

THE RELEVANCE OF THE BUGINESE LOCAL WISDOM VALUES TO RELIGIOUS MODERATION

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Abstract

This study aims to explore the local wisdom values of the Buginese community regarding Sipakatau, Sipakainge, and Sipakalebbi, manifestations of local wisdom values, and their relevance to religious moderation in Indonesia. This research is classified as qualitative descriptive research with exploratory methods and anthropological approaches. This research was conducted in Mallari Village, Bone Regency, which still has a strong practice of local wisdom and historical values. Data collection was carried out through in-depth interviews, observation, and documentation. The collected data was analyzed, and then the qualitative data were coded for the credibility of the results using the Nvivo-12 software. The results of the study show that (1) the local wisdom values of the Buginese, Sipakatau, Sipakainge, and Sipakalebbi are understood as traditional teachings/noble values, life guidelines, identity and customs that are in line with the Shari'a. (2) The manifestation of Buginese local wisdom values is reflected in people's behaviour by humanizing each other, having good etiquette towards the government, and mutual respect. (3) The relevance of Buginese local values to religious moderation programs lies in the human values of humanizing one another (sipakatau), respecting each other (sipakalebbi), and reminding each other (sipakainge'). The principle of Buginese local wisdom values that as long as they are human beings, it is appropriate to humanize, respect, and remind each other regardless of ethnicity, religion, and race; this is in line with national commitment and tolerance in religious moderation in Indonesia.

Keywords: local values, business community, religious moderation.

INTRODUCTION

Indonesia, as a pluralistic nation, has its uniqueness. The diversity of tribes, cultures, languages, skin colours, and even beliefs is evidence of its greatness and diversity. These diversities have been unified in Pancasila as the state ideology, which is the noble legacy of the nation's founding fathers. As a religious and democratic country, Indonesia should be a shining example because it has been able to combine religion and the

state in the era of post-secularism (Madung 2017).

Although unavoidable, social friction sometimes occurs due to differences in views and political choices. The issue of religious belief sometimes becomes an easy ground to be gnawed at in undermining the foundations of the state. Religious practice and political action are friended so that religious and political goals are indistinguishable (Hancock 2019). Religious labelling sometimes changes the state's ideology through calls for jihad,

accusations of infidelity, intolerance, truth claims, radicalism, and fundamentalism. Violent movements under the guise of religion have destroyed religious romanticism, and the sad thing is that these things are always focused on Islam. Whereas Islam is full of unifying values in various religions, as concrete evidence by the arrival of Islam in Medina, it was born and grew in cultural and religious diversity (Umar 2021). Islam offers solutions through sound thinking and in harmony with Allah's pattern for humans (Al-Qaradawi 2001).

I was responding to movements of terrorism, extremism, and secularization theory that religion will be feasible when modernization develops rapidly (Berger 2011). So the optimism of the state and religion must be expressed as a form of defending the state by promoting tolerance and moderation. The state, through the Indonesian Ministry of Religious Affairs, has offered "religious moderation" as a solution to creating religious harmony, social harmony, love for the homeland, anti-violence (Fathurrahman 2021), and respect for local cultural traditions (Sekretaris Kabinet RI, 2021). Religious moderation is considered relevant to the conditions of the multicultural Indonesian society (Mujahid 2021).

The suicide bombing at the Makassar Cathedral Church (Nogroho 2021) proves that the South Sulawesi region has an anti-tolerant and moderate extremist movement. The South Sulawesi area is known to have the dominant Buginese tribe (Budhi 2015), full of local values with a noble cultural nuance. It conducts religious moderation based on local wisdom and noble culture to prevent radicalism. One of the noble cultures that are quite popular in the Buginese community is *sipakatau* (mutual humanity), *sipakalebbi* (mutual respect) *sipakainge* (reminding each other). The noble value of *sipakatau sipakainge sipakalebbi* has been known for a long time as a philosophy of life for the Buginese community, which is full of brotherly values. However, the emergence of a violent religious movement (terrorism) aimed at the Buginese region, which is thick with customs and culture, has a negative effect. For this reason, it is urgent to study and reveal the value of Buginese local wisdom, which is full of moderate values.

The transformation of religious moderation based on noble culture will contribute to the country that cultural diversity is not only limited to historical heritage but has moderate values. Thus, it is significant to be revealed in various disciplinary approaches. That way, the level of acceptance of the local community for religious moderation is easy because it has been embedded in the noble cultural philosophy known from an early age. In addition, developing a scientific basis for a model of religious moderation based on Buginese local wisdom becomes a new formulation so that the content of religious moderation is connected to local values.

This study examines the Buginese community's local values about *sipakatau sipakainge sipakalebbi* and their relevance to religious moderation programs in Indonesia. The focal point is related to the community's understanding of *sipakatau sipakainge sipakalebbi* and the manifestation of local cultural values relevant to the principle of religious moderation conducted in Mallari village, Bone Regency. Mallari is considered to be still thick with culture and customs and full of local values based on the history of King Arung Palakka. The exploration of local values will then be evidence of the existence of Buginese local wisdom through the expression of community behaviour that is in tune with religious moderation.

