stages, namely: first, the researcher identified and collected data related to the object of research material, namely the culture of *siri na pesse* of the Bugis community in South Sulawesi as primary sources including interviews. Books, encyclopedias, research reports, internet data, journals, and other sources relating to formal objects as secondary sources are also the case. All literature, both primary and secondary sources, is then read and understood. Data obtained from the reading results are then recorded; both in the form of quotations, paraphrases, synoptic or summaries, and precis or compaction. This descriptive stage is applied since the preparation of research, data collection, and data analysis.¹⁰

The second stage, researchers determine the categories of data that have been collected, and then the data is displayed and classified. Data classification aims to determine the type of data; primary data (primary) or supporting data (secondary). Data classification is also intended to determine data related to the content design of each outcome and discussion. The third stage, the researcher analyzes the data in accordance with the method chosen, namely the hermeneutic method with two methodical elements including: *verstehen* and interpretation. In the fourth stage, the researcher compiled and wrote the manuscript in this study.

The data obtained in this study were then analyzed through a qualitative approach using the philosophical hermeneutic method along with two methodical elements; namely *verstehen* and interpretation, along with its dimensions. Hermeneutics method is used to analyze data that has been read and understood, then interpreted in accordance with the hermeneutic rules by paying attention to aspects of coherence, comprehensiveness, accuracy,

¹⁰ Kaelan. *Metode Penelitian Kualitatif bidang Filsafat*. (Yogyakarta: Paradigma, 2005) 250.

contextuality, suggestive, and potential. Hermeneutics method in this research is considered relevant to interpret various symptoms, events, symbols, and the like that are contained in the culture of *siri na pesse* of the Bugis community through library research. This method aims to search for and find philosophical values contained in the object of research in the form of phenomena of human life, through understanding (*verstehen* or rules) and interpretation.¹¹

CULTURAL PHILOSOPHY AS A DISCOURSE

Humans as cultural actors do not mean that human behavior is the sole focus in studying a culture, but more important is the value and meaning behind that culture. To capture meaning and value in a culture, interpretation method is the right method to be applied. Geertz argues that the interpretation of culture will be essential if done through the interpretation of symbolic meaning. Culture is thus a system of meaning or meaning system that gives meaning to life and human behavior. The essential aspects of human beings that cannot be separated in understanding human beings themselves. While quoting Max Weber's belief that humans are creatures that are trapped in webs of interests that they make themselves, then culture is the webs themselves. Geertz explains the notion of culture as a pattern of meaning inherited historically and stored in symbols by which humans then communicate, behave, and view life.¹²

Culture should be seen as an inseparable part of humans.¹³ Culture is something specifically human where humans play the main actor behind all series of cultures including *siri na pesse* culture. Researchers see the culture of *Siri na pesse* as a part of Bugis culture that is not only seen from the aspect of supporting behavior towards the culture but also the value and meaning behind its treatment by looking at the symbols that are in it. Researchers, therefore, consider it important to explore the concept of culture and cultural philosophy within the foundation of this theory in order to provide a conceptual picture of culture and cultural philosophy itself. To understand culture, Abdullah states that culture must begin by redefining culture itself, not as a generic culture, but as a differential culture.¹⁴

¹¹ Ibid. 80.

¹² Clifford Geertz. 1973. *The Interpretation of Culture*. (New York: a Member of the Perseus Books Group, 1973) 89.

¹³ Clifford Geertz. *The Interpretation of Culture*. (New York: a Member of the Perseus Books Group, 1973). Koentjaraningrat. *Kebudayaan Mentalis dan Pembangunan*. (Jakarta: Gramedia, 2002). Bakker, J. W. M. *Filsafat Kebudayaan: Sebuah Pengantar*. (Jakarta and Yogyakarta: BPK Gunung Mulia and Penerbit Kanisius, 1984). van Peursen, C. A. *Strategi Kebudayaan*. (Yogyakarta: Kanisius, 1988).

