

ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Sufism of Archipelago: History, Thought,
and Movement**

Syaifan Nur and Dudung Abdurahman

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of Islam in the Dieng Mountains Wonosobo,
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and Intolerance Flow's Blocking Agent**

Suryadi and M. Mansur

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Religion, Radicalism and National Character: In Perspective of South Sulawesi Local Wisdom

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Abstract

It is widely believed that Indonesia is encountering an issue of disharmony due to a number of horizontal conflicts which are based on ethnics, religions, and races. In addition, there are many social issues also happen in recent years that stimulate the conflicts. For example, the rampant of drugs users across the country and the increase of significant number of terrorists in many regions in Indonesia. The writer believes that one of the main reasons of these conflicts is lacking of understanding nation character as well as local wisdoms that owned by certain community. In the mean time, Indonesia as country is rich of characters that can unite community under the flag of nation and diminish conflicts among them. In the context of South Sulawesi region, there are, at least, three different characters that can decrease the emergence of radicalism. Firstly, respect to the difference. Secondly, they are open-minded. Thirdly, maintaining tradition of ashame (siri) as a local genius. These characters are social capitals of South Sulawesi communities in tackling radicalism understanding. The writer come to conclude that if every single ethnics in Indonesia make their local genius as their philosophy in daily life, the radicalism movement might be tackled across the country.

Keywords: *Radicalism, Character, Local wisdom, Siri'*

Abstrak

Dipercaya secara luas bahwa Indonesia menghadapi masalah ketidakharmonisan karena sejumlah konflik horizontal yang didasarkan pada etnis, agama, dan ras. Selain itu, ada banyak masalah sosial juga terjadi dalam beberapa tahun terakhir yang merangsang konflik. Misalnya, merajalela pengguna narkoba di seluruh negeri dan meningkatnya jumlah teroris yang signifikan di banyak wilayah di Indonesia. Penulis percaya bahwa salah satu alasan utama dari konflik ini adalah kurangnya pemahaman tentang karakter bangsa dan juga kearifan lokal yang dimiliki oleh masyarakat tertentu. Sementara itu, Indonesia sebagai negara kaya akan karakter yang bisa menyatukan masyarakat di bawah bendera negara dan mengurangi konflik di antara mereka. Dalam konteks wilayah Sulawesi Selatan, setidaknya ada tiga karakter berbeda yang dapat menurunkan kemunculan radikalisme. Pertama, hargai perbedaannya. Kedua, mereka berpikiran terbuka. Ketiga, menjaga tradisi ashame (siri) sebagai jenius lokal. Karakter ini adalah ibu kota sosial masyarakat Sulawesi Selatan dalam mengatasi pemahaman radikalisme. Penulis kemudian menyimpulkan bahwa jika setiap etnis di Indonesia membuat jenius lokal mereka sebagai filosofi mereka dalam kehidupan sehari-hari, gerakan radikalisme dapat ditangani di seluruh negeri.

Kata Kunci: *radikal, karakter, kearifan lokal, siri*

Pendahuluan

Generally, religion in ideological context sue its believers to radically believe. Because, without radical faith, the believers of that religion are not the true followers. In the studies of ideological religion movement, religion radicalism could be divide in two, positive radicalism and negative radicalism.

Radicalism which is derived from "radix" means basis or fundamental. Therefore, in the context of basic comprehension, radicalism is a duty of the believers. The believers must understand their religion till the most fundamental of that religion. For an example, a muslim must understand Islam till the most fundamental teaching of Islam, i.e. the true of Islamic teaching. When someone understands his religion by its cover, it can endanger his self.

The understanding on religion by its cover may cause deviation of the true comprehension of religion. It may consist to a traditional comprehension of religion. Beside that, if the comprehension on religion is only by its cover, the society may become permissive facing the infraction (*al-munkar*) among the society. Therefore, the comprehension on religion in that radical meaning really necessary to anticipates the emergence of deviation sect on Islam, and to avoid social permissiveness on the infraction.

While the negative radicalism is a religion understanding stressing in one truth of its religion understanding. This truth is their basis to blame and infidel others, moreover they can use this truth claim to destroy another sects understanding others perspective. On this meaning, religion radicalism become a dangerous thing that can destroy society local values and destroy a society civilization.

Religious radicalism in negative context will not only appear because the misinterpretation on religion taught, but some research show that radicalism rarely appear by social alteration. The alteration happens as the progression of

economy causing social imbalance in the society.

