

RE-ACTUALIZATION *SIRI' NA PACCE'* CULTURE THROUGH SECTOR COLLABORATION WITH PENTA HELIX MODEL

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Abstract

Siri' na pacce' has lived, developed, and is believed to be a cultural value of the people of South Sulawesi. *Siri' na pacce'* culture has an important role in maintaining civil society. In society, there is a growing perception that this culture is starting to be abandoned and forgotten due to deviations that occur and external influences that eliminate its existence. This research aims to identify efforts to preserve *siri' na pacce'* culture through re-actualization, based on considerations such as supporting and inhibiting factors, culture dynamics, development trends, and the sense of urgency. This research uses qualitative methodology and library research. Re-actualization is carried out with a collaborative approach between various parties using the penta helix model. Based on the analysis, *siri' na pacce'* has an important role in building community knowledge so it needs to be preserved. Preservation efforts are carried out by re-actualization by involving the government as a regulator, academics acting as drafters, business actors as presenters of economic markets with community participation, the community as intermediaries, providing input, and maintaining cultural values, and the media as a means of promotion to carry out preservation efforts.

Keywords: *Siri' Na Pacce'*, Re-actualization, Penta Helix.

INTRODUCTION

Culture is an important component in the development of a society. Culture and society are considered as two sides of a coin that cannot be separated (Nahak 2019). According to Tylor in Syakhrani and Kamil (2022), the complex system of culture consists of knowledge, beliefs, arts, morals, laws, customs, abilities and habits that a person possesses.

In general, world culture contains various universal elements. According to Koentjaraningrat (1993), There are universal components in the majority of the world's cultures. These components include language systems, knowledge systems, social systems, technology systems, means of subsistence, and the arts. In Indonesia, the pattern of human interaction is significantly influenced by their knowledge system. This knowledge incorporates the characteristics and actions of others. The system of knowledge in universal culture includes human knowledge about the various elements used in life, such as the science of human relations (Nurmansyah, Rodliyah, and Ayu Hapsari 2019). Consequently, this is regarded as a cultural value and characteristic of a society. One of the well-known cultures based on knowledge related to human nature and behavior is culture *siri' na pacce'*.

Siri' na pacce' is a personal guide in the lives of South Sulawesi residents. *Siri' na pacce'* consists of self-actualization, feelings of shame and guilt, and loyalty and honesty (M. I. W. Rusdi 2016). Implementation of these cultural values will increase self-potential, try to comply with regulations, responsibility for maintaining trust, upholding the value of honesty. According to Hamid et al. (2007), a society with *siri' na pacce'* has a positive

outlook on life and appropriate behavior. So that, *siri' na pacce'* can be a guide to make life more useful and meaningful.

Siri' na pacce' has been a part of South Sulawesi's culture for a very long time and is believed to still be a part of the people's personality. However, recent events have contributed to the perception that this culture is being abandoned and forgotten. There are two perspectives on this topic. First, events in contemporary society are not caused by loss of *siri' na pacce'*, but by a society that denies that culture. While other perspectives explain that the current state of society is the result of *siri' na pacce'* values that have been lost as a result of globalization.

Siri' na pacce' has an important role in maintaining the life of a civilized society. Various problems need to be observed to prevent the loss of *siri' na pacce'* in society. This research will focus on cultural preservation efforts of *siri' na pacce'* through re-actualization, based on considerations such as supporting and inhibiting factors, culture dynamics, development trends, and the sense of urgency. Re-actualization is carried out with a collaborative approach between various parties in order to find appropriate solutions and conservation proposals for *siri' na pacce'*.

LITERATURE REVIEW

Budaya Siri' Na Pacce'

Siri' na pacce' is a philosophy that was born in the Makassar tribe, since ancient times through the kingdom of Gowa. *Siri' na pacce'* elucidated in Lontara's writings on advice and recommendations. According to (Rusdi 2016), *siri'* means shame and *pacce'* or *passe* means heartlessness or sympathy.

According to A. Hamid et al (2007), *siri'* is a personality that arises from socio-cultural values as a form of self-defense and human dignity. According to C.H. Salam Basjah in Mattulada (1995), *siri'* divided into three, namely 1) shame, 2) motivation to destroy those who have attacked one's honour, and 3) motivation to work or effort. *Siri'* has become a determining factor in how others treat a person. Those who are not treated this manner will experience a crushing of their pride. However, *siri'* does not raise negative things, but rather *siri'* is dignity and honour, and its existence requires discipline, loyalty, and honesty.