¹⁴ Irwan Abdullah. *Konstruksi dan Reproduksi Kebudayaan*. (Yogyakarta: Pustaka Pelajar, 2007) 9-10.

Cultural philosophy can thus be interpreted as a manifestation of the life of every person or group of people; different from animals, then humans do not just live in the midst of nature, but always change that nature. Culture includes all human actions. Culture in relation to humans is something specifically human. Culture alludes to the multi-creative free nature of humans in the natural world.¹⁵ Cultural philosophy is the creation, control, and processing of human values¹⁶ which questions various issues surrounding human behavior as cultural substance and issues relevant to the complex motivations underlying their behavior.¹⁷

PHILOSOPHY OF VALUES AS A PERSPECTIVE ON CUSTOM AND CULTURE

A group, community, or even every individual, whether consciously or not, his life is always based on certain values. Heidegger calls the concept of *Das Man* as a manifestation of one's unconscious of the values that guide his life. Nietzsche, on the other hand, termed it as herd instinct. Many people just join in, accept, and do it without being critical. Al-Ghazali called it imitation. These values are actually about to be examined by cultural philosophy. The values system adopted by a community differs from one another. The value system in a certain period also experienced a shift in meaning. The shifts and changes in the value and meaning system are sometimes intertwined because of association and / or contact with other cultures. Value itself is usually understood as worth (worth) or goodness.¹⁸ Etymologically values come from English, value, which in Latin is called *valere*: useful, capable, empowered, valid, and strong.¹⁹

Value is something that determines an item or an entity. Value is a quality that distinguishes an entity that cannot be separated from humans themselves. Values are the essence of culture. The value philosophy or axiology as the essence of culture is something that is considered valuable, interesting, sought after, and desired by humans.²⁰ Axiology or value philosophy is seen in the perspective of historical philosophy has its own diversity of

¹⁵ J. W. M. Bakker. *Filsafat Kebudayaan: Sebuah Pengantar*. (Jakarta and Yogyakarta: BPK Gunung Mulia dan Penerbit Kanisius, 1984) 14.

¹⁶ Ibid. 22.

¹⁷ Budiono Kusumohamidjojo. *Filsafat Kebudayaan: Proses Realisasi Manusia*. (Yogyakarta: Jalasutra, 2010) 6.

¹⁸ Jannes Alexander Uhi. *Filsafat Kebudayaan : Konstruksi Pemikiran Cornelis Anthonie*. (Yogyakarta: Pustaka Pelajar, 2016) 67.

¹⁹ Lorens Bagus. *Kamus Filsafat*. (Jakarta: PT. Gramedia Pustaka Utama, 2000) 713.

²⁰ Sri Soeprapto. "Nilai-nilai Etis Ajaran Seksualitas Jawa dan Relevansinya dengan Permasalahan Jender". in *Seotong Tradisi, Seuntai Makna: Sebuah Usaha Menggali Filsafat Nusantara*, Sri Soeprapto, ed., (Yogyakarta: Khomsa, Khasanah Budaya Islam, 2011) 12.

theories²¹ and is a philosophical problem that is still young. Axiology gained an explicit position as a branch of philosophy at the end of the nineteenth century, but implicitly the question of values has long played a role in philosophical discussion.²² Alexius von Meinong (1853-1921), for example, was the first person to state, in a systemic form, a subjectivistic interpretation of values, even though in the 20th century, there was a "turnaround" by him toward objectivism, that values were something that emerged as an effective human response to the world through feelings of value. Nevertheless, Meinong was not the first person to initiate axiology.²³

The nature of values according to Bagus²⁴, at least can be divided into two big values, namely: objective value and subjective value. Objective value is a value that is understood as a value that stands alone, independent of human existence, while subjective values are values that exist only because humans intersect with them. However, if examined in more detail, the value seen as objective value is only the result of interaction, dialectics, and subjective value negotiation. Subjective values and objective values as explained by Bagus above are two contradictory things. Both perspectives, according to Railton²⁵ although conflicting, each has a strong influence. Subjectivists assume that values are "subjective" if their existence, meaning, and validity depend on the reaction of the subject doing the assessment, without considering whether this is psychological or physical. Objectives, on the other hand, argue that values are "objective" and do not depend on the subject or awareness of value. Subjective and objective aspects are always relational in a dynamic continuity.²⁶