Literature Review

Moderation in English means "1) not extreme; 2) of or having (political) opinions that are not extreme; 3) keeping or kept within limits that are excessive". While in Arabic from, the words *al-wast* or *tawassut* (moderation), *tasamuh* (tolerance), *al-qisth* (justice), *al-tawazun* (fairness), and *al-itidal* (harmony) (Suharto 2021). The content of moderation contains the value of tolerance; that value is the most important part of the journey of Islam to build harmony. Tolerance is the willingness of the parties to understand each other and give acknowledgement (Umar 2021).

Religious moderation is also known as Islam *wasathiyyah*. *Wasathiyyah* means fair, primary, preferred or best, and balanced between two opposing positions. The word *wusuth* has the meanings of *al-mutawassith* and *al-mu'tadil*. The word *al-wasath* also has the meaning of *al-mutawassith baina al-*

mutakhashimain (intermediary between two people who are in dispute). Religious moderation is related to maintaining togetherness, tolerance, and mutual understanding between human beings (Akhmadi 2019).

A moderate attitude always avoids extreme behaviour and tends to be in the middle. The nature of the *ummatan wasathan* means different paths, but the path is taken with the values of peace. The signs of the *ummatan wasathan* are different but go hand in hand, so the wasathiyyah adherents, walk hand in hand with different individuals and groups through one broad path. Thus, the difference does not become an obstacle or a problem because it has been agreed upon in the principles of religious teachings (Shihab 2019). Moderate Islam prioritizes behaviour or the character of tolerance. Mutual respect in terms of the beliefs held by each religion and group is a form of tolerance. Moderation of religion universally in the Indonesian space contains indicators; of national commitment, tolerance, anti-radical, anti-violence, and accommodating local culture (Pendis 2020).

Local culture or local value is the intelligence obtained by a group of people through experience in their ethnicity (Khasanah 2018). Islam is not appropriate to have clashed with contemporary local values (local wisdom) because the concept of Islamic universality is built and enforced on local uniqueness (Umar 2021). Local culture is one of the important things that must be accommodated in voicing religious moderation based on noble culture. It is considered that the State of Indonesia has a noble culture with local values rooted in a philosophy (Kartika 2016).

The noble culture of Buginese contains the advice or advice of their ancestors in the past, which are still relevant to today's conditions. Advice related to social norms, better known as '*appakkeadekeng-pangadereng-assimellereng*.' The manifestation of Buginese's advice is understood as a philosophy in living life. This culture is known as the 3S culture, namely *sipakatau* (mutual respect), *sipakainge* (reminding each other), and *sipakalebbi* (mutual respect) (Khotimah 2013). The cultural content of *sipakatau sipakainge sipakalebbi* is conceptually relevant to the attitude of tolerance (moderate) and against

intolerance. Religious intolerance is a problem that arises, which wants to separate and divide the life of society, nation, and state. So, manifesting local values in Indonesia can anticipate intolerance (Arliman 2018).

RESEARCH METHOD

This article is classified as qualitative descriptive research with an exploratory method, namely research that examines objects through field studies to obtain clear and concrete data and descriptions of the local wisdom of the Bugis community, the value of *Sipakatau*, *Sipakainge*, *Sipakalebbi*. Qualitative studies are intended to reveal facts through data collection by utilizing the researcher as a key research instrument. This research focuses on the Bugis Bone community in Mallari Village, Awangpone District, Bone Regency. The selection of research sample locations considered the strong base of Buginese local wisdom practice and the historical value of Mallari Village, which is evidence of the history of the struggle of the King of Bone. Methods of data collection in this study by interviews, observation, and documentation with an anthropological approach. The collected data were analyzed with data reduction, presentation, and conclusion. To strengthen the findings of the varied qualitative data, coding, categorization, and classification were carried out to the credibility of the results using the Nvivo-12 application or software.

DISCUSSION

Some Buginese Local Wisdom Values

The strength of custom is a character possessed by the Buginese, so daily behaviour is always associated with the Buginese character (*to ugie*), namely *mappakiade'*. The Buginese community highly upholds the values of *ade'*, which contains several local values, including the culture of *sipakatau sipakainge sipakalebbi*. The value of Buginese wisdom is internalized in the behaviour of the Buginese community in the modern era. The community paradigm regarding local values *sipakatau sipakainge sipakalebbi* (3S) has a different point of view, even though its substance is known as the local values that should be guided.

First, ancestral advice or *attauriolong'e* is a form of community understanding of the local values *sipakatau sipakainge sipakalebbi*.

Advice is interpreted as a message, while ancestors are interpreted by people in the past. As a form of appreciation from the Buginese community towards its predecessors while still holding fast to its advice, Wahyuli, the head of Mallari Village, said as follows:

“The Buginese community understands *sipakatau sipakainge sipakalebbi* as ancestral advice or *to riolo*, meaning learning from the past through narration or *pappaseng to riolo* about *sipakatau sipakainge sipakalebbi*. The local culture is familiar to the Buginese community, which means humanizing, respecting, and reminding each other. It is called ancestral advice because it is very sacred; its sacredness is a motivation always to practice it.” (Interview: WYL, 3/10/2021).