Pacce' literally means pain or sore, and is interpreted as a feeling of unity (Jamil 2021). *Pacce'* is a society that is just, civilized, selfless, industrious, and unyielding (M. I. W. Rusdi 2016). *Pacce'* act as a tool to promote humanity's unity, solidarity, and cohesion, as well as provide encouragement to attempt even in perilous circumstances. (Limpo dalam Darwis & Dilo, 2013).

Siri' and *pacce'* are combined and integrated. *Siri' na pacce'* is a form of self-esteem expression and a guide for life and positive behavior (M. I. W. Rusdi 2016). If *siri' na pacce'* has lost in their life, then that person behaves like an animal without any social interest. They only concern with their self (Jamil 2021).

Implementation Siri' Na Pacce' in Society

Culture is an important thing to develop and implement in society because it contains normative values. This value can be used to unite and prevent conflicts resulting from the

actions and reactions of the majority of the Indonesian population. Ode & Rachmawati (2017) research demonstrates that local culture can be used to resolve recurring social conflicts. The social order is still stable and harmonious, and the potential for conflict with the local culture can be minimized. The same holds true for *siri' na pacce'*.

In society, *siri' na pacce'* are used in a variety of contexts. *Siri' na pacce'* can promote improvement in government service transformation. According to Tahir & Tahir (2017), the adoption of *siri' na pacce'* has a significant impact on civil servants and society. This implementation encourages civil servants to feel embarrassed if the services provided are not in accordance with institutional standard procedures (Tahir and Tahir 2017).

The use of *siri' na pacce'* can also have a number of effects in the realm of government, chief among them being that it can serve as a foundation for local governments to establish a sense of trust and harmony with the local population. Second, principles of *siri' na pacce'* such as deliberation and consensus can be applied to the political decision-making process. Involving communities in decision-making gives them a chance to actively participate, contribute their ideas and viewpoints, and create a wider consensus. Third, *siri' na pacce'* encourages governments to carry out their responsibilities with accountability and transparency. Governments can promote information transparency, include individuals in the monitoring and evaluation of policies, and hold themselves accountable to the general public by implementing these principles. Fourth, *siri' na pacce'* in government can support sustainable development by paying attention to social, cultural, and environmental aspects. The principles of local wisdom can be integrated into development planning, natural resource management and environmental protection, so as to ensure that the development carried out is in line with the needs and values of the community. Fifth, *siri' na pacce'* can assist the government in protecting the cultural heritage and rights of indigenous peoples. (Rosni, Wawo, and Suhartono 2022; Tahir and Tahir 2017).

Siri' na pacce' is also closely related to anti-corruption attitudes. According to M. I. W. Rusdi (2016), values of *siri' na pacce'* are negatively correlated with corruption behavior. The probability of corrupt behavior is reduced the more a society upholds the values of *siri' na pacce'*. The study shows that *siri' na pacce'* may reduce the possibility of corrupt behavior, and their use can prevent it.

Implementation of *siri' na pacce'* in law has the potential to strengthen legal systems that are inclusive, fair, and based on local values. By adopting a restorative justice approach, recognizing and protecting the rights of indigenous peoples, just law enforcement, locally based legal training and education, and preserving local legal heritage, the implementation of *Siri' Na Pacce'* can help create a legal system that is more responsive to the needs of and community values, maintaining justice, and building trust within the community (Gani, Gunarto, and Hiarij, n.d.; Hijriani and Herman 2019).

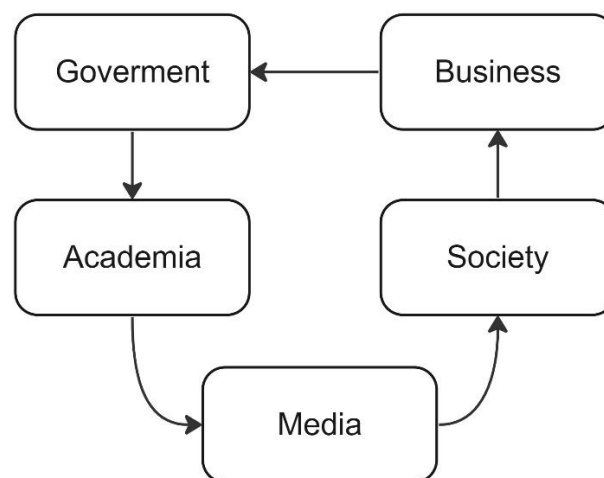
From a business perspective, Misbach (2020), suggests *siri' na pacce'* implementation in combination with Islam through the business ethics used by traders to provide material and non-material benefits. Non-material gains are advantages and gifts that are experienced as wellbeing and joy both now and in the future.