Oftentimes, the radicalism trigger is yhe social gap. The deep gap between the rich men and the poor men causes the religious radicalism. Some cases appear because of joblessness and poverty appearing social jealousy. From social jealousy, some sects use religious argumentation to overcome that social gap.

According to some muslims, economic and law system which apply today can not overcome the social problem in the society, until they believe that only by applying Islam system (in their perspective) the social gap and social jealousy will be fixed.

One of motives of the emergence of religious organization that really reactive with the infraction (*al-munkar*) is inability of law system in embracing and frightening the criminals. The rampant of infraction in the society is also caused by the society permissiveness facing that infraction. People lack of the true religious understanding may cause the society hesitate to avoid the infraction. While, the main mission of the muslim is the *ummah* which always calling on the good and prevent the infraction.

One theory explaining the emergence of religious radicalism because of social and economic factors is social deprivation theory. Social deprivation theory said that one person or a community feel the social loss when they compare their condition or their community with others conditions. That feeling appears when they feel that they obtain less of the should be of their rights, comparing with another obtains.

Some sects feel that muslims today is really severely disadvantaged by the social, economic nad law system. They are like being forced to follow a system they deem incompatible with the Islamic teachings that they understand. Therefore, in many chances, they use many ways to make changes and pressure on the government.

The Problematic of Nation Character

Character is innate, heart, soul, personality, manners, behavior, personality, nature and temperament¹ Some people mention the character as a subjective judgment of moral and mental qualities, while some others mention , Character as a subjective judgment of the mental quality only, so the attempt to change or shape the character is only related to the stimulus to one's intellectual.

Character can be defined as a blend of all human's character which is permanent, So it becomes a special feature to distinguish one person from another. This restriction implies that the character as an identity possesses a person who is sedentary so that someone or something is different from the others.²

In the context of Indonesian nationality, Lately the diversity is being threatened and the integrity of the nation was torn apart — Following a number of facts of social riots burning in several cities in the country — Suspected because the triggers by the problem of SARA (ethnic, religion, race, and intergroup) that is very complex. Diversity as a God-given destiny is tried to be uniformed by a group of people with certain beliefs, and even by violent means.

On the other hand, the moral principles and cultural values of the nation are no longer as a principle in the life or are no longer inherent as a characteristic of self, The condition indicates the fragile character of the society. The faced global developments also bring a problem, i.e. the value of incoming foreign cultures causing the pattern of life is slowly affected, including the rapid development of communication technology and information accelerating the transformation of community life patterns.

¹ Tim Penyusun P u sat dan Pembinaan dan Pengembangan Bah a sa Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1994), 132.

² Anita Yus, "Pe n gembangan Karakter Melalui Hubungan Anak-Ka k ek-Nenek" in Arismantoro (Ed.), *Tinjauan Berbagai Aspek Character Building* (Tiara Wacana: Yogyakarta, 2008), 91.

The negative sid e of globalization will affect the identity and integrity of the nation. As a preventive alternative, education is expected to develop the quality of the nation's youth in various aspects that can minimize and reduce the causes of v a rious cultural problems and national charact er. As an effort to overcome these conditions, it is necessary to understand and rebuild the character of the nation according to the values of Pancasila.

The moral princ i ples talking the real human beings are good human beings or bad human beings. M o rality is an understanding of the values and norms that hold a grip for an individual and the community. So the freedom and uniqueness o f each individual is not violated, and they increasingly appreciate their friendship respective.

So far, according to historical experience, the pluralistic Indonesian nation with its various ethnic, linguistic, cultural, and religious tribes has made a good achievement in maintaining religious harmony for a long time. None of the religions adopt e d by the Indonesian people came to this co untry by shedding blood or violence. Until now, the character of society is soft, polite and tolerant still preserved in this country. Howev e r, lately, the positive image of Indonesian society seems beginning to fade and disappear, changing with the opposite characters, such as imposing will, brutal, violent and so on.

These negative characters can be seen in the fact of the tragedy of bombings or suicide bombings in several places. the conflicts in Ambon and Poso, the incidents of Ahmadiyah congregation in Bogor and Kuningan and other forms of violence. Until there is a phrase that states that this country is the nest of terrorism.