Its sacred nature is certainly a historical identity that is full of meaning in it. The position of the values of *sipakatau, sipakainge and sipakalebbi* motivates the community to submit to that advice. The enthusiasm of the Buginese community in using it as advice in everyday life is still highly trusted. Suppose it is associated with the state of modern society. In that case, the ancestral advice manifests all forms of a modern culture contrary to the values of *sipakatau sipakalebbi sipakainge*.

Second, Buginese local values are interpreted as a way of life. Buginese local values are seen as a way of life that is seen as in line with *sara'* (sharia). Mahyuddin, a Buginese traditional leader, said the following:

“The Buginese community understands the noble value of *sipakatau sipakainge sipakalebbi* as something that provides the foundation of life. This noble value is for the Buginese community as a guide in conducting life in society. Its position as a guide to life, in line with behaviour in any condition” (Interview: MYD, 10/10/2021)

Interpreting *sipakatau sipakainge sipakalebbi* as a way of life has the character of respecting each other. Moreover, privacy is guided in giving messages of kindness (*pappangaja*). The local hat is owned and, as a way of life, will be a unifying guide in society. *Sipakatau sipakainge sipakalebbi* are in line with the local values of *rebba sipatokkong, mali siparappe, malilu sipakainge* (elevating each other, helping each other, and reminding each other) (Buchori and Fakhri 2018).

Third, the Buginese local value is interpreted as an identity of the Buginese people (*to ugi*). Community identity becomes a reflection of itself whose source comes from family, culture, or ethnicity as a social process. The community's identity can be seen from their culture as a reflection of the people's behaviour. Likewise, the identity of the Buginese people is identical to their everyday speech and behaviour. Arife, a community leader, said the following:

“The culture of *sipakatau sipakainge sipakalebbi* is the identity of the Buginese people (*to ugi*), which is already embedded in the soul. A person who does not have *sipakatau sipakainge sipakalebbi* values is considered not a Buginese (*to ugi*) person. Once the values of *sipakatau sipakainge sipakalebbi* are attached to the character of the Buginese people, speaking and acting, always reflect the values of Buginese local wisdom.” (Interview: ARF, 24/10/2021)

The self-reflection of the Buginese (*to ugi*) in the local values of *sipakatau sipakainge sipakalebbi* reflects the behaviour of the Buginese community. Behaving inappropriately is seen as not reflecting the value of *sipakatau sipakainge sipakalebbi*. Therefore, it becomes a question of his *ugi* (Buginese) identity. The identity of *ugi* (Buginese) is known outside as a person who has a polite, friendly character and a gentle attitude in speaking. Buginese's personality is not made up because the values of *sipakatau sipakainge sipakalebbi* become an always attached identity, meaning that his *to ugi* identity will bring good hegemony in the community.

Fourth, local Buginese values are interpreted as *mappakiade-makkiade'* (customary). The Buginese tribe is very well known for its thick customs in the community. The thickness of the customs is evidence of the people's obedience to their predecessors so that the local values left behind are still firmly held. The customs or *ade'* which until now are still quite strong and influence the habits of the Buginese community. Arife, a community leader, stated as follows:

“The values of local wisdom *sipakatau sipakainge sipakalebbi* are *mappakiade* or *makkiade* behaviour. A person who does not respect his fellow human beings and is not polite to his fellow human beings is

categorized as not *Behaviourkkiade'*. Behavior that typical-reflect traditional values is categorized as not *mappakiade'*. These people respect the term *malebbi warekkadanna makkiade ampena*, which means good speech and civilized behaviour." (Interview: ARF, 24/10/2021)

Makkiade means being customary or polite towards fellow humans; for that, *ade'* or *makkiade'* for the Buginese tribe has a principle of morality used to guide their activities. The custom contains and teaches the values of honesty, intelligence, propriety, determination and effort and *siri'*. The estuary of *makkiade* in the context of *sipakatau sipakainge sipakalebbi* is *siri'*, then a form of *siri'* when it is not in line with the values of local wisdom of the Buginese community.

Fifth, Buginese local wisdom is defined as *mappakaraja/mappakatuna*. The Buginese community is known as a gentle person in speaking good words; people have known this for a long time, especially new people; the Buginese community knows it as *mappakaraja*. Usually, in ceremonial activities, there are guests from outside the area so that they will be greeted with *mappakaraja* dances, such as the *padduppa* dance, as a form of *mappakaraja*. Hence, an appreciation for someone symbolizes the value of greatness or *mappakaraja*. Mahyuddin, a traditional leader, said the following:

"The values of *mappakatuna ale'* and *mappakaraja* are always conditioned in various circumstances. *Mappakatuna ale'* in dealing with peers, *mappakaraja* when dealing with people of prominent position. Both are forms of *sipakatau sipakainge sipakalebbi* values because they are a form of appreciation for God's creatures (humans), not on what is attached to them (e.g., position, property, etc.) in Buginese terms known as *sipakaraja pada ta rupa tau* and *sipakatau tau ri awa'e*." (Interview: MYD, 10/10/2021)

The local wisdom of *sipakaraja pada ta rupa tau* is philosophically interpreted to glorify each other. Those with the lowest social status are also given the honour as a symbol of *sipakatau tau ri awa'e*, interpreted as a form of mutual respect with people below (lower society). Likewise, on the other hand, *mangolo ri ase* (facing up) is a form of respect for those

of a higher degree. The ability to *mappakaraja* and *mappakatuna ale* is considered *malebbi*; people with many advantages appreciate below them, and vice versa. So that *sipakalebbi padattarupa tau* will be socialized, and *mappakaraja pada ta rupa tau* is interpreted as a form of humanizing each other, respecting each other, and reminding each other.

