

The Construction of Fair and Civilized Humanitarian Values in the Concept of Sipakatau in Bugis Society in Bone Regency

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Abstract. Acts of violence and social conflict continue to color the life of the nation and state in Indonesia. This study aims to describe and analyze the fair and civilized human values constructed in the concept of sipakatau and the human values that influence individual and community behavior in Bugis society in Bone Regency. This research used a qualitative research design with a case study approach. Research data were collected through observation, in-depth interviews, and documentation studies. The results of this study show that (1) the value of a just and civilized humanity in the concept of sipakatau through pangadereng which has elements of satta (voice), ada (words), gau deeds, ade (custom), tau (human); (2) human values that influence individual and community behavior in society through; cultural values, social values, educational values, and religious values. Bugis society, especially in Bone, refers to the concept of pangadereng, which is a form of culture that includes systems, norms and rules of life in the community.

Keywords: Bugis Culture; Humanity Value; Pangadereng; Sipakatau

INTRODUCTION

Today, the phenomenon of violence and social conflict continues to spark debate among academics in Indonesia. (Ismail, 2023; Mashuri Saepudin dkk., 2024). The debate is due to the gap between social facts and the values enshrined in Pancasila, especially the second principle of just and civilized humanity to respect and appreciate each other. (Badrudin dkk., 2023). Social conflicts often occur due to conflicting interests and differences in values and norms among community groups (Hos et al., 2022; Pettalongi, 2013), through the use of violence between tribes (Iskandar & Heri Kurniawansyah, 2023), classes, and religious affiliations. (Muliono, 2020). This shows that the implementation of the noble values of

Pancasila has not been implemented optimally in the practice of social life in society.

The government has made various efforts in tackling potential conflicts in Indonesia. However, data released by Satu Data Pemerintah Dalam Negeri (SDPDN) shows that the number of social conflicts, in 2023, was recorded at around 218 with various cases in Indonesia. (Ministry of Home Affairs, 2023). Even in early 2022, there was a social conflict on Haruku Island, Central Maluku Regency, which resulted in 300 houses damaged and 9 people died. (Andar Ristabet Hesda, 2023). The data shows that the socialization and prevention efforts carried out have not been effective enough in reducing tensions and social conflicts in the community, so it is necessary to evaluate and take more

comprehensive and humanist steps through the noble values of the Indonesian nation which are inherited in various forms, such as the local wisdom approach owned by each region in Indonesia (Hariyanti dkk., 2023). Because a nation will be great if cultural values are rooted in its life. (Shan, 2022). Therefore, having a good understanding and practice of local wisdom is expected to reduce conflict between warring community groups. (Ashadi et al., 2022).

Local wisdom not only serves as a means to preserve and maintain existing cultural heritage (Andyani, 2013, Febrianty et al., 2023), But builds the foundation of the character of *cintah tanah air* and nationalism (Nila Fitria, Ari Putra, 2021). Local wisdom often reflects traditional ways that have proven effective in maintaining social harmony in society. (Vitasurya, 2016). In addition, local wisdom also functions as a form of respect for the dignity of each individual, regardless of differences in ethnicity, religion, race, or class (Fatmawati, 2021), so as to reduce the potential for conflict that occurs in the community, including the Bugis community in Bone Regency, South Sulawesi Province.

The Bugis community in Bone is one of the Bugis tribes in South Sulawesi which has a wealth of culture and traditions originating from history and culture in the past (Suhra, 2019). Bugis comes from the word *To Ugi*, which means Bugis people (Sumar, 2017). This tribe has a collection of traditional

teachings in the form of proverbs and words that are passed down from generation to generation. The traditional teaching is called *sipakatau* which means humanizing each other or treating others with respect and dignity. (Nur et al., 2023). With the value of *siapakatau*, a harmonious and mutually supportive relationship can be created in the community. (Subhan et al., 2023). This value is not only realized in the social practices of the community, but on the other hand in the form of a mindset that encourages justice and humanity in various aspects of life in the community.

In the context of fair and civilized human values, this Precept teaches that every human being has the same dignity and must be treated fairly, without discrimination. (Septian, 2020). This precept is closely related to the concept of *sipakatau* in the Bugis community in Bone Regency because it plays an important role in shaping the mindset and behavior of the community. *Sipakatau*, which means mutual respect, teaches respect and appreciation for fellow human beings. (Hasanuddin & Rusydi, 2024). Thus, *sipakatau* is a reflection of just and civilized human values, and is one of the main pillars in building a dignified and civilized society.

As for some previous research studies on *sipakatau* culture that have been carried out by academics, namely: First, research on *Siri' Na Pacce* and *Sipakatau* Culture in Social Interaction of South Sulawesi People. (Safitri,

2020) The results of his research show that the South Sulawesi ethnic community has built social interactions based on the Siri 'Na Pacce and Sipakatau cultures which are the main foundation in building positive communication between people. Second, research conducted by (Andi Halima 2021). Sipakatau, Sipakainge, Sipakalebbi: A Cultural Value for Bullying Prevention Efforts by Maximizing the Role of Bystanders shows that the principles of Sipakatau, Sipakainge, Sipakalebbi as an effort to avoid bullying behavior in social life. Third, Character Education In Cultural Sipakatau (Philosophy-Sociological Study In Bugis Communities) (Tang & Rahim, 2019). In his research revealed that character education contained in Sipakatau Culture, namely; mutual respect and appreciation, mutual advice, mutual love and compassion, mutual support and protection, mutual help / help, and have the same human rights before God Almighty.

Based on the description of some relevant studies above, it turns out that most of these studies focus on the value of Sipakatau culture and social interactions, conflicts and values contained in the sipakatau culture. However, no one has discussed the value of a just and civilized humanity as contained in the second principle of Pancasila in relation to sipakatau culture. Therefore, this research will concentrate on the sipakatau culture in the Bugis community in Bone. In addition, this research uses Immanuel Kant's deontology

theory approach with its main concept of Human Dignity and Homer and Kahle's social adaptation theory. The deontology theory reveals that humans should not be treated solely as a means to achieve other goals, but should be valued as an end in itself. Meanwhile, social adaptation theory views that individual values, attitudes, shape behavior in a social context.

This research is expected to be an additional reference and scientific treasure in enriching the interpretation of the second principle of Pancasila in the context of sipakatau local culture, as well as providing a better understanding of how these values are formed and practiced in Bugis society in Bone Regency. Practical Benefits, This research can serve as a basis for local governments, customary institutions, and social organizations to design more effective and appropriate policies and programs based on local values. This research aims to describe and analyze how fair and civilized human values are built and practiced and the factors that influence the formation of human values in the concept of sipakatau in Bugis society in Bone Regency.

RESEARCH METHODS