In fact, Indonesian very diverse society, has long time embraced the values of togetherness, tolerance, humanist, and democr a tic in accordance with the ideals of th e Pancasila

state and the motto of *Bhinneka Tunggal Ika*. The Character is the values of human behavior associating with God Almighty, self, fellow human, environment, and nationality embodied in thoughts, attitudes, feelings, words and deeds, based on religious norms, laws, manners, cultures and customs.

The characteristic is the realization of positive development as an individual (intellectual, social, emotional, and ethical). A well-characterized individual is someone who tries to do the best.

The Character includes attitudes such as the desire to do the best, intellectual capacity such as critical and moral reasons, honest and responsible behavior, maintaining moral principles in situations of injustice, interpersonal and emotional skills that enable one to interact effectively in various circumstances, and a commitment to contribute with the community and society.

Indeed, the character for the Indonesian people reflected above is largely an elaboration of the religious teachings held by the people of Indonesia. All the religions that grow in Indonesia teach noble character and in the future become the common character of the Indonesian nation. Especially Islam that became the majority religion in Indonesia, the definition of character has a close understanding with the notion of "*akhlak*".³ Al-Ghazali defines morality as a temperament (character) that settled in the soul of a person and is the source of the emergence of certain acts of himself easily and lightly without prior thought or planned.⁴ While Ibn Maskawih defines morality as a state of the soul that causes the emergence of deeds without consideration and in-depth thought.⁵

³ Term *akhlak* is derived from Arabic *khalaqa*, it means behavior, character and custom. Etymologically, "*akhlak*" (أخلاق) in the dialect is character, attitude, or behavior. Luis Ma'luf, *Al-Munjid* (Beirut: al-Maktabah Al-Katulikiyah, n.d.), 194.

⁴ Al-Ghazali, *Mengobati Penyakit Hati Membentuk Akhlak Mulia*, (Bandung: Kharisma, 1994, 1st Ed.), 31.

⁵ Ibnu Miskawih, *Menuju Kesempatan Akhlak*, (Bandung: Mizan, 1994, 2nd Ed.), 56.

Another opinion says that morality is character, character, morality, and good behavior which is a result of the attitude of the true soul to his *Khalik* and to fellow human.⁶ Thus, it can be said that there is no fundamental difference between morals and character. Both can be said the same, although no doubt there are some thoughts that disagree to equate the two terms.

Religious values are important to the individual, because they are the basis of the relationship with the Creator. Religious values do not always have a moral qualification that binds everyone. However, religious values can be a solid foundation for the individual within the framework of the development of his moral life. Because, there are religious values that are in harmony with moral values. On the contrary, not all moral values are the value of religious beliefs, and not all religious values of faith have a moral quality.

Religious values flourish in a plural society. The culture of mankind has given birth to many religious belief systems. In fact, in the same religious belief system there are various ways of interpreting and applying the teachings of that religion. This situation has made people more plural. These pluralistic values of religious belief, precisely because of their very personal and fundamental character, have the potential to cause problems when their adherents meet other individuals in society.

Character and Tradition of the People of South Sulawesi as Anticipation of Radicalism

There are at least three forms of character and tradition in the people of South Sulawesi that can be used as a means to anticipate the growing understanding of radicalism in society, as follows:

⁶ Soegarda Poerbakawatja, *Ensiklopedia Pendidikan*, (Jakarta: Gunung Agung, 1976), 9.

Appreciation on Diversity

In the holy book of the Qur'an, God has implied that man was created in a different kind and God made them in different communities. Thus, God affirms the diversity, so that man can not deny that fact. It can not be denied that humans do not live in a culture and the same life or one, but they live in a diversity of cultures and traditions. Avoiding the inevitability will tend to be exclusive. Exclusive attitudes tend to be negative and will create a narrow, rigid and self-righteous view. Furthermore, these exclusive attitudes and understandings can cultivate the seeds of radicalism that usually stem from self-righteousness, so that they are intolerant of the truths of others.