Sixth, Buginese local values are interpreted as *gau deceng-madeceng* (honourable deeds). Darwis Bintang, a religious leader, said the following:

"The value of Buginese local wisdom has been understood as *gau deceng* or *ampe-ampe' madeceng*, which reflects honourable deeds or commendable behaviour and is related to good values. The Buginese community's understanding of *sipakatau sipakainge sipakalebbi* values perceives it as *gau deceng* or *ampe'-ampe' madeceng*." (Interview: DRB, 31/10/2021)

The values of *sipakatau sipakainge sipakalebbi* are seen as a good deed (*gau madeceng*), then these values are guided by the community in everyday life. *Gau deceng* is inherent in the *sipakatau sipakainge sipakalebbi* values and contains an attitude of respect for others. Humanizing humans, reminding, and appreciating are manifestations of the value of goodness. So, the community has understood Buginese local values globally as commendable behaviour and kindness (*ampe'-ampe deceng*).

Seventh, Buginese local values are interpreted as *ade' situju sara'* (actions that align with the sharia). The influence of customs is strong in the Buginese community, so it becomes a value order guided by the community. The culture of *sipakatau sipakainge sipakalebbi* lives in the community as a custom embedded in the community's soul. Darwis Bintang, a religious leader, said the following:

"The culture of *sipakatau sipakainge sipakalebbi* is a behaviour that has become customary or *ade'* of the Buginese community. That is why many also call it *ade' pangadereng*, in which the values of *sipakatau sipakainge sipakalebbi* are called. Furthermore, if it is included in the *pangadereng* categorization, then the custom or *ade'* is definitely in line with the

guidance of sara' or religion.” (Interview: DRB, 31/10/2021)

Customs or *ade'* in Buginese is a system of norms and customary rules that cover all human activities (Riadi 2019). Discussing between customs (*ade'*) and religion (*sara'*) is sometimes understood as something different and becomes contradictory. It is full of religious values if it is already seated with a *pangadereng*. It can be observed the elements of *pangadereng* which consists of five elements in it, including *ade'*, *bicara*, *rapang*, *wari*, *sara'* (sharia). These five elements are woven together as an organic unit in the realm of thought, feeling and social identity called *siri'* (Mattulada, 1974). Between *ade'* and *sara'* are included in the element of *pangadereng*, which means they are interconnected; in the Buginese community, it is known as *sanre'i ade'e ri sara'e*, meaning that customary law provisions rely on or are based on sharia (Ridhwan & Nuzul 2021).

Eighth, Buginese local values are interpreted as noble values. The value of something inherent and perfects every human being can be related to human ethics and morals. According to Scheler, value is a quality that does not depend on anything, including objects and any empirical form (Fronzizi 2001). Suppose it is associated with nobility as upheld because of its glory. Then the noble value becomes a guide in achieving the goal as something good. Concerning the value of *sipakatau sipakainge sipakalebbi*, which is categorized as a noble value, this was conveyed by a religious figure, Darwis Bintang, who said:

"One of the noble values that were born in the Buginese community is *sipakatau sipakainge sipakalebbi* which have the meaning of humanizing each other, reminding each other, and respecting each other. Buginese parents taught This value from generation to generation to form a common character. Applying these values in everyday life can create harmony and a conducive atmosphere during society because it implies noble values or the value of nobility and the value of goodness." (Interview: DRB, 31/10/2021)

Buginese local value is interpreted as highly respected by the community. Achieving the desired goals is natural, but for the Buginese community, guiding noble values is the main foundation that must be prioritized.

The meaning of noble values can be observed in the interpretation of the values of *sipakatau sipakainge sipakalebbi*, respecting, appreciating, being polite, and not discriminating between one human being and another, whether it is ethnic, racial, or religious differences. Glorifying and reminding each other among human beings is a joint full of moderate values. Buginese philosophy is the glory of a person seen from his role in holding his trust and morals. The ability to relate well to himself, others, and his creator (Rahim 1985).