PHILOSOPHY OF VALUE ACCORDING TO MAX FERDINAND SCHELER

Since the implementation of simultaneous local elections in 2015, there have been new problems in several regions, namely the lack of candidate pairs who register with the local regional KPU. Even in several areas threatened with the delayed election due to less than two pairs of candidates. Three regions have a single candidate pair, namely Kabupaten Blitar (East Java), Kabupaten Tasikmalaya (West Java), and Kabupaten Timor Tengah Utara

²¹ Archie J Bahm. *Axiology: The Science of Values*. (Albuquerque New Mexico: World Books, 1984) 51.

²² Sri Soeprapto. Op. Cit., 12.

²³ R. Frondizi. *Pengantar Filsafat Nilai*, trans. Cuk Ananta Wijaya. (Yogyakarta: Pustaka Pelajar, 2011) 46.

²⁴ Lorens Bagus. *Kamus Filsafat*. (Jakarta: PT. Gramedia Pustaka Utama, 2000).

²⁵ Peter Railton. *Facts and Values: Essays toward a Morality of Consequence*. (Oxford: Cambridge University Press, 2003) 43.

²⁶ Jirzanah. *Aksiologi sebagai Dasar Pembinaan Kepribadian Bangsa dan Negara Indonesia*. (Yogyakarta: Gadjah Mada University Press, 2020) 43.

(East Nusa Tenggara (NTT). In addition to the three regions, four regions were previously also potential candidates, namely in Kabupaten Pacitan (East Java), Kota Surabaya (East Java), Kota Mataram (West Nusa Tenggara), Kota Samarinda (East Kalimantan). However, after an extension was made, some of the regions finally met the conditions of at least two pairs of candidates.

Max Ferdinand Scheler revealed that the hierarchy of values and criteria from a higher level decreased to a lower level a priori. This hierarchy cannot be deduced empirically, but is revealed through the act of preference, namely through the intuition of preference - evidence. This hierarchy is absolute or absolute and overcomes all historical changes and builds an absolute system of references in ethics which is the basis for measuring and assessing various kinds of ethos and all moral changes in history. Alfons Deeken in his book "Process and Permanence in Ethics: Max Scheller's Moral Philosophy" (1954) states that: *According to Scheler, there exists a priori hierarchy of higher and lower values. This hierarchy cannot be empirically deduced, but it is revealed in the act of preference (Vorziehen), i.e. through an intuitive "preference-evidence" (Vorzugsevidenz)...*.²⁷

Value according to Scheler has a higher and lower hierarchy but cannot be reduced as follows table 2.1:²⁸

Table 1
Marx Scheler's Hierarchy of Value

Values	Value – Person – Types	Societal Forms
<i>Pleasure values</i>	<i>The artist of enjoyment or the connoisseur (Kunsteler des Genusses)</i>	<i>Atomistic society (Gesellschaft)</i>
<i>Vital values</i>	<i>The hero, the leading spirit of civilization</i>	<i>The organic community (Lebensgemeinschaft)</i>
<i>Spiritual values</i>	<i>The genius</i>	<i>The legal and cultural community (Rechtsgemeinschaft und Kulturgemeinschaft)</i>
<i>The holy & the unholy values</i>	<i>The saint</i>	<i>Community of love, the church universal (Leibesgemeinschaft Kirche)</i>

²⁷ Deeken, Alfons, S. J. 1974. *Process and Permanence in Ethics: Max Scheler in Moral Philosophy*. Paulist Press: New York. 44

²⁸ Ibid. 48

The hierarchy cannot be concluded empirically, but it can be expressed in an act of preference, namely through intuitive "preference-proof". Hierarchy is something that is absolute and goes beyond all historical changes.