If observed in plain view, the current religion tends to be like two sides of the coin. It can be used as a means of harmonizing society, but on the other hand can be used as a legitimacy to make disharmony society. Religion, if it used as the legitimacy of truth that is exclusive and made the fault of the error, let alone the disbelief of others with the intention of destroying, will only make the religion move away from his mission as the spreader of affection. There are three religious functions that stretch to the violence. First, religion as the framework of religious interpretation of social relations (ideological function) in this case, religion becomes the glue of a society, but it also becomes very sensitive to conflict of opinions that leading to conflict. Moreover, if there are groups that have an exclusive understanding in the meaning of these social relations. Secondly, religion is the identity factor, such as giving certain religious identity to a group of society such as Aceh Islam, Flores Christian and so on. If the identity is not respected, it can trigger a conflict because it threatens the social status, stability and existence of its adherents. Third, religion becomes the ethical legitimacy of social relations, identification of social system,

political, economic systems with certain religious values that will provoke rejection of other religions.⁷

The tendency to regard a certain religion as the religion of a certain particular community, if it does not properly understood, it can lead to friction and conflict. Moreover, if then the problem / small things (trivial) occur between two different ethnic groups who claim themselves as adherents of a particular religion, this can trigger a larger conflict.

Unconsciousness of the existence of traditions, cultures, other communities in societies that have different traditions will cause anomalies. Therefore, an awareness of cultural diversity or tradition is required. One topic that is still being discussed as an effort to overcome the problem of pluralism is a multicultural paradigm.

Multicultural/diversity emphasizes cultural diversity in equality. Diversity is not just a discourse but an ideology to be fought for, as it is needed as a foundation for the upholding of democracy, human rights and the welfare of its people. Diversity is not an independent ideology apart from other ideologies, and diversity requires a set of concepts which are the building of concepts to be used as a reference for understanding it and disseminating it in social life. Various concepts relevant to diversity include democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, culture, religious beliefs, cultural expressions, private and public domains, human rights, Community cultural rights, and other relevant concepts.⁸

However, the view of the need for diversity today, is largely only limited to discourse. Some cases are factually still to be seen, how primordial views characterize the life of the nation, such as the emergence of the wishes of

⁷ Haryatmoko, *Etika Politik dan Kekuasaan*, (Jakarta: Kompas, 2003) 64-65.

⁸ Parsudi Suparlan, *Menuju Masyarakat Indonesia Yang Keragaman*. n.d. accessed on 24/3/2007.

a group of people to make laws that originate from a religion believed to be legalized in state legislation despite its narrow and rigid interpretation.

For Muslims, the issue of diversity is really important, because of the spread of Muslims to various regions and tribes. Their presence and differences of views that appear and adhered to each group or school is very span to conflict. Internally, Muslims must instill an attitude of *tasamuh* among them, which can foster mutual respect and accept the difference of the school. Meanwhile, externally, Muslims are faced with the problem of gathering between Islamic culture or tradition with non-Islam. Cultural gatherings that little or much will affect to the condition of Muslims, negative and positive.

It is an undeniable fact that this time is many conflicts between tribes, religions and small groups of society. Each group fought for or defended the interests of their groups among the community. The impression that arises is the neglect of the co-existence of different groups of people with different traditions.

Diversity is one of the main realities experienced by society and culture in the past, especially now and in the future. Diversity should not be interpreted singly and further the commitment to recognize diversity as one of the main traits and characters of society and nation state does not mean gratuitousness, cultural relativism, social disruption or prolonged conflict in every community, society, ethnic and racial groups.⁹

In terminology, diversity is commensurate with the word diversity or cultural diversity. If it is said to be a cultural society, then it means a socio-cultural alliance in which the spaces of access, expression can be utilized equally, understand each other, respect, mutual humanize among fellow citizens without having to eliminate the identity. Someone with

⁹ Azyumardi Azra, *Kebutuhan Pendidikan Keragaman*. www.pelita.or.id/baca.php?id=2667 accessed on 24/3/2007

a multicultural background (diversity) does not interact with a cultural system, but with some cultural systems, such as ethnic culture, pop culture, national culture, world religious culture and cosmopolitan culture.¹⁰

The inevitability of relationships between different ethnic groups or adherents of religions is due to the many ethnic, religious and ethnic groups living in Indonesia. If a particular ethnic or religious believer has the superiority to ethnicity or a different believer, then what happens is the friction of the conflict. Therefore, awareness of the diversity of culture and appreciation of the uniformity becomes very important.

In relation to religion, Muhammad Ali emphasized the importance of religious diversity. Religious diversity is a religious that is not dry and not absolute. This attitude is called the "relative-absolute" manifestation of the belief that the religion he believes is truth and he struggles to defend it, but when it is associated with the beliefs of others, it is relative because others see what he follows from the eyes of others. Absolute religions are quite dangerous in the context of religious interaction and between cultures. The claim of absolute truth is the seed of radical fundamentalism that can justify any means.¹¹

Religious diversity does not release symbols, but always seeks for the meaning. However, symbols play an important role in every religion. Without a symbol there is no religion. But religion moves farther and deeper than just a symbol. He received symbolic religious expression, but realized the meaning of each symbol.¹² The importance of putting

¹⁰ Corrie van der Ven, *Mentransformasikan Budaya*, dalam "*Transformasi Agama dan Budaya di Tengah-tengah Kekerasan Sosial*", Forlog: Jurnal Lintas, Edition No. 1 2003. 3.