Consequently, the Buginese community's understanding of the meaning of *sipakatau sipakainge sipakalebbi* values has several views. However, the value of Buginese local wisdom about *sipakatau sipakalebbi* becomes a guide in the behaviour of the Buginese community, so the character of local values is reflected and internalized in people's lives. (See table 1)

Table. 1 Buginese community's understanding of the value of local wisdom

Buginese Local Value (1)	People's Understanding (2)
The local values of Sipakatau, Sipakalebbi and Sipakainge	1) Ancestral advice
	2) Way of life
	3) Buginese identity (to ugi)
	4) Mappakiade/ Makkiade
	5) Mappakaraja
	6) Mappakatuna ale'
	7) Good deeds (gaudeceng/madeceng)
	8) Ade' situju sara'
	9) Noble values

Manifestation of Buginese Local Cultural Values

The embodiment of local cultural values in the community is synonymous with community practice in expressing local wisdom. Cultural values, which result from community manifestations in their lives, reflect people's behaviour. The reflection of people's behaviour is concrete evidence of the strength of local values.

Manifestation of Sipakatau Culture

Sipakatau in the Buginese language means humanizing humans. In several Buginese references, the cultural value of *sipakatau* has five meanings implied, which becomes the guideline for the Buginese

community. The implied expression was that "*upasekko makketenning ri limae akkatennengeng: mammulanna, ri ada tongeng'e; maduanna, ri lempu'e; matellunna, ri getteng'e; maeppana, sipakatau'e; malimanna, mappesonae ri Dewata Seuwa*". That expression has the meaning that "I advise you that hold on to the five guidelines: first, on the right word; second, on honesty; third, on courage; fourth, on mutual respect/humanity (*sipakatau*); Fifth, trust in God Almighty," (Mallombasi 2012).

Sipakatau has been known as a cultural system that is often juxtaposed with the subtlety of character and the height of civilization (Salim, A., Salik, Y., & Wekke 2018). In practising the nature of *sipakatau* in everyday life, the Buginese community is a must-do. The manifestation of *sipakatau* culture in the election of leaders, there is no clash or friction in society, even though there are differences in candidates. Wahyuli, a government figure, conveyed this:

"The *sipakatau* culture is a big asset for the Buginese community, especially in Mallari Village, because in every election of a leader, whatever it is, whether it is the Presidential Election, Regional Head Election and Village Head Election, there is no tendency. As an *indo kampong* (village leader), the village head only gives an appeal during the political season so that it is welcomed. There is no friction in the democratic party, and it is left to each individual (community) to give their right to vote to anyone." (Interview: WYL, 3/10/2021).

The manifestation of *sipakatau* cultural values is also reflected in the implementation of democracy, including a public appreciation for community leaders. It is illustrated in implementing celebration events, such as the *mappabotting* (wedding) ceremony (Pelras, 1996: 178). The form of *sipakatau* value adopted by the community is still strong, a form of appreciation for community leaders. Among the forms of manifestation of *sipakatau* value, it can be seen as *mappakatau ri tau mapparentata*. As stated by Arife, a traditional leader as follows:

"The community is still very thick with *sipakatau* culture; it can be seen in *mappabotting* events (marriage). Marriage invitations or *mattampa* are still embraced by the community, visiting

community leaders wearing full traditional clothes. For example, people wear *baju bodo* for women while wearing traditional suits for men. The number of people who go for *mattampa* corresponds to the times the marriage occurs. For example, the wedding ceremony is in seven days, so the number of people who go for *mattampa* is also seven people". (Interview: ARF, 17/10/2021).

Sipakatau culture in the Buginese community has an overly broad meaning; the culture of *mappakatau ri to mapparenta'e* is one of the local wisdom that is a form of appreciation for government figures. In addition, it is also related to *sipakalebbi* culture because people who go for *matamppa* also wear traditional clothes as a form of respect for the leader (*indo kampong*). The position of *indo kampong* is highly respected as a form of appreciation for his position.

The manifestation of *sipakatau* cultural values is also reflected in the leader's decision making which is conducted through deliberation (*tudang sipulung*). *Tudang sipulung* is a form of *sipakatau* or *mappakatau* to the community regarding the policies to be taken. In addition, honesty in government also includes *sipakatau* or *mappakatau* to the people by not diverting the people's mandate. Wahyuli, the head of Mallari Village, stated:

"Decision-making is always taken by way of *tudang sipulung* (deliberation). Although it does not involve all communities, there are representatives of community leaders at the hamlet level. So as an *indo kampong*, it is not easy to take unilateral decisions without involving community leaders; it is a form of *sipakatau-mappakatau* to the community. In addition, *mappakatau* with *gau lempu'* (honest behaviour) on the community's trust." (Interview: WYL, 3/10/2021).

Tudang sipulung means sitting together to discuss something of interest or solve a problem (Nuh 2016). The involvement of community leaders in *tudang sipulung* for decision-making is evidence of the manifestation of *sipakatau* or *mappakatau* values in decision-making. The village head, as *indo kampong*, gives rights to the community to provide opinions on the decisions to be taken. This form of involvement is categorized as a *mappakatau*

value of a leader to his people. That is, a leader should not arbitrarily make unilateral decisions without deliberation.