From the perspective of education, this culture has enormous potential to enhance learning, build cultural identification, and support the development of students' moral character. Local knowledge can be preserved and shared with the younger generation by incorporating *siri' na pacce'* into the educational curriculum. This encompasses the beliefs, customs, dialects, artistic expressions, and traditions that make up a priceless cultural legacy. Students can strengthen their feeling of identity with their own culture by learning about and valuing this culture. This can help people feel better about themselves, respect different cultures, and bridge generational cultural gaps. *Siri' na pacce'* which emphasizes principles like responsibility, respect for others, honesty, and cooperation can aid in developing pupils' moral character, which is a crucial component of the development of a positive personality. (Akib and Muhsin 2018; Saragih 2020).

In addition, the implementation of *siri' na pacce'* in the social sphere of society has a significant positive impact. Values such as solidarity, deliberation, consensus, mutual respect, and mutual cooperation are the main foundations in strengthening relations between community members. Through these practices, the implementation of *siri' na pacce'* has the ability to establish an inclusive, just, and sustainable society by fostering happy relationships, boosting active involvement, and enhancing solidarity and cultural identity (Lita Bahtiar 2021).

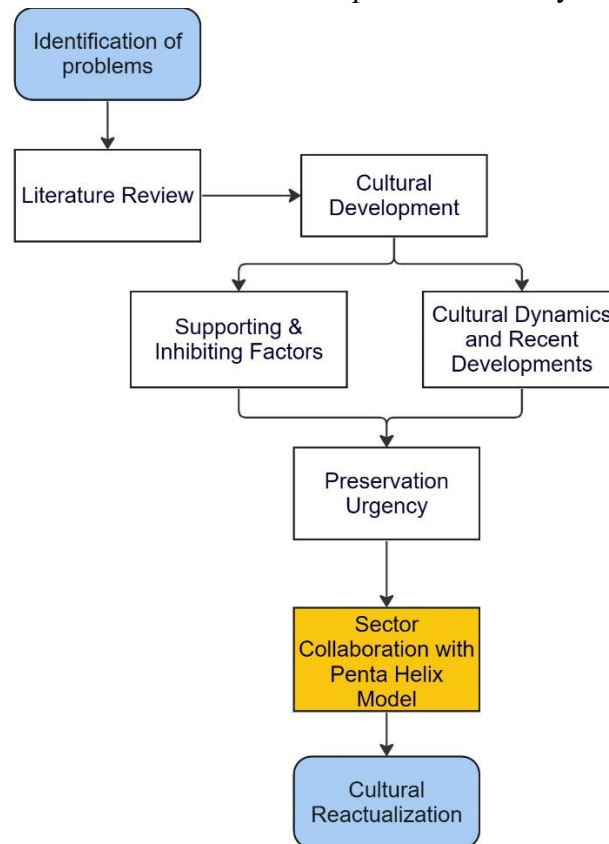
METHOD

This research uses a qualitative method approach which is based on examining natural conditions, where the data collection uses a combination (Sugiyono 2019). The data in this study were obtained through a literature review. The data is a scientific study or journal that is related to the aspect to be studied. Literature Study was conducted to determine the problems that occur. The approach penta helix completes the following stage. Penta helix model is employed as a strategy that can incorporate auxiliary variables (Prastyono, Nasutra, and Gautama 2022). This approach collaborates five elements, namely government, academia, business, society, and the media to form policy or program proposals.



Picture 1. Penta Helix Model

Siri' na pacce' plays a significant role in how people conduct their lives in South Sulawesi. Changing times and technology encourage the emergence of problems that have the potential to threaten the existence of *siri' na pacce'* in society.



Picture 2. Thinking Framework

The process of literature study is used to identify the problem. These findings offer a summary of the *siri' na pacce'* cultural developments within society. These developments include both supporting and inhibiting factors for actualization. The cultural dynamics and recent developments of *siri' na pacce'* in society are well observed to prevent the loss of the culture.

