

# LOCAL WISDOM VALUES OF MALAQBI AS THE FORMATION OF MANDAR ETHNIC CHARACTER

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## **Abstract**

*This research aims to describe the value of local wisdom, "malaqbi," in shaping the characteristics and uncovering the factors underlying the existence of the Mandar ethnic group. The study used a qualitative method with an ethnographic approach (phenomenology, sociocultural, and critical literacy). The research locations are Napo Village, Limboro District, Polewali Mandar Regency, Adolang Village, Pamboang District, Majene Regency. Data collection techniques included observation, interviews, FGD (Focus Group Discussion), and documentary studies. The findings indicate the value of local wisdom, malaqbi, in shaping the character of the Mandar Ethnicity, namely: (1) The malaqbi value is used as the basic concept of self-awareness in interpreting the philosophy of Mandar Ethnic life; (2) The malaqbi value is used as the foundation of discourse; (3) The local wisdom value of malaqbi is used as the foundation of attitude, and (4) The malaqbi value is used as the foundation of social behavior. The factors underlying the existence of the local wisdom value of malaqbi in the Mandar Ethnicity are (1) Awareness of mutual respect and respect for fellow human beings; (2) Awareness of clarifying identity as Mandar people; (3) Awareness of historical events; and (4) Awareness of "siri" as the consequence of behavior that is not in accordance with malaqbi. This research implies that the value of malaqbi, which is highly wise and replete with teachings about life, especially social life, should consistently apply to the Mandar Ethnic community in all fields.*

**Keywords:** Value, Malaqbi, Mandar Ethnic Character

## **INTRODUCTION**

**T**his research highlights the unique characteristics of Indonesian society, which are rooted in local wisdom and a strong sense of identity. The main

pillars of social interaction in Indonesia are politeness in behaviour, the spirit of consensus-building, and a culture of tolerance.

The initial observations conducted in the villages of Napo, Adolang, and Sendana indicate that: (1) the residents of these villages are aware of the meaning of "Natama di Balanipa mainding kedzo Puang, ia namala upake molimbo-limbo (I will go to Balanipa to borrow the ethics of Puang, which I can also use in society)" (expressed by the communities of Adolang and Sendana); (2) There is also an expression of "Mau lipa'na Tonapo, *malaqbi* toi (Even the sarong of Napo people is malaqbi)" (expressed by the communities of Adolang and Sendana); (3) *Malaqbi* is only possessed by individuals with the title *Tau Pia* (individuals of high status) (expressed by the Adolang community); (4) The interpretation of *malaqbi* for the current generation is not the same as the interpretation of *malaqbi* by previous generations; (5) There are many deterioration and changes in values that occur in the implementation of *malaqbi* values. (6) The *malaqbi* jargon has been socially enculturated since the establishment of West Sulawesi, even included as the vision and mission of institutions. However, the community or individuals within it do not reflect *amalaqbiang* (nobility).

The local wisdom of *malaqbi* has yet to be fully implemented in West Sulawesi. There are still many social deviations occurring in the region. Efforts to realize noble ideals produce a society that always attends to actualizing the local wisdom of *malaqbi* have yet to be achieved. Even the expression has been adopted into the motto of the West Sulawesi Provincial Government and even universities in West Sulawesi.

Despite its longstanding significance within the West Sulawesi community, the local wisdom of *malaqbi* has not been adequately quantified in terms of its achievements. As it is subjected to further study and review, the values inherent in this local wisdom are not adequately transmitted. Therefore, researchers are keen to explore the potential of *malaqbi* as a research material in greater depth.

*Malaqbi* is believed to be the foundation for a civilized society. However, despite being widely adopted in public discourse, implementing these values still needs to be improved. Initial observations in several villages revealed that the understanding and practice of *malaqbi* values are not evenly

distributed, and social deviations occur. Previous studies have examined the concept of *malaqbi*, elaborating on its multidimensionality. *Malaqbi* encompasses discourse, personal, and social behavior, and it measures morality and nobility (character formation). However, implementing this concept still faces challenges in daily life, with many influences eroding these values. Therefore, this study aims to explore further the values of *malaqbi* and the factors influencing them in shaping the characteristics of the Mandar Ethnic community.