Including *mappakatau* to the people by *gau lempu'* (honest). *Gau lempu'e*, a form of *mappakatau*, develops trust well and transparently. The achievement of the Mallari Village government being named a role model village in village financial management given by the Bone Regency government and a certificate of appreciation from the State Treasury Service Office of Watampone. In addition, the village head was named an agent of *Saya Perempuan Anti Korupsi* (SPAK)/ I am an anti-corruption woman. The role of the village government as a SPAK agent is due to its integrity in decision-making and a transparent, participatory, and accountable financial management system. It is in line with the value of *ada tongeng'e; lempu'e; getteng'e; sipakatau'e; mappesonae dewata seuwae* (Mallombasi, 2012), the value of *sipakatau* cling to *ri ada tongeng'e* and *ri lempu'e* (honesty).

Manifestation of Sipakainge Culture

Sipakainge in the Buginese language has the meaning of reminding each other. In the previous Buginese community, *sipakainge* (reminding each other) had two values, namely *warani* (courage) and *arung* (leadership). *Warani* teaches humans the courage to express opinions, criticism, and suggestions. While *arung* teaches every person who occupies leadership to have the humility to accept all opinions (criticism and suggestions). *Sipakainge* is a noble value of the Buginese community, meaning reminding each other. *Sipakainge* is a noble value that will confirm that humans are far from perfection and will not escape from mistakes. For this reason, the value of *sipakainge* is needed to remind others of good or bad. The axiological aspect that arises from the value of *sipakainge* will minimize the occurrence of violations of norms in social life.

The manifestation of the *sipakainge* value in the Buginese community in Mallari Village, which reflects the culture of local wisdom, is a form of firmness of the village government (*warani*) in preventing child marriage. A determination not to permit a partner in his/her working area who is not yet old enough to get married. The value of *sipakainge* is manifested in promoting and socializing the dangers of

early marriage, establishing a children's forum at the village level, and, most, emphasizing the stipulation of Village Regulation Number 10 of 2019 concerning preventing child marriage. The regulation does not hesitate to give sanctions to those who violate it so that they will not get services from the government and religious leaders.

Manifestation of Sipakalebbi Culture

Sipakalebbi, in Buginese, means to praise, love, and help each other. *Sipakalebbi* culture teaches humans to cultivate a familial attitude, always giving praise, praise, and appreciation for one's achievements. Appreciate the work of others, establish relationships, and not demean others due to differences in social status.

The manifestation of *sipakalebbi* values in the Buginese community can be seen in various village government programs that reflect *sipakalebbi* values, as revealed by Wahyuli, the head of Mallari Village:

"The village government's role in including disabled persons is always encouraged. Mallari Village has begun to activate inclusive efforts, one of which is routinely celebrating the International Day of Disabled Persons. To show appreciation to disabled persons who are also human beings and our brothers and sisters. The disabled person's inclusive program allows people with limitations to be involved in public activities." (Interview: WYL, 3/10/2021)

The manifestation of the *sipakalebbi* value in the Buginese community shows its progress in providing space for disabled persons to be involved in government activities. The village government explained it regarding the form of involvement of disabled persons in government activities, which is none other than a manifestation of *sipakalebbi* values, including:

The manifestation of *sipakalebbi* values can be seen in the cooperation culture adopted by the Buginese community, which can be seen in numerous ways, as expressed by Sabeina, Muh. Ilham et al. that:

"The culture of working together in the Buginese community is still very strong; it is proven in the event of moving house (*mampule' bola*), *mabbaruga*, *mappalewu sapi*, it is still very strong and in events so well known by the public, they will come in

droves to help, and it has become a tradition, so there is no need to be officially invited, the community will come to help together". (Interview: MHI, 29/10/2021)

The culture of *sipakalebbe* can be seen as an appreciation for relatives who need help, so they do not need to be invited and will come to help themselves. It was done because it was feared that it would burden the host if officially invited. After all, what was called for was a job that required a lot of people's work so that it was understood collectively (*mallari ade'ni*). The manifestation of *the sipakalebbe* value focuses more on respecting others and helping each other in goodness.

Sipakalebbe value is derived from the behaviour of the community in responding to differences, the manifestation of Buginese local values embedded in the community's soul. The manifestation of local Buginese culture is a concrete evidence of community behaviour thick with local customs that are still adhered to. (See table 2).

Table 2. Manifestation of Buginese Local Culture in Social Life

Buginese Local Cultures	Buginese Community Life Manifestation
(1)	(2)
Sipakatau	1) Mappakatau in the Election of Leaders
	2) Mattampa at the wedding event
	3) Mapakatau ri indo kampong (Village Head)
	4) Mapakatau to the people (deliberations)
	5) Gau lempu (honest behaviour)
	6) Makkatenning ri ada a tongeng'e
	7) Makkatenning ri getteng'e
	8) Sipakatau
	9) Mappesona ri dewata sewwa'e
Sipakalebbe	1) Warani in giving opinion (criticism and suggestions)
	2) Reminding of danger (e.g., early marriage)
	3) Mapparenggerang
	4) Mappangaja ri decengnge'
Sipakainge	1) Involvement of disabled persons
	2) Praise each other
	3) Love each other
	4) Creating a family atmosphere
	5) Not seeing social status
	6) Cooperation

Buginese Local Values and Religious Moderation

Its relevance to the values of Buginese local wisdom, *sipakatau sipakainge* and *sipakalebbe* in the form of actualization in the

Buginese community about religious moderation will be measured through concepts, indicators, and principles of religious moderation. The indicators of religious moderation include national commitments; tolerance; non-violent, and accommodating to local culture (br Sebayang, D. A., & Nofandi 2021). Religious moderation based on local wisdom, *sipakatau sipakainge sipakalebbe* culture, is the local wisdom of the Buginese community, which is still thick and full of the values of unity and brotherhood, which, of course, correlates with the concept of religious moderation because local culture is one of the pillars of religious moderation, which theoretically can accommodate local culture and traditions, especially those included in religious practice (Pendis 2019).