Values-modality or hierarchy of values or hierarchy of values, consisting of four points including: First, die Wertreihe des Angenehmen und Unangenehmen (from the agreeable to the disagreeable; pleasantness and unpleasantness; pleasure-values; pleasure values and values) the value of displeasure or values of pleasure); Second, Vitale Werte - Werte des Vitalen Fühlens (vital feeling - the values of life; vital values or life values); Third, geistige Werte (spiritual values; spiritual values or mental values); Fourth, Wertmodalität des Heiligen und Unheiligen (the holy and the unholy values; Chastity and professionalism or spiritual values).²⁹

The first value modality or value hierarchy, die Wertreihe des Angenehmen und Unangenehmen or pleasure values or enjoyment values are "relative" values in which rational functions or feelings are related to this hierarchy. Scheler mentioned that: *"In this lowest level of values we find the axiological series of pleasant and the unpleasant or the agreeable and disagreeable. This class of values corresponds to the functions of sensorial feelings (sinnliches Fühlen) along with their modes of enjoyment and suffering as well as the affective states of sensibility, namely pleasure and pain. The proposition that the pleasant is preferred to the unpleasant is not established through observation or introduction, but is a priori contained in the essence of these values. The a priori character of these values is evident from the fact that we cannot conceive of a man who would not prefer the pleasant to the unpleasant..."*³⁰

In this first hierarchy, rows of values of pleasure and values of distress, or pleasure and pain can be found. This level of value is related to the function of sensory feelings, which are pleasure and pain or pain. The formula that pleasure is preferred over vice versa is not established based on observation or induction (sensory empirical experience), but is a priori

²⁹ Max Scheler. 1972. *Ressentiment*, trans. William W. Holdheim and edited by Lewis A. Coser, (New York: Schocken Books, 1972). Max Scheler. *Formalism in Ethics and Non-formal Ethics of Values*, trans. Manfred S. F. and Roger C. F. (Evanstone: Northwestern University Press, 1973) 104-108. Alfons, S. J. Deeken. *Process and Permanence in Ethics: Max Scheler in Moral Philosophy*. (New York: Paulist Press, 1974) 45-60. Al Purwa Hadiwardoyo. *Nilai-nilai Kemanusiaan dan Hikmat Bagi Pendidikan*. (Yogyakarta: Universitas Sanata Dharma, 1993) 9.

³⁰ Alfons, S. J. Deeken. *Process and Permanence in Ethics: Max Scheler in Moral Philosophy*. (New York: Paulist Press, 1974) 45.

(prior experience and not based on sensory empirical observation), and is already contained in the core of the value. A priori it is certain that everyone will choose the fun rather than the other way around.

The second modality or value hierarchy is Vitale Werte - Werte des Vitalen Fühlens or vital values or values of life. Values at this second level consist of values of sense of life, ranging from the sublime, subtle or gentle to the rough or ordinary, and also include the good as opposed to the ugly. Values derived from this level include welfare in general, both personal and community. Vitalist values present feelings that are completely independent, and cannot be reduced or returned either at a higher value level (spiritual value) or at a lower value level (usefulness or pleasure value) as the following quote: *“The second axiological modality consists of the values of vital feelings... These values embrace all the qualities included in the contrast between ‘noble’ and ‘vulgar’ All corresponding consecutive values (technical and symbolic) belong to the sphere donated by ‘weal’ or ‘well-being’... Derivative values of this modality are those pertaining to the general well-being (Wohl-fahrt or welfare-values in English) of the individual and the community... ”*.³¹

The third modality or value hierarchy is the Werte geistige or spiritual values or spiritual values. These values according to Scheler are as follows: *“The third modalities of values are characterized by their independence from the whole sphere of the body and the environment. The superior status of this class manifests itself in the clear evidence that one is obligated to sacrifice vital values to them. These spiritual feelings and acts are different from vital functions and cannot be reduced to the biological level... The main types of spiritual values are the esthetic values of ‘beauty’ and ‘ugliness’ or of ‘justice’ and ‘injustice’, ‘right’ and ‘wrong’, and the values of pure knowledge for its own sake such as philosophy tries to realize [in contrast to science, which is motivated by the purpose of controlling the appearance]. The correlative feeling states the spiritual values are spiritual joy and sorrow, which differs from the vital states of gladness and sadness ”*.³²