¹¹ Muhammad Ali, *Teologi Pluralis-Keragaman: Menghargai Kemajemukan Menjalani Kebersamaan*. (Jakarta: Kompas, 2003) p.79.

¹² *Ibid.* 80

forward the principles of diversity in the life of every citizen of society, both in social and religious aspects in order to avoid horizontal conflict among the people.

Although it is fundamental to personal life, these religious values can not be used as a regulatory guide in common life in a society, unless the society is homogeneous. In these highly diverse modern times, religious values are really important. But, they can not be used as a solid basis for common life in society. If the value of this religion is imposed to be applied in the context of a plural society, oppression by a strong culture to the weak will be occurred.

Therefore, although religious education is important in helping to develop individual character, it is not an effective foundation for a stable social order in a plural society. In this context, moral values will be more operational than religious values. However, moral values, although they can form the basis of behavior formation, they can not separated from dynamic and dialogical hermeneutical processes. Therefore, in order for the stable of social life order and no violation of the rights of others, especially those who do not have the power and weak, a legal system that regulates the living order of society and state establish.

The people of South Sulawesi strongly uphold the diversity of interacting, both among themselves and with members of the community of other tribes who live with them in South Sulawesi. One illustration is the people of South Sulawesi are very appreciative when there are guests who visit their area and community.

In the traditions of the people of South Sulawesi, the respect for the coming guests is really importance. In fact, if there are guests coming, they sometimes made an event called "*angngaru*". A ceremony performed when the guest arrived in their community. The ceremony is intended to keep the guest safe from the distractions of people who mean evil

during their visit to their community. In other traditions, it can also be seen that the people of South Sulawesi are very open in terms of marriage events. They are people who do not really look at the tribe in choosing a spouse. For, for them, all men are equal.

The people of South Sulawesi are also fond of doing *massompe* to earn a living. Though it requires them to leave the family and face the death. Abstinence they returned to their hometown if not yet successful in the overseas. There is a term that often haunts them, namely "Desire to go home but shy, not going home but missing home". They embarrassed, if returning home did not bring success, however, they also missed the homeland of the overseas. In the process of overseas, they are very open. Not infrequently they get a partner living in the overseas. That is the description of the inclusiveness of South Sulawesi people's view which has always been their principle in life.

In South Sulawesi society, kinship ties are very strong and become a part or principle in their lives. They strongly uphold that bond which in the implementation they are very honor of family members. If there is one member of the affected family, they all feel the concern over the disaster. In fact, they will try to help each other in accordance with their welfare. This bond of kinship can be a capital to anticipate the entry of radicalism in the family.

The Inclusive Understanding and Interpretation

One form of effort to anticipate the ideology and attitude of radicalism in society is to put forward the inclusive attitude and ideology. A radical attitude arises from intolerant thought, which is difficult to control. Because, it is the result of knowledge which someone consumed. The source is very diverse ranging from reading to social media both from within the country itself and from outside Indonesia. It is not enough, if we only banning the entry of radical

religious groups into our territory, and that must be for a moment only and will not exist for long time. We can forbid it from entering outside, but it will most likely come from within itself. We can forbid and imprison a person's body, but we can not forbid and imprison his thinking and understanding. Media communications such as newspapers, TV and the Internet can be the tools for connecting those outside with those inside.

Overcoming those problems, it can be fixed by deepening the correct understanding of religion to society through the continuous socialization of the teachings of the true religion. I agree with the increasing understanding and mastery of the reading and content of the Qur'an. However, not only that, it should also be accompanied by a correct understanding of the Sunnah- of the Prophet teaching the peace and wisdom. The term sunnah of the Prophet is used here to distinguish it from the hadith of the Prophet. For, the sunnah of the Prophet is wider than the hadith of the Prophet. The Sunnah of the Prophet is not only derived from the books of hadith, but the example of the Holy Prophet which can we get more in the books of *Sirah* (history).