Firstly, the principles of religious moderation regarding *tawasuth* are one of the meanings of positioning oneself in social life by always upholding the principle of brotherhood (*ukhuwah*). The relationship with the *sipakatau sipakainge sipakalebbe* value of the Buginese community can be seen in *mappakatau* culture between *indo kampong* and the community. The position of *indo kampong* in the community is establishing relationships with its people, as well as the attitude of the people who are *mappakatau ri to mapparentana* by respecting their positions and policies. In addition, the form of *makkiade-mappakiade* in facing or inviting religious, community and government figures, *sipakatau* values become the focus, fostering a sense of brotherhood between the community and the government.

Second, the principles of religious moderation regarding *i'tidāl* (straight and firm). Linguistically, *i'tidāl* means straight and firm, meaning that it puts something in its place, exercises rights, and fulfils obligations proportionally. It realizes equality and balance between rights and obligations. Moderation must always encourage efforts to realize social justice, which in religion is known as *al-mashlahah al-'āmmah*; public policy will bring the essence of religion into the public sphere. Every leader must translate it into real life for the public interest.

In line with the principle of religious moderation, *i'tidal* aligns with the values of Buginese local wisdom embodied in the values of *lempu'* and *warani*. Buginese's expression that *lempu na warani-macca na ma getteng*

means that if people are honest, they must be brave, and if people are intelligent, they must be firm (Akbar et al. n.d., 2019). The conception of *sipakatau* is nothing but doing *lemphu'* (straight, honest) to the people, *malempu* for the mandate given, one of the values of *pangadereng* is walking on the right and straight path (the rule of law) (Tundreng, S., Emzir, E., & Lustyantje 2018). Implementation in managing village funds in Mallari village and its involvement in providing prevention of corruption. *I'tidal* aligns with the *warani* values inherent in the Buginese community, including leaders in making decisions. The implementation of *warani* or courage is seen in preventing early marriage by establishing Village Regulations and, at the same time providing social witnesses to those who violate them. Included in *al-mashlahah al-'āmmah* as a form of social justice that prioritizes the public interest, it can be seen in the *mappakatau* value of involving people with disabilities in public activities.

Third, the principles of religious moderation regarding *musāwah* (egalitarian). *Musawah* in language means equality; according to the term, *musāwah* is equality and respect for fellow humans as creatures of God. All humans have the same value and dignity regardless of gender, race, or ethnicity. The principle of *musāwah* (equality) is in line with the value of *mappakatau* in the Buginese community, which does not look at social strata or the Buginese term *tau ri kampong sibawa tau tama'* (natives and migrants). The form of implementation is reflected in treating migrants and indigenous people with the same behaviour. As in history, Mallari village is an alluring (place of escape) for people who are in trouble and ask for protection. Many of them live and are married to the villagers of Mallari, the original villagers. The difference in descent does not matter; it is the same position as the indigenous people and gets the same rights of justice as the natives. It aligns with the attitude of Muslims who pay attention to migrants/refugees, protecting their rights regardless of religion (Unser, A., & Ziebertz 2020).

Fourth, the principles of religious moderation regarding *syurā* (consultation). *Syurā* means to explain, declare, or propose and take something. *Syurā* or deliberation is explaining and negotiating with each other or asking and exchanging opinions on a matter

intended to create a democratic society. Its relevance to *sipakatau sipakainge sipakalebbi* with religious moderation can be seen from implementing deliberation in decision-making. The government's attitude is *mappakatau* to the community through *mappa'isseng-tudang sipulung* in every policy that will be taken. The government provides space for community leaders to provide suggestions and input related to decisions that will be made by *indo kampong*.

Fifth, indicators of religious moderation are about accommodating local culture by providing space for local values to be maintained to create harmony in society. The provisions outlined in religious moderation, as long as local values do not conflict with Islamic law. Buginese local wisdom is still strong and even imprinted in social expressions; for example, in traditional harvest parties, *mappacci* customs in marriage are still maintained as a *sennu-sennungeng ri decengnge* (love of goodness). Local values are known as *al-urf* (Najib 2020), and scholars accept *urf* if it does not conflict with the Quran and hadith (Rusli 1999) and can be applied in *muamalah*, social and economic contexts (Ali 2007). Buginese local traditions are still maintained because they are still considered in line with Islamic law.