## Literature Review

At the symposium, Yasil delivered a presentation titled "Ideas, Elaborating the Concept of *Malaqbi* in an Ethical Code." He revealed that *malaqbi* is the Mandar people's concept of morality (Yasil, 2021). Yasil further elaborated on *malaqbiq*, which he divided into three parts: *malaqbiq pau* (speech), *malaqbiq kedo* (personal behavior), and *malaqbiq gauq* (social behavior).

Further research on *malaqbi* is the one by Bodi. Bodi expressed the same view as Yasil that *malaqbi* is divided into three parts: *malaqbiq pau*, *malaqbiq kedo*, and *malaqbiq gauq*, which he defined as 'inherent in people who have mapia indicators' (Bodi, 2021). For instance, *mapia pau* encompasses the following concepts: (1) *mapia akkeq pau* ('good in starting a conversation'), (2) *mapia pulu-pulu* ('good in speaking'), (3) *mapia turang loa* ('good in arranging words'), and (4) *mapia turang pau* ('good in pronouncing words'). Bodi referred to this as Ahsanu Qaula (good words), (Bodi, 2021).

The latest research was also conducted by Harlina in 2020. The research, entitled "The Values of *Malaqbi* Among Adolescents (A Study on the Preservation of *Malaqbi* Culture in Polewali Mandar)," indicated that the essence of *Malaqbi* persists, considering the continued preservation of local cultures that depict the essence of *Malaqbi*. However, the inhibiting factor is the need for more community understanding regarding the nature and values of *Malaqbi* in Polewali Mandar. Thus, there is a need to enhance understanding among the entire local community to ensure the preservation of the essence of *Malaqbi*.

Idham and Rahman (2021) further examined the concept of *pappaseng*. They revealed that *pappaseng*, a local wisdom of Mandar, continues to evolve and is passed down from generation to generation. Pappaseng also governs the norms of conduct and behavior following customary law (unwritten) but conventionally agreed upon by the Mandar community.

Value is the significance attributed to something crucial and valuable to humans. Something of value certainly holds its meaning in life. Values attached to something are based on individuals assessing and attributing value to specific things. Value is also an understanding or designation used to show appreciation for goods or objects (Yunus, 2014).

Max Scheler stated that value is an independent quality unaffected by the changing of goods. Immanuel Kant argued that value is not dependent on materiality but purely as value without dependence on experience. Kartono Kartini and Dali Guno referred to value as something someone chooses lower values due to other motivations. Ahmad Tafsir placed the discussion of value after discussing the theory of knowledge and the theory of essence, which are systematic in philosophical discussions. Other theories, such as those proposed by Nicolai Hartmann, suggest that value is the essence and Platonic ideas are considered necessary and good. Value always relates to the object that supports it (Zakiah and Rusdiana, 2014).

Based on these definitions, value is inherent in particular things, objectively or subjectively, maintained by each owning community. It is also in line with the concept of Malaqbi existing in Mandar.

Local wisdom, according to Keraf, is something complex. The reason is that local wisdom encompasses all knowledge, beliefs, understandings, insights, and customs or ethics that guide human behavior within an ecological community (Tjahyadi, 2020).

This wisdom serves as a reflection for the community to communicate, behave, and interact within society.

Based on the definitions and descriptions, local wisdom is a system that regulates beliefs, norms, traditions, and cultures as guidelines and life principles for certain communities. This system becomes good

habits and provides meaning to values in communal living.