³¹ Max Scheler. *Formalism in Ethics and Non-formal Ethics of Values*, trans. Manfred S. F. and Roger C. F. (Evanstone: Northwestern University Press, 1973) 106. Alfons, S. J. Deeken. *Process and Permanence in Ethics: Max Scheler in Moral Philosophy*. (New York: Paulist Press, 1974) 45-46.

³² Scheler, Max. *Max Scheler: The Man and His Work*, trans. Theodore Plantinga and John Hille Nota, (Chicago: Franciscan Herald Press, 1983) 108. Alfons, S. J. Deeken. *Process and Permanence in Ethics: Max Scheler in Moral Philosophy*. (New York: Paulist Press, 1974) 47.

The quote shows that this value has a higher position than the value of life, it can be seen how someone sacrifices the value of vitality for spiritual values. Feelings and spiritual actions are different from vital functions and cannot be reduced or returned on a biological level. Spiritual values can be grouped into three main issues, namely aesthetic values, which are related to the value of beauty and ugliness; the value of right-wrong or just-unjust, is the main foundation in the objective legal challenge; the value of pure knowledge for its own sake.

The last modality or value hierarchy is Wertmodalität des Heiligen und Unheiligen (the holy and the unholy values; Chastity and professionalism or spiritual values) according to Scheler in Deeken that: “*These values appear only in objects which are given intentionally as ‘absolute object’. These values are independent of what different times and different peoples have held to be ‘holy’. This modality, therefore, consists primarily in personal values. Derivative values are the ‘value-things’ in cults, sacraments, and forms of worship.*”³³

This value only appears on oneself in the object to be designated as an absolute object. The degree of purity does not depend on the time difference and the person who carries it. The state of feeling associated with these values is a feeling of blessing and a feeling of despair that must clearly be distinguished from mere pleasure and distress. The hierarchical relationship of values that is composed from the level of pleasure values to a priori values of holiness (as they were from the beginning before being discovered and experienced by humans) precedes any other intertwining that exists (for example the intertwining of thought and utilization by humans). This concept can be applied to valuable objects, namely to the values that are manifested in the objects concerned.³⁴

THE PHILOSOPHICAL VALUES OF *SIRI NA PESSE* IN THE BUGIS SOCIETY

The philosophical values embodied in the culture of *siri na pesse* of the Bugis community in South Sulawesi can be seen from the four hierarchies of values as expressed by Max Ferdinand Scheler. First, the value of purity; the sanctity values contained in the culture include the value of God or the value of beliefs and cultural values including morals and

³³ Alfons, S. J. Deeken. *Process and Permanence in Ethics: Max Scheler in Moral Philosophy*. (New York: Paulist Press, 1974) 47.

³⁴ Paulus Wahana. *Nilai Etika Aksiologis Max Scheler*. (Yogyakarta: Kanisius, 2004) 59-62.

customs. The value of God in the culture of *siri na pesse* can be seen in the phrase Paseng or advice as set out in Lontara 'Bugis, namely: "*Iko pakkatenni ade'e isseng majeppui riasengnge ade': muatutui, mupakarajai, apa ade'e kuritu riaseng tau. Narekko temmuissengngi riasengnge ade' tencaji ritu tauwe riaseng tau. Apa detu appongenna ade'e sangadinna lempu'e, muparajai taumu ri dewatae, mumatanre siri. Apa iyamitu to maraja tauwe ri dewatae namatanre siri iyanaritu tau temmassarang lempue.*" "For those who are civilized and uphold customary values: guard and maintain the custom, because it is the people who are referred to as humans. If you don't know and understand adat, then someone is not called a human. Honesty is the foundation of adat by always surrendering and surrender to the Almighty accompanied by strengthening siri within. In fact, only those who surrender to Him with the strengthening of siri in themselves are called "perfect" people." (free translation).³⁵