Sixth, the policy of strengthening religious moderation of the Ministry of Religious Affairs is in tandem with its vision of realizing an Indonesian society that is religiously obedient, harmonious, intelligent, and physically and mentally prosperous in order to create an Indonesia that is sovereign, independent and has a personality based on cooperation. Strengthening religious moderation is an effort to improve the quality of harmony in the lives of religious people in the context of nation, state, and religion. The value of cooperation is very much in line with Buginese local wisdom, including the local culture of *mappatettong bola* (building houses), *mabbaruga* (houses where the wedding couple are/aisle), *mabbala lopi* (boat racing) is still being fostered in the Buginese community. *Sipakatau* and *sipakalebbi* values are internalized as a form of appreciation for people who need help.

Seventh, religious moderation in the concept of the best people (*khairu ummah*), what the chosen people mean are people who are moderate, just, and proportional. The

scholars explained the concept of *khairu ummah* extensively and contained several principles. The principle related to the value of *sipakatau sipakainge* and *sipakalebby* is the value of honesty (*ash-Shidqu*) and mutual help (*at-Ta'awun*). The *ash-shidqu* value is relevant to the *lempu'* value which is related to the behavioural manifestation of the Buginese community. The value of *at-Ta'awun* is to be loyal friends and work together in kindness and piety. Manifestations in the life of the Buginese community are reflected in the people's attitude, still thick with the culture of cooperation (gotong royong) and *sipakainge* in goodness, including directing them to do good and avoid evil.

The *ash-shidqu* value is relevant to the *lempu'* value which is related to the behavioural manifestation of the Buginese community. The value of *at-Ta'awun* is to be loyal friends and work together in kindness and piety. Manifestations in the life of the Buginese community are reflected in the people's attitude, still thick with the culture of cooperation (gotong royong) and *sipakainge* in goodness, including directing them to do good and avoid evil.

Ninth, religious moderation is related to state values; the content in the state contains the value of responsibility and includes obedience to the leader. State values in Buginese local wisdom are identified with *siri'* morality values. It is reflected in the expression of the village head in making decisions based on Buginese morality. The principle of morality is called *ade'*; its content is full of the values of honesty (*lempu'*), intelligence and determination. A leader must hold Buginese morality because it is seen as *siri'*. *Siri'*'s values include maintaining its self-image to be respected (Eelen 2014). So, the value of mutual obedience appears because it is identical to the values of *mappakatau-mappakalebby ri tau mapparentata*. It aligns with the Sharia call to obey *ulil amri* (the government) for the common good.

The embodiment of these values is correlated in *tawasuth*, *i'tidāl*, *musāwah*, *syurā*, accommodating local culture, cooperation, *khairu ummah* (*ta'awun* and *ash-shidqu*), relations between fellow Muslims, state values and obedience to the government. For this reason, the spirit of religious moderation is in line with the values of Buginese local wisdom, which is full of

brotherhood and family values. Thus, acts of violence under the guise of religion are in stark contrast to the values of Buginese local wisdom, which are full of human values (*mappakatau*), the value of brotherhood and honour among human beings (*mappakalebby ripadatarupa tau*). (See table 3)

Table 3. Relevance of Buginese Local Values and Religious Moderation

Buginese Local Values	Practices in the Buginese community	Religious Moderation Values
(1)	(2)	(3)
Sipakatau, Sipakalebby and Sipakainge	Mappakatau/ mappakiade/ makkiade	Tawasuth
	Lempu'-warani	I'tidal (straight and firm)
	Mappa'isseng/ sipulung	Syura'
	Mappakatau	Musawah
	Sennu-sennungeng decengge	ri Accommodating to local culture
	Mappatetong bola/ mabbaruga/ mabbala lopi	Cooperation
	Lempu'	Ash-Shidqu
	Mattulung/mappakaing e/ mapparenggerang	At-Ta'awun
	Mappakalebby	Relations between fellow Muslims
	Mappakatau/ mappakalebby ri tau mapparentata	State value/state defence

CLOSING

Buginese Local culture with *sipakatau sipakainge sipakalebby* values is understood as ancestral advice (*attauriolong'e*), way of life, identity of *to ugie* (the Buginese people), *mappakiade/makkiade*, *mappakaraja-mappakatuna ale*, *gau deceng-madeceng*, *ade' situju sara'* and noble values. The manifestation of Buginese local cultural values is reflected in community behaviour through honest behaviour and obedience to the government. Thus, building an understanding of the basis of Buginese local values, which are full of moderate values, will form the character of love for fellow human beings (*mappakatau*) and mutual respect (*mappakalebby*).

The value of Buginese local wisdom is implied in it, namely the noble value, the value of honesty (*lempu'*), the value of courage (*warani*) and the value of determination (*getteng*). The value of local wisdom is reflected in the community's behaviour,

including in governance management. It is used as guided advice even in the application context because it becomes a *siri'* if it overrides the local values.

The relevance of religious moderation is in line with the values of Buginese local wisdom, which is full of brotherhood and kinship values. The local values of Buginese *sipakatau sipakainge sipakalebbe* towards the religious moderation program in Indonesia lie in the principles of religious moderation, namely *tawasuth, i'tidal, musawah, syura,* 'accommodating local culture, cooperation, *khairu ummah*, relations with fellow Muslims, state values and forms of obedience to the government.

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