Some Muslims sometimes take the example of the Prophet. Just reading the hadith of the Prophet containing in the books of the set of hadith, but less reading the history of the Prophet. The great one. By re-reading the holy history of the Holy Prophet not partially, it can reduce the emergence of radical understanding in society.

In addition to increasing the understanding of the main sources of Islamic teachings above. It is also important to maintain the local values embracing in society by maintaining harmonization through the nodes and social capital containing in the community. So, thus can anticipate the emergence of jealousy social.

Religious education in the era of diversity is

intended how the religious education process is required to adapt to the era of diversity, so that the education component can appreciate and understand the existence of others beside itself.¹³

M. Amin Abdullah offers the formulation of religious education that has a variety of features as follows: 1) Students need to be introduced to the very complex issues of modernity that Muslims face today in their daily lives. In addition also, to giving them a description of the classical Islamic sciences. 2) The teaching of Islamic sciences should be not always as doctrinal, but it should be put forward on description of the historical dimension of those religious doctrines. 3) The teaching in the past, that solely focused on texts (*nash*) as often we found, it is actually needed to be balanced with a deep research and intelligent study of the context and reality 4) To conduct a philosophical academic study of classical Islamic intellectual treasures, especially Sufism is necessary to compensate for the doctrinal study of the part of *'ilm kalam*. 5) Islamic education in the modern era is no longer sufficient if it only focuses on the formation of a virtuous "individual morality", but less of "public morality." The orientation of religious education and Islamic education in particular is no enough if it only emphasizes the individual piety. Historical-empirical approaches to the realities of everyday life need to be put forward. So, the learners recognize modern life and at the same time they can find the right solution religiously based on divine-spiritual values.¹⁴

In South Sulawesi, the interpretation of religious ideology is not dominated by one or a group of religious groups and organizations, but the religious ideology develops remarkably well as long as it is in accordance with the principles accepted and established by religion itself.

¹³ M.Amin Abdullah, *Pendidikan Agama Keragaman-Multireligius*. (Jakarta: Pusat Studi Agama dan Peradaban (PSAP) Muhammadiyah, 2005)

¹⁴ *Ibid.* 77-82

The development of religious organizations in South Sulawesi thrives and does not mutually defame other groups. In addition to the two large organizations, *Nahdlatul Ulama* and *Muhammadiyah*, there are also *Darud Dakwah wal Irsyad (DDI)*, *Wahdah Islamiyah*, *al-Nazir* and many other local-scale religious communities. Each community is competing (fastabiqul Khairat) to advance the life of people of South Sulawesi better.

Preservation of *Siri'* Tradition as Local Wisdom

In the culture of South Sulawesi (Bugis, Makassar, Mandar and Tana Toraja) there is a term or a kind of jargon that reflects the identity and character of South Sulawesi people, i.e. *Siri' na Pacce*. Etymologically, *Siri'* means: dignity, while *Pacce* or in Bugis term called *Pesse* means: Painful/Spicy (Hard, Sturdy Establishment). So, *Pacce* means some kind of emotional intelligence to share the pain or distress of other individuals in the community (solidarity and empathy).

The term *Siri'*, in Makassar or Bugis, means "shy". While *Pacce* (Bugis: *Pesse*) means "Do not bear" or "pity" or "compassion". *Siri'* meaning as suggested by many experts, that *siri'* is shame, humiliation, feelings of self-esteem, and also formulated as a driving force to eliminate (kill), alienate, evict and so on. *Siri'* can not be observed, because it is an abstract, it only can be observed by its result.

According to Andi Zainal Abidin, *Siri'* is a view of life that aims to maintain and enhance the dignity, prestige, and self-esteem, both as individuals, and as social beings. Culture of Bugis-Makassar society that tend to hard, firm and really holding the principle called *siri'*¹⁵ i.e. a view life (welcshaung) of the society of Bugis-Makassar. *Siri'* contains the sense of dignity. For the Bugis-Makassar people, maintaining *siri'* is a really fundamental thing. For Bugis-Makassar

¹⁵ Andi Zainal Abidin, *Capita Selecta Kebudayaan Sulawesi Selatan* (Ujungpandang: Hasanuddin University Press, 1999), 198.

people, there is no purpose or reason to live higher or more important than maintaining their *siri'* and if they feel offended they prefer to die by fighting to restore *siri'* than life without *siri'*. Desecration of *siri'* occurs when an individual feels that his social position or prestige in society or his sense of dignity or usefulness has been tainted by someone in public.¹⁶

There are four of *siri'* forms in the community of South Sulawesi people, as follows:¹⁷

1. *Siri' Ripakasiri'*

I.e. *Siri'* associating with personal pride, as well as self esteem or family prestige and dignity. This kind of *siri'* is something that is taboo and abstinent to be broken because the stakes are life. For example, carrying a girl run (eloping). Thus, married offenders, both male and female, must be killed, especially by the female family (the girl who was taken away) for having embarrassed the family.