This analysis shows the necessity and significance of *siri' na pacce'* cultural preservation. The idea of collaboration between sectors is necessary for this attempt. Penta helix model analyzes the scope of functions of each sector to support cultural preservation of *siri' na pacce'*. The analysis results in efforts to re-actualize *siri' na pacce'* so that it can continue to be implemented.

RESULTS AND DISCUSSION

Cultural Development of *Siri' Na Pacce'*

The people of South Sulawesi think that *siri' na pacce'* must be preserved and believed. This culture's development has been adapted to the beliefs and conditions of society as well as to national and religious legislation. The development of *siri' na pacce'* was significantly influenced by both supporting and inhibiting factors.

Implementation of *siri' na pacce'* is strengthened by a number of factors, including socio-geography and the noble values of Indonesian society in general. The socio-geographical aspect is defined in terms of the social conditions of eastern society, which are still heavily influenced by certain manners. Based on the understanding of the concept of *siri'* according to Salam Basjah dalam Mattulada (1995), the condition of eastern society is very similar to that of humiliation. This is a contributing factor to the existence of *siri' na pacce'* which is dense with philosophy concerning human attitudes and relationships. Moreover, Indonesian culture is rich in noble values in the form of mutual cooperation. This noble value becomes one of the sustaining elements of *siri' na pacce'* particularly *pacce'* that means solidarity.

The Bugis-Makassarese live in a system of customary norms and rules that are considered noble and sacred. The system is named "*pangngadereng*" (Mattulada quoted in Hidayat Alsair 2021). There are four points of *pangngadereng* namely *ade'* (a component that contains rules in community life), *bicara* (rules of justice in a broad sense), *rapang* (rules established after comparing with previous decisions or comparing with customary decisions in neighboring states) and *wari'* (a system that regulates the limits of authority in society, distinguishes one from another within the scope of each person's obligations).

When Islam entered South Sulawesi in the 16th century, there was *sara'* which is the fifth point of *pangngadereng* ini. *Sara'* refers to Islamic religious precepts and also denotes the blending of religious and regional values. According to Mattulada (1995), *siri'* encourage compliance through *pangngadereng*. Even the Bugis-Makassar people adhere to all the *pangngadereng* criteria in order to uphold their *siri'* or dignity. Given that Islam has a significant effect in South Sulawesi, particularly on the Bugis-Makassar population, it can be claimed that Islam's acculturation with culture *siri'* and *pacce* in system *pangngadereng* is a factor encouraging the spread of culture *siri' na pacce'*.

On the other hand, *siri' na pacce'* also encountered internal and external obstacles. Changes in the legal system in Indonesia are internal factors. Before there was a legal system, *siri'* could resolve existing conflicts. If there are individuals who are embarrassed, then the resolution process can be carried out by "raising badik" to solve problems with individuals who have attacked a person's sense of honor. With the criminal law system in Indonesia, this concept can no longer be used.

The influence of western culture has a significant negative impact on the people of Bugis-Makassar. The public can easily view foreign content. Some performances should not be viewed by the younger generation because they have the potential to erode the local culture (Muzani 2015). The influence of foreign culture can alter the value of *siri' na pacce'*. This degradation causes the next generation to be unaware of the significance of cultural values of *siri' na pacce'*, so they do not teach it in the family environment, which is one of the factors inhibiting the spread of *siri' na pacce* (Alamsyah 2022; Hasni, Dhahri, and Haris 2019). This is supported by the numerous circumstances that lack value of *siri' na pacce'*, such as violence, intimidation, elopement, etc.

The culture of a society will be influenced by the lifestyle of the society as it evolves and adapts to its environment. In the context of contemporary cultural life, the meanings of *siri' na pacce'* change (Rahayu et al., 2018). Regarding the dynamics of culture, there are two perspectives. The first perspective is that a cultural change is a deviation in behavior without loss of value. While different viewpoints contemplate the change caused by the loss of cultural values.

According to Hamid (2003), shifting meaning in the culture of *siri' na pacce'* is a behavioral disorder. Meanwhile, its value in traditional culture has not diminished. The shift was induced by two primary factors: alterations in social structure and cultural knowledge. Moreover, the inheritance of cultural values is insufficient and leads to value confusion and alterations in meaning (Abu Hamid 2003). In the meantime, according to Darwis & Dilo (2013), the people of South Sulawesi believe that *siri' na pacce'* beliefs and practices are progressively diverging from the ancient concept. Nevertheless, society believes that *siri' na pacce'* does not alter due to extrinsic cultural influences, as *siri' na pacce'* still exists today.