## Conceptual Framework

The conceptual framework of this study is outlined as follows:

1. Characteristics of *Malaqbi* as local wisdom
  - a. Malaqbi pau (speech)
  - b. Malaqbi kedo (personal behavior)
  - c. Malaqbi gauq (social behavior)
2. Factors Influencing *Malaqbi*
  - a. Education: The level of understanding and knowledge of the community about *malaqbi* values.
  - b. Social Environment: Influence from family, peers, and society in shaping attitudes and behaviors in accordance with *malaqbi*.
  - c. Culture and Tradition: The role of local culture and tradition in preserving and applying *malaqbi* values.
  - d. Social Changes: Influence of modernization, technology, and globalization on the erosion and changes of *malaqbi* values.
3. Embracement of *Malaqbi* as local wisdom in Mandar Society
  - a. Implementation of *malaqbi* values in the daily lives of Mandar society.
  - b. Role of individuals, families, educational institutions, and government in promoting and preserving *malaqbi*.
4. Challenges in the Inheritance of *Malaqbi*
  - a. Lack of understanding and awareness among the community about the concept and values of *malaqbi*.
  - b. Challenges in maintaining local traditions and culture amidst the tide of modernization.
  - c. The need for more effective strategies and efforts in socializing and inheriting *malaqbi* values to younger generations.
5. Efforts in Recovery and Empowerment of *Malaqbi*
  - a. Education and training programs on *malaqbi* values for the community, especially the younger generation.
  - b. Collaboration between government, educational institutions, communities, and community leaders in preserving and developing *malaqbi*.

- c. Policy Formulation that supports the preservation of culture and local values, including *malaqbi*, in the development and empowerment of Mandar society.

## RESEARCH METHOD

This research used a descriptive qualitative approach. Qualitative research proceeds in natural settings, with the researcher playing a central role as the primary instrument (Sugiyono, 2017). This qualitative research aimed to comprehend the meaning of events or interactions.

The method used is qualitative with an ethnographic design. Ethnographic method is characterized by its holistic-integrative nature.

Human beings, values, traditions, and cultures are inseparable. Besides its holistic and integrative nature, Spradley reveals that ethnography serves a corrective function to previous understandings. Thus, ethnography not only reaffirms existing cultural truths but can also present new ones (Tjahyadi, 2020).

The primary data were obtained from Focus Group Discussions, interviews, and direct observations at the research locations. The stakeholders included community leaders, traditional figures, and the *maraqdia*, or king of Balanipa.

Secondary data were sourced indirectly through intermediaries, books, documents, manuscripts, journals, and other related materials discussing the research focus.

The research locations were Napo Village, Limboro District, Polewali Mandar Regency and Adolang Village, Pamboang District, Majene Regency. These locations were chosen based on initial observations in the Mandar region, particularly in Sendana.

This research utilized various qualitative data collection techniques, including observation, interviews, documentation study, and Focus Group Discussion (FGD). Observation was conducted to observe the practices of *malaqbi* values in various social and cultural contexts. Interviews were conducted with informants with knowledge and experience in Mandar culture. A documentation study was used to support the primary data obtained. FGD was employed to obtain comprehensive perspectives from community groups.

Data gathered from various sources were collected and reduced through the analysis process. The data reduction process involved selecting key data, focusing on important aspects, and forming categories based on themes. The data were then presented in an organized format to facilitate understanding. Initial conclusions were drawn based on the existing findings, but these conclusions remained provisional and required verification through subsequent data collection.

Conclusions drawn from data analysis were examined to ensure their validity through data verification techniques. It included checking data representativeness, ensuring that researchers did not influence data, and using triangulation techniques to verify findings. Data were also directly confirmed with informants to ensure the accuracy and certainty of information.

Data validity was evaluated through credibility, transferability, dependability, and conformability testing. This process involved thoroughness in data collection, triangulation, negative case analysis, and testing the certainty and conformability of data.

The research uses a holistic-integrative qualitative approach, integrating various data collection and analysis techniques, to generate in-depth and credible findings regarding the values of *malaqbi* as local wisdom in the context of the Mandar ethnicity in West Sulawesi.