This value is revealed in the religious side of the Bugis people in carrying out the teachings of the religion they profess. Everything they do is always relying on the Gods of Seuwae or God of the Universe (Allah SWT after the people know and embrace Islam). The divinity or belief value in relation to the culture of *Siri na pesse* is revealed when they want to maintain or uphold *Siri na pesse* which is considered tainted or tarnished by doing jallo or amok. Bugis culture people before doing jallo usually perform rituals to ask for guidance and safety to the Khalid. This shows that the Bugis community has a high level of religiosity. The level of religiosity is supported by the phrase which states that "Naiya ugie selling, narekko not willing to sell majeppu topolemi kuritu win." Truly the Bugis are Islam (Muslims). If there are non-Muslims, it means immigrants (free translation).

The second holiness value is cultural values including customs and morals. This value is revealed in the Bugis admonition "sipakatau, naiya rupa tauwe, iyami riaseng or nasaba casa sirina nennia pessena, the actual design of sirina ea messa pessena, narimakkuannanaro pakatauwi to extinguish the way you know" this earth, is called man because he has siri and pesse, if siri is no longer with him, there is actually still pesse, thus, humanize every human being if you want to be humanized; free translation). The advice indicates that the culture of *siri na pesse* of the Bugis community is actually a marker of the Bugis 'Bugis' people themselves by always glorifying fellow human beings regardless of their

³⁵ Matthes, B. F. 1864. *Naskah Lontara' Bugis: Boeginesche Chestomathie*. (Amsterdam: Het Nederlandsch Bijbelgenootschap, 1864) 57-58.

background. The essence of this value is man himself. New people are referred to as humans when they are able to humanize each other.

Second, spiritual values or mental values; this value in the culture of *Siri na pesse* Bugis society includes several values, namely: the value of honesty, the value of determination, the value of propriety, the value of consistency, and the value of heroism. The value of honesty is contained in the following Bugis advice: "just lalo muelo massarang, nennia plates are tongeng, nasaba iyamitu akkateningeng masse riatio-tuwengeng linota" (don't ever want to part with honesty and truth, because that's the only handle of our lives in this mortal world) (free translation). The advice shows how the Bugis people uphold the values of honesty. Honesty for them should be integrated in every individual. Honesty for them cannot be separated from the truth. No matter how big the storm that is faced, if honesty and truth in oneself must remain upright, whatever the risks and consequences.

The next spiritual value is the value of determination and obedience. The two values are contained in Bugis advice as follows "getteng: akkompeko narekko teako pettu, alemmako narekko teako polo, akkawaliko nasaba there are tongeng, nasandre indo ambo temmappasilaingeng, mupusipai sipana uwaie, nalai mariawae natemmaka akkeguna winaruna" rip " constancy: loosen up if you don't want to break up, be flexible if you don't want to break, take care or bring a badik if the truth is with you by always asking for prayer and blessing from both parents, like water in a river, looking for a lower place or plain, but can give benefits to others without exception); "Mapatoe mapatoe, matepa two tellu masollasollae, teach you to meet, yes, tessitinajae, saba papolei awatangeng, stay away from nennia pugaukeng pangkaukeng, yes sitinajae ri sesemu" (obedience will be gone, if two people who are otherwise have died, stay away from acts that are not appropriate for it can cause cause distress, do what is within your means (free translation). The advice shows the importance of determination and propriety for the Bugis community. The Bugis community should be firm in their stand on the basis of values of propriety.