2. *Siri' Mappakasiri'siri'*

This kind of *Siri'* relating to the work ethic. In Bugis philosophy mentioned, "*Narekko degaga siri'mu, inrengko siri'.*" It means, if you have no shame then borrow to people who still have shame (*Siri'*). Otherwise, "*Narekko engka siri'mu, a ja' mumapakasiri'-siri'.*" It means, If you have shame then do not embarrass (*malu-maluin*). Beside that, *Siri' Mappakasiri'siri'* can also prevent a person from doing things that are contrary to law, moral values, religion, customs and other acts that can harm humanity and humanity itself.

3. *Siri' Tappela' Siri' (Makassar) or Siri' Teddeng Siri' (Bugis)*

I.e. The shame of someone is lost "disturbed" for something. For example, when a person has a debt and has promised to pay it then the owed party does everything in his power to keep his

¹⁶ *Ibid.*, 200.

¹⁷ *Makna Siri' Na Pacce' Dimasyarakat Bugis-Makassar*, web accessed on September 23rd 2014.

promise or repay his debt as the specified time (agreed). When it comes to a specified time, if the debtor does not keep his promise, it means he has embarrassed himself.

4. *Siri' Mate Siri'*

This *Siri'* relates to faith. In the view of the Bugis / Makassar, the person whose mate *siri'* is the one in whom there is no shame (faith) even least. People like this also will never feel ashamed, or commonly referred to as living carcasses. *Siri'* itself is a concept of legal consciousness and philosophy in Bugis-Makassar society which is considered as a sacred. The sacred of this word if someone loses his *Siri'* or *de'ni gaga siri'na*, then there is no meaning to him taking life as a human being. Even the Bugis-Makassar people think they are resembling as *olo 'kolo'e* (like animals). The Bugis Advice says: *Siri'mi Narituo* (because of shame we live). For Bugis-Makassar people, there is no purpose or reason to live higher than keeping *Siri'*, and if they are offended or humiliated (*Nipakasiri'*) they would rather die by fighting to restore *Siri'* than live without *Siri'*.

While *Pacce* itself is a value of philosophy that can be viewed as a sense of togetherness (collectivity), sympathy and empathy underlying the collective life of Bugis-Makassar society. It is seen if there is a relative or a neighbor or a member of the community in the Bugis-Makassar community who get a disaster, then immediately the other relatives or neighbors are happy to help in order to ease the burden affected by the disaster, as if for the whole community, they are truly affected by the collective disaster.

If it is viewed from the literal aspect, *siri'* in Bugis-Makassar society can be interpreted as shame. However, if it is viewed from the side of its true meaning, as has been expressed in *lontara La Toa* containing advice, *siri'* can be interpreted as self-esteem or honor, can also be interpreted as a statement of attitude that is not

greedy to worldly life. While the meaning of *pacce* can be interpreted as a sense of sympathy in the concept of Bugis-Makassar society is a sense or feeling of empathy towards each other and all members of the community contained in the community.

It means, that the two values which underlies this Bugis-Makassar society, is actually a reflection of life and ethics of life in the community. So it can also be said that these two values are the framework of life theory that is held up as a philosophy in living social life, which in the history of Bugis-Makassar society is full of various intrigues of social and political life in it, which inevitably make this value as a backrest or guidance of life in the norms or manners of life of the community.¹⁸

The righteous internalization of *siri'* values in the young generation will produce a noble character, because with the character of *siri'*, it encourages to work hard and become a valued human being. Internalization can be done within the community as well as in educational institutions such as universities and schools, so that when the young people live in the real life in society, they have a good character and praiseworthy.