Another perspective examines the dynamics that result from extrinsic culture. According to Darwis & Dilo (2013), the community called *siri' na pacce'* has changed due to external culture. The development of the younger generation is heavily influenced by western culture so that it does not reflect the customs of the Bugis-Makassar tribe. This view is also supported by Jamil (2021), which states that changes in value are caused by globalization trends and misapplied technological advancements. The wave of globalization activated social dynamics such as juvenile delinquency, differing etiquette standards and a lack of empathy, as well as non-reflective behavior *siri' na pacce'*.

Philosophy of *siri'* must continue to exist as a culture in society. This assumption encourages the wrong perception in society that the resolution of some cases related to *siri'* must be done with violence. Short thinking like this is not entirely true, if it is violated, there is a process that must be carried out first, not merely defending dignity without considering the provisions of state law in it. This difference in interpretation raises debates that occur in society.

Currently the development of cultural issues of *siri' na pacce'* re-exist due to several cases in Indonesia. According to Darwis & Dilo (2013), public opinion about *siri' na pacce'* has begun to be eroded by several incidents of abuse of meaning and purpose *siri'*. Several cases related to violence were seen by some as a form of cultural realization of *siri' na pacce'* for defending the honor and dignity of the family. Several incidents of brawls in South Sulawesi were also considered part of the actualization of *siri' na pacce'*. The case should be linked to the applicable law (Mulawarman 2022). If a legal case arises, the public must be more observant in seeing the legal form of the law. Therefore, the embodiment of *siri' na pacce'* no need to be contradicted by the rules of law in force.

Re-actualization of *Siri' Na Pacce'* Culture

Siri' na pacce' is a noble value of the people of South Sulawesi and has an important role in building community knowledge. This culture has a high urgency to be preserved

because some of the benefits in it include 1) a positive attitude in society; 2) forming self-esteem in social interactions; and 3) the value can be implemented in various fields.

According to Rusdi & Prasetyaningrum (2015), the applications of *siri' na pacce'* are required to increase a person's potential and positive attitude. Individuals will endeavor to comply with the rules of society, maintain trust, and hold high the aspect of honesty in work. Until then, *siri' na pacce'* will be a part of everyday existence.

Siri' na pacce' is a formulation of self-respect, dignity and community solidarity, which serves as a guide in behavior (Mughny Ilman Wali Rusdi and Prasetyaningrum 2015). According to Safitri & Suharno (2020), *siri' na pacce'* is human dignity and solidarity in social interactions. This culture can increase social solidarity in the form of mutual respect, the value of trust, responsibility, and concern for the common welfare.

Implementation of *siri' na pacce'* demonstrating benefits in a variety of disciplines, including government, business, education, and societal values, etc. This is supported by various studies on implementation of *siri' na pacce'*, for example in government (Rosni, Wawo, and Suhartono 2022; Tahir and Tahir 2017), the field of anti-corruption (M. I. W. Rusdi 2016), the business sector (Misbach, 2020), the law aspect (Gani, Gunarto, and Hiariej, n.d.; Hijriani and Herman 2019), the education sector (Akib and Muhsin 2018; Saragih 2020), and the social sector (Lita Bahtiar 2021). Based on the findings of these studies, it has been determined that the application of *siri' na pacce'* has a positive effect; therefore, *siri' na pacce'* is a culture that should be preserved. Consequently, *siri' na pacce'* are urgent and must be preserved.

Re-actualization of *siri' na pacce'* needs to be done with a balance of urgency and the importance of this culture for society. Regardless of the factors that cause the change in values, it is necessary to carry out a thorough re-actualization. Re-actualization needs to involve all sectors in order to have high effectiveness.