## DISCUSSION

The administrative region previously known as Polewali Mamasa Regency, which was in the territory of South Sulawesi Province, was renamed Polewali Mandar Regency. The name "Polewali Mandar Regency" officially became the administrative designation on January 1, 2006, following the issuance of Government Regulation Number 74 of 2005, dated December 27, 2005, regarding the Change of Name from Polewali Mamasa Regency to Polewali Mandar Regency.

Polewali Mandar Regency astronomically is located at positions 1180 53' 57.55"-1190 29' 33.31" East Longitude and 0304' 7.83"-3032' 3.79" South Latitude. For further clarification, the astronomical position per district and elevation above sea level.

According to the BPS data, the population of Polewali Mandar Regency reached 442,576 people in 2019. This figure represents an increase of approximately 1.23 percent compared to the 2018 population estimate. The population growth of Polewali Mandar Regency uses a calculation method where the population data in 2010 is the result of a census, whereas data preceding and after 2010 are projections.

The Mandar ethnic group possesses a strong cultural concept rooted in the belief in the One Almighty God. In that era, Mandar, even before its formation, upheld a philosophy of life that maintains relationships among humans and God. Here is a quote from the trans-literacy of an ancient Mandar manuscript:

*"Tubvu mapaccing di nyawa  
Nyawa mapaccing di ate  
Ate mapaccing di rahasia  
Rahasia membolong di Alla Ta'ala"*

Translation:

*"Transparent body in the soul  
The soul is transparent in the heart  
The heart is transparent in secrets  
Secrets are submerged in Allah the Almighty"*

The translation indicates that the Mandar ethnic group possesses purity or clarity of heart. According to their life philosophy, the Mandar ethnic group must equip themselves with strong faith to achieve humanity's external and internal perfection.

Derlin also expressed in the focus group discussion that younger people must respect and honor older people in social life. The older individuals care for the younger ones. Mr. Derlin also mentioned several rules related to this matter.

*".... Mua' mappauimi tomabvubeng lao di tamunna mua diang pole di boyanna, sanaeke andani mala mettama massakka'I; bassa tomi mua sipau tau Mara'dia atau Pappuangang nilappe'I limatta anna' lette'ta; metawe toi tau mua landuri lao olona tomabvubeng; anna' mua namalai tau dio di boyangna tau harus tau massimang macoa...." (Derlin, 2022)*

Translation:

*".... When parents are speaking to guests, children should not interfere or interrupt the conversation; similarly, when speaking to the king or traditional officials, the hands and feet should be folded; saying 'tawe', asking for permission when passing in front of elders; and when wanting to leave from the house*

*where guests are staying, one should bid farewell respectfully...."*

This section indicates that there are words, behaviors, and attitudes that the Mandar Ethnic community must possess, both young and old. These unwritten rules are passed down through admonition and direct practice in front of the younger generation. This process of inheritance is still ongoing until the present day.

"Pappuangang" also elaborates further on social stratification. Puang Ki'ding reveals that the Mandar Ethnic group has several social strata. This social stratification is arranged based on bloodlines, namely:

1. King or noble class (todiang layana);
2. Aristocracy (tau pia);
3. Common people (tau maradeka); and
4. Slaves (batua), (Puang Ki'ding, 2022).

This stratification is also justified by one of the customary figures who often serve as a source of information in traditional marriage ceremonies called "mallari adza". Suyuti Tawwal further states that there are also several types of slaves (batua). He reveals that the slave class is divided into three, namely:

1. Hereditary slaves (*batua sossorang*);
2. Bought slaves (*batua nialli*); and
3. Slaves due to defeat in war or having debt (*batua inranang*), (Tawwal, 2022).

The Mandar Ethnic group is known as an ethnic group that regards values as absolute and must be highly respected. Based on the information revealed by Mr. Derlin during the Focus Group Discussion forum, that:

*"....Ita' di'e To I Mandare, niposiri' sannali mua namalli'ai tau anu pura napattattu Pattodzioloatta' sawa dilalannami tu'u nisanga tomaissang nawang ia pura naissang lao iyanasanna. Ilalanna tomi tu'u tau mala'bi apa' iayamo nisanga sihargai tau....", (Derlin, 2022).*

Translation:

*"As native Mandar, we would feel deeply ashamed when we are about to violate the things established by our ancestors because within them lie the values of those who understand the etiquette agreed upon by society, including those who are thoughtful because it's called mutual respect"*

The available sources indicate that values are also synonymous with high levels of shame (*siri'*) among the Mandar ethnic group. Individuals who violate societal norms or rules will face the concept of *siri'* or shame.