The next value is the value of consistency and heroism. Both of these values are contained in the Bugis advice which reads "taro tau gau, nekia gau mappannessa ri seuwae pangkaukeng" (one word one action but, action determines everything) (free translation); "Naiya siri'e lives naranreng, sunge na approximately, narimakkuannanaro ajalalo muelo massarang, la tike, la ngatta, sibawa lakatutu" (actually siri is life stakes, death is a consequence. Therefore, do not ever want to part with anticipation, preparedness, la ngatta,

sibawa lakatutu " - alertness, and caution) (free translation). The value of consistency for the Bugis community is an important value for them. Buginese are required to have one word and one deed. What has been conveyed to the audience means it no longer belongs to the speaker himself. Someone thus should balance the words and deeds. If someone has stated A then whatever happens the treatment must also be A. The value of heroism is also the case, a person should be a hero at least for himself.

Third, the vital value or value of life; This value in the culture of *Siri na pesse* Bugis society has several values, including the value of solidarity, the value of scholarship, the value of justice, and the value of welfare. These four values can be seen in the following Bugis admonition: "yes, my sempug, rekkua de sirina do not messa pessena. - naiya ugie simata maradde rilalenmparekkenna eppa cappa, iyanaritu: cappa lila, cappa polepeng, cappa katawan, nennia cappa nilia. riasenngge adele, napakkonroi seuwae ri seddi onrong sitinaja. - what is my aleng madeng, narekko wullei padecengi mannengneng padak riwinruri." (For the Bugis, if the siri is gone, surely he still has pesse. - In fact, he has four ends in wading through life, namely the tip of the tongue, the tip of the pen, the tip of "maleness", the tip of the rogue .-- The so-called fair is putting something according to its place. - The new Bugis will call themselves prosperous, if he is able to prosper his fellow man) (free translation, compilation of 2019 interviews). The aforementioned advice shows that these values have an important role in the life of the Bugis community, especially matters related to the culture of *Siri na pesse*.

Fourth, the value of pleasure; This value also has some values in the culture of *Siri na pesse* of the Bugis community. These values include business and competitive value, material value, and satisfaction value. Business and competitive value can be seen in Bugis advice: "tataroi alemu siri, teek narekko mebbiang siri" (instill "shame" in yourself, if you don't want to feel it) (free translation, compilation of 2019 interviews). The business and competitive value in the advice implies to the Bugis community to always try to make a living that is lawful and blessing for the sake of their family, because if someone is not like that then it is tarnishing his own pride. This value is in line with the value of the second pleasure, namely material value.

Material value also has an important role in the life of the Bugis community, as follows: "yes makkekuae, anu kupaemmi riyakkitangi, lennyeni attoriolongengnge" (now, only because someone's "material" is respected, there is no more traditional role there (free

translation) Today's Bugis society tends to look at material in appreciating or giving someone more appreciation than their humanitarian or customary values. King status is no longer seen from one's social status based on lineage, but rather on the material aspect. pleasure is the value of satisfaction. This value is embodied in the following Bugis advice: "taroni metti, rekko purani rede" (death for maintaining "shame" is death that is not in vain (free translation, interview compilation, 2019). that assassinations and the like carried out by someone with an alibi maintain dignity instead is something bad but a pride that has its own satisfaction for the culprit. His supporters with all their souls and bodies are ready to sacrifice anything in fulfilling it.

CONCLUSION

The analysis of Max Ferdinand Scheler's philosophical values of the cultural values of the Bugis society shows that there are four hierarchies of philosophical values in customs and culture as well as Scheler's theory of value hierarchies. The four hierarchies of values cannot be reduced from one level to another. The hierarchy of philosophical values of the culture of *siri na pesse* Bugis society includes: the values of purity and professionalism or spiritual values, spiritual values or mental values, vital values or values of life, and values pleasure and values of displeasure or values of pleasure. The values of purity and professionalism or spiritual values, including the divine and cultural values include traditional values and moral values. Spiritual values or mental values, including honesty values, persistence values, propriety values, consistency values, and heroic values. Vital values or life values, including: solidarity values, intellectual values, fairness values, and welfare values. The values of pleasure and the values of displeasure or values of enjoyment, include business and competitive values, material values, and satisfaction values.

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