Based on the urgency above, cultural preservation of *siri' na pacce'* is carried out by re-actualization which includes refreshing and updating the values to match the current conditions. The process of re-actualization requires support from various parties. The support is analyzed using the penta helix model by involving various sectors such as government, academia, business, society and the media. The actualization is supported by the following concepts:

First, the government as a regulator plays a role in determining the direction of policies related to cultural re-actualization plans in various fields such as community service, education, tourism, and law. Integration of *siri' na pacce'* in public service can be done by instilling values for civil servants starting from the orientation, training, and career development stages. In the education sector, the government must try to internalize *siri' na pacce'* in local content lessons and culture courses for students. The government can also encourage cultural re-actualization by holding festivals or cultural tourism so that these values can be embedded in society. Furthermore, law enforcement must be carried out with values of *siri' na pacce'* to increase public trust.

Second, academics act as conceptualizers of values that will be actualized through research. Academics can encourage the government to formulate policies with strategies based on scientific studies. The research process will be a support and additional information

for the participant stakeholder. Research can be carried out with empirical studies of the people of South Sulawesi as well as comparative studies to compare current applicable values. The results of this research can be used as material in the preparation of the educational curriculum.

Third, business actors play a role by presenting an economic market that is not only fixated on profit-oriented. The market economy must be driven by the culture of *siri' na pacce'* for solidarity and the interests of the wider community. Business sector can develop corporate social responsibility by involving the surrounding community in the economic market. *Siri' na pacce'* can become the organizational culture of a company, so that the company avoids various problems such as agency problems.

Fourth, the society plays a role in facilitating cultural re-actualization as well as acting as a mediator and providing input on the policies taken by the government. In addition, the role of society is important to maintain the values of *siri' na pacce'* so it does not disappear from social life. *Siri' na pacce'* needs to be internalized from the smallest community unit, from the family to the community. Thus, the community will have values such as solidarity, deliberation, consensus, mutual respect, and mutual cooperation.

Fifth, the media serves as a promotional vehicle by providing publication support and information about positive cultural values. The media has a large market segment, so information acceleration is positively correlated with *siri' na pacce'*. Therefore, the media must support them so that cultural re-actualization can proceed effectively. Publication through online media and social media is an effective key in the era of globalization. Government, private, and press agencies are required to include specific cultural segments in their publications. Additionally, the media can promote the export of this culture to foreign nations.

CLOSING

Conclusion

Siri' na pacce' is influenced by several supporting and inhibiting factors. Supporting factors consist of socio-geography, the noble values of Indonesian society, and Islamic law. The socio-geographical factor is a depiction of the social conditions of eastern society with certain customs that are appropriate with *siri' na pacce'*. The noble value factor is the similarity of the values of mutual cooperation and deep solidarity in *pacce'*. The inhibiting factors are changes in the legal system and the influence of western culture. *Siri'* culture has long been used to resolve conflicts and can take the form of violence or death. With the criminal law system in Indonesia, this concept can no longer be used. Western culture has a huge negative impact on society through free content. This spectacle erodes the existing local culture and causes a shift in cultural values of *siri' na pacce'*.

The cultural dynamics that occur are explained in two different perspectives. The first perspective explains the cultural shifts that occur due to behavioral deviations without loss of value. Meanwhile, the other perspective considers that the shifts that occur due to the loss of cultural values are caused by outside cultural influences.

The development of cultural issues of *siri' na pacce'* driven by several cases in Indonesia such as murders, brawls, and so forth. This case is an abuse of the aims and

objectives of *siri'* which is considered by some people to be a form of actualization in defending the dignity of the family. Nonetheless, the campaign is positive *siri' na pacce'* carried out in various sectors.

Siri' na pacce' has an important role in building community knowledge. This culture has a high urgency to be preserved because some of the benefits in it include 1) a positive attitude in society; 2) forming self-esteem in social interaction; and 3) the value can be implemented in various fields.

Cultural preservation of *siri' na pacce'* carried out by re-actualization using collaboration analysis with penta helix model. The government determines the direction of policies pertaining to re-actualization plans in various fields. Academics conceptualize values that will be realized through research. Business sectors play a role by presenting an economic market that is not only fixated on profit-oriented and promotes community participation. The society plays a role in facilitating cultural re-actualization, as a mediator and provider of input, as well as guardians of cultural values. The media plays a role as a promotional vehicle in the form of publication support and information related to positive values of *siri' na pacce'*.

Suggestions

Based on the analysis above, local governments are advised to collaborate with all sectors to carry out cultural re-actualization of *siri' na pacce'*. Furthermore, the development of the values in question needs to be carried out further analysis in the form of empirical studies or comparative studies on *siri' na pacce'* can become a general philosophy in society.

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