The consequences of *siri'* for the Mandar ethnic group are significant, as this common proverb among the community "*Naposiri' Mara'dia. Napomate batua*" (when the king feels ashamed, even the enslaved person acts until the end).

### **The Concept of *Malaqbi* for the Mandar Ethnic Group**

Linguistically, *malaqbi* originates from the Mandar word "laqbi" (more/noble). The Bugis people refer to it as "lebbiq" (good behavior) and "lebbih" (more than enough), while the Makassar people call it "laqbiq" (great/majestic/dignified).

In the morphological process of the Mandar language, *Malaqbi* derives from the word "laqbi" and affixes with the prefix "ma," meaning to become (active). This morphological process of *ma + laqbi* becomes *malaqbi*, which means "to make more," "to possess excellence," "to make noble," or "to have nobility." Based on its word class or category, the word *malaqbi* is an adjective. It can become a noun when the morphological process of the Mandar language attaches the preposition "to," which refers to a person or human. This process is the preposition "to" + *malaqbi* becoming "to malaqbi," meaning a person who possesses nobility in speech, attitude, and behavior.

The word *malaqbi* can also be specifically interpreted when followed by another word, forming a phrase. These phrases include *malaqbi pau* (meaning noble in speech, polite, and courteous to others), *malaqbi gau* (meaning noble in attitude), and *malaqbi kedzo* (meaning noble in behavior).

### ***Malaqbi* as the Life Philosophy of the Mandar Ethnicity**

The term *malaqbi* holds great power in the souls of the people of West Sulawesi. It serves as a unifying concept that transcends geographical boundaries, connecting the diverse communities from *Paku to Suremana*, from *Ulu Pitunna Salu to Pitu Baqbna Binanga*, enabling them to break free from the government of South Sulawesi and establish a new home. This concept illustrates that the word *malaqbi* became the catalyst for the birth of a new province carved out from South Sulawesi Province, becoming West Sulawesi Province. This finding aligns with the interview with Mr. Muh. Rifai (2022), known

as the Head of Tinambung as well as an artist, who explained:

"... The word *malaqbi* is well-known in the Mandar community. However, in its popular usage, *malaqbi* has become a slogan for advancing the politics of development in West Sulawesi. Up to this point, *malaqbi* remains the vision for the governance and administration in the offices of various agencies in West Sulawesi...."

*Malaqbi*, as defined by Husni Djamaluddin, is a word and concept envisioned as desired by all people of West Sulawesi. Mr. Muh. Rifai, who often follows the tracks of Husni Djamaluddin, both through his writings and heroic stories about West Sulawesi, concurs with the above interpretation. He states that *malaqbi* is the hope desired by Husni Djamaluddin for all Mandar people to become *malaqbi*. *Malaqbi* not only becomes a word that signifies nobility or greatness in the speech, attitude, and behavior of the people of West Sulawesi but also becomes ingrained in the region and all things within it.

*Malaqbi* becomes the life philosophy for the people of West Sulawesi to improve their quality of life as dignified individuals and role models. This philosophy remains a great hope for the future of the founding figures of West Sulawesi Province. It implies that *malaqbi* is not only a word of encouragement but more importantly, it embodies the noble values highly esteemed by its people.

### ***Malaqbi* as the Foundation of Discourse**

"*Malaqbi*," as the foundation of Mandar Ethnic discourse, reflects the caution of the Mandar Ethnic community in speaking (*malaqbi pau*). This caution provides a strong indication to the Mandar Ethnic that speaking involves displaying the speaker's background (region or ancestry). The expected spoken language is refined and needs to address the core of the conversation directly. This language relates to symbolic languages and expressive purposes.