In the cultural system of South Sulawesi is known the term *Sipakatau-Sipakalebbi* (Mutual respect) and *Siri na Pacce* (Dignity). *Siri na Pacce* containing values *Lempu'* (Trust), *Acca* (Smart), *Sitinaja* (Should be a better), *Getting* (Strong), and *Reso* (to Effort).¹⁹ For the people of South Sulawesi, especially Bugis-Makassar people, it has always had a set of inherited values known as *Siri'* culture. *Siri'* cultural value system is the main value. *Siri'* value interpreted as a very valuable and highly upheld by the Bugis Makassar. The value of *Siri'* gives color to

¹⁸ *Makna Siri' Na Pacce' Dimasyarakat Bugis-Makassar*, web accessed on September 23rd 2014.

¹⁹ Darwis Muhdina, *Kerukunan Beragama Berbasis Kearifan Lokal di Kota Makassar*, *Jurnal Diskursus Islam* Volume 3 No. 1, Year 2015, 30.

the life of the people. The value of *Siri'* as the primary value must be viewed as a whole and two-sided values, like a currency; The price lies on two sides.

Rahman Rahim points out that; "According to Toriolo, it is the ultimate value that determines a person is called human, it means, that only when it functions and plays the human character of a person, so that the person becomes human beings. As well as the *Siri'* value. Religion of Islam spread to communities that generally have traditions or customs that have been rooted and inherited from generation to generation from their ancestors. Islam when dealing with established customs is required to show its wisdom. Islam in its reality is able to reveal its wisdom, Islam is a mercy for all nature, which is characterized by peaceful and gradual *da'wah* approach, not vice versa, with frontal, sporadic with violence. In short, Islam is able to communicate harmoniously with indigenous pluralism and provide a wise clarification of traditional elements of positive value and can be preserved, as well as with negative values of customs that need to be abandoned. Thus, the presence of Islam is not to eliminate local customs and cultures, but to improve and straighten it to become more civilized and humane."²⁰

Siri' culture is also implemented in the behavior of the community, among them, the belief that it is the *siri'* if it makes a fuss in society. Because, although only one who makes a mess in the community, but it can affect to all family members, such as customary punishment in the form of exclusion. Therefore, the people of South Sulawesi who adhere to the *siri'* tradition will not do make the trouble/chaos in society, moreover doing acts of radicalism like making chaos in the community. Local wisdom in *siri'* tradition must be preserved as a part of anticipation of radicalism.

Each tribal community has local wisdom underlying life. There is a belief in every tribe in Indonesia to be embarrassed to make a noise commotion in which they settle.

Conclusion

From the description before, it can be concluded that local culture can anticipate the emergence of radicalism ideology in society. In the people of South Sulawesi, there are at least 3 (three) characters or traditions that can be as social capital in anticipating the emergence of symptoms of radicalism, i.e.: 1) Respectful for diversity. In South Sulawesi, the community highly values diversity, both in interacting with themselves and with other communities that live together in their region, South Sulawesi. One of the most powerful traditions is the strong bonds of kinship and part or principle of life. In the implementation, they are really maintain the honor of family members one and other. This bond of kinship can be a great capital to anticipate the entry of radicalism in the family. 2) The Inclusive understanding and interpretation. In the people of South Sulawesi, they hold a fairly open understanding and interpretation, both in the life and religious aspects. Therefore, the interpretation of religious ideology is not dominated by one or a group of religious groups and organizations, but it develops and is acceptable if the ideals conform to the principles of religion itself. The development of religious organizations in South Sulawesi thrives and does not mutually defame other groups. These religious organizations encourage each other to advance the better life of the people of South Sulawesi. 3) Preservation of *siri'* tradition as local wisdom. In South Sulawesi culture there is a term that reflects the identity and character of South Sulawesi, *Siri' na Pacce*. *Siri'* means shame (self esteem), while *Pacce* or in Bugis language is called *Pesse* which means poignant/spicy (hard, firm stance). So *Pacce* means caring

²⁰ Darwis Muhdina, "Kerukunan Beragama Berbasis Kearifan Lokal di Kota Makassar", *Jurnal Diskursus Islam*, Volume 3 No. 1 Year 2015, 30.

to feel the pain or distress of others in society. *Siri'* culture is implemented in the behavior of society. For example, it is a *siri'* if someone do trouble/noisy in the middle of society. If one of the family members do chaos in the community, it can affect to all family members. Therefore, the *siri'* tradition should be preserved as part of anticipation of radicalism.

Indeed, in every tribe in Indonesia there is the confidence to shame to do the trouble / riot where they settled because every tribal community has local wisdom that underlies their life and serve as guides in interacting with other groups/tribes.

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