This type of discourse is designated as "*malaqbi pau*" or "*loa mapia*," as expressed by Suradi Yasil and Muh. Idham Khalid Bodi at the *Malaqbi Symposium* discussing the vision and mission of STAIN Majene. "*Pau*" or discourse that can be examined or approached pragmatically with the principle of implicate. There are many ways the

Mandar Ethnic community gives instructions without directly stating them sarcastically. It aligns with Mr. Abdul Wahid's practices. Here is a quote from his conversation:

".... (The relaxed atmosphere on the house terrace.) *O na'u, inggan'na maku-makurang dini di lapurang anjoro bomo. Kindo'mu, naressu' todzami loka sattainna....*" (Abdul Wahid, 2022).

Translation:

"...The relaxed atmosphere on the house terrace.) *Hi dear, it seems like we're running low on coconuts in our kitchen. Your mother's loka sattai (coconut banana dish) is almost ready...*"

Based on Abdul Wahid's conversation or statement to his children, who were sitting casually with researchers on the house's terrace (preparing for a Focus Group Discussion), the statement was not a declarative sentence or a statement regarding a shortage of coconuts in the kitchen. Instead, it was a more complex utterance that conveyed a more profound meaning by implying "the coconuts in our kitchen have significantly diminished," signifies a call to his children to quickly go and fetch coconuts for their mother, who is cooking *Mandar loka sattai* cuisine (coconut banana). The pragmatic intention of the speaker is clearly understood by the interlocutor or the target of communication. Abdul Wahid's children, without responding verbally, immediately got up from their seats and went to get coconuts from their garden to give to their mother.

The phrase "the coconuts in our kitchen have significantly diminished" also does not indicate that coconuts are still available in the kitchen. Contextually, it turns out that no coconuts are left in the kitchen. It means that nothing has diminished, rather, Abdul Wahid's communicative intention was to instruct his children to fetch coconuts. It serves as an example of subtle speech acts in the Napo community.

According to the theory proposed by Chaer and Agustina, illocutionary speech acts usually involve granting permission, expressing gratitude, commanding, offering, promising, and so on (Chaer and Agustina, 2010). The illocution that occurs in the conversation is a form of imperative sentence but presented subtly and symbolically.

Clearly, *malaqbi* serves as the ethical foundation for speech in the Mandar Ethnic

community. Ethics, especially in speech, are highly esteemed for the respect and honor towards fellow human beings, which is upheld to ensure harmonious community living.

### ***Malaqbi* as the Foundation of Attitude**

*Malaqbi*, as a foundational attitude, is a behavioral control used by the Mandar Ethnic community. This *malaqbi* is called "*malaqbi kedzo*" in the Mandar language. *Malaqbi kedzo* also serves as a reflection of an individual's inner self shown in their actions.

Exercising caution in attitude and behavior is a constant reminder for the Mandar Ethnic community, particularly for the younger generation. It aligns with the findings of an interview with *Mara'dia Balanipa* Andi Harun Rasyid Parenrengi (2022), who stated that:

"....*Ita' To Balanipa atau to dini di Mandar, samata parallui nianini' kedzota lao paratta rupa tau. Sawa iyamo tu'u di'e namattandai macoa kedzona mesa-mesa tau di matanna paranna rupa tau. Mua' diammo naita seiya lae-laeng sau kedzota, tappa mauammi tu'u, masonga-songa toi dei ianue. Tappa makaeri peitanna seiya nanna kedzota'....*"

Translation:

"....*We, the people of Balanipa or Mandar, always need to be mindful of our behavior towards others. It determines whether someone is favorably by others. If there are actions that deviate from the accepted norms, people may perceive someone as arrogant or lacking manners due to our behavior....*"

The data indicates that even the Mandar Ethnic community should carefully observe behavioral attitudes. People would inevitably judge every action taken. When these behaviors align with the prevailing norms in society, they are not perceived negatively; instead, they are seen as examples of good implementation. Conversely, when behaviors deviate from societal norms or values, they are considered inappropriate or less favorable.

### ***Malaqbi* as a Social Foundation**

*Malaqbi* as a social foundation refers to *Malaqbi Gau*, which is how someone behaves or socializes between individuals and the wider community. *Malaqbi Gau* encompasses all acts of kindness. The context here exceeds the usual acts of kindness performed by the society.

Clearly, *Malaqbi Kedzo* denotes someone who consistently maintains ties of kinship among fellow humans. Such a person ponders deeply before severing established bonds of kinship.

The underlying factors behind the presence of local wisdom values of *Malaqbi* in the Mandar ethnic group are:

1. Awareness of mutual respect and honor among fellow humans

The awareness of mutual respect and honor among fellow humans has been elaborated in detail in the book of *Lontar Pattodioloang*. The events described therein depict the importance of awareness, mutual respect, and honor among humans as prerequisites for attaining peace in life.

2. Awareness clarifies the identity as a Mandar person

The awareness that clarifies the identity as a Mandar person also arises from a sense of belonging. The bond of brotherhood with other ethnicities and the distinct character traits portrayed provide an insight that the Mandar ethnicity does not have a strong character. *Malaqbi* is chosen as the distinctive character compared to *siri* which has already become the Bugis-Makassar identity.

3. Awareness of Historical Events

Based on its history, the Mandar people believe in a mythological figure known as *tomanurung*. The Mandar community believes *Tomanurung* is the first human to descend from the sky. The Mandar people identify *Tomanurung* by various terms. Some refer to it as *tobisse di tallang* (born from the split bamboo), while others call it *tokombong di bura* (born from the foam of the sea) and *tonisessa di tingalor* (from the belly of a shark).

4. The Existence of *Siri* as the Result of Behavior not *Malaqbi*

Respect for others can negatively impact oneself when that respect does not hold significance for others. The consequence of this *malaqbi* behavior is *siri*.

## CLOSING

Regarding the conclusion of this research, namely:

1. Based on the results of data analysis and discussion, the value of *malaqbi* as local

wisdom in shaping the character of the Mandar Ethnicity are as follows:

- a. The value of *malaqbi* is used as the basic concept of self-awareness in interpreting the philosophy of the Mandar Ethnicity life;
  - b. The value of *malaqbi* is used as a foundation for discourse;
  - c. The value of *malaqbi* is used as a foundation for attitude; and
  - d. The value of *malaqbi* is used as a foundation for social interaction.
2. The factors underlying the existence of the value of *malaqbi* as local wisdom in the Mandar Ethnicity are as follows:
    - a. Awareness of mutual respect and honor among fellow human beings;
    - b. Awareness of clarifying one's identity as a Mandar person;
    - c. Awareness of historical events; and
    - d. Awareness of "siri" as a consequence of non-*malaqbi* behavior.

The preceding discussion has revealed that a more profound comprehension of the values inherent in the *malaqbi* can be attained. This understanding serves as the foundation for the distinctive characteristics of the Mandar Ethnic community. Exploring these values can provide insights into the principles underlying social interactions, behaviors, and attitudes within Mandar society.

This research also offers insights into the factors underlying the existence of *malaqbi* values within Mandar society. By identifying these factors, it is possible to understand better the historical, cultural, and social contexts that shape and influence the development of these values.

This study could serve as a starting point in preserving the local wisdom of *malaqbi*. A deeper understanding of these values can identify appropriate strategies and measures to ensure their relevance and preservation in modern contexts. Additionally, this research can provide a deeper understanding of their cultural heritage and traditional values for younger generations. Thus, this research contributes to preserving local wisdom and inheriting intergenerational knowledge and values.

The findings and analysis from this research can serve as a basis for further research in local wisdom, ethnography, or other cultural studies. It opens opportunities

for more specific and in-depth research on certain aspects of *malaqbi* values and their impacts on Mandar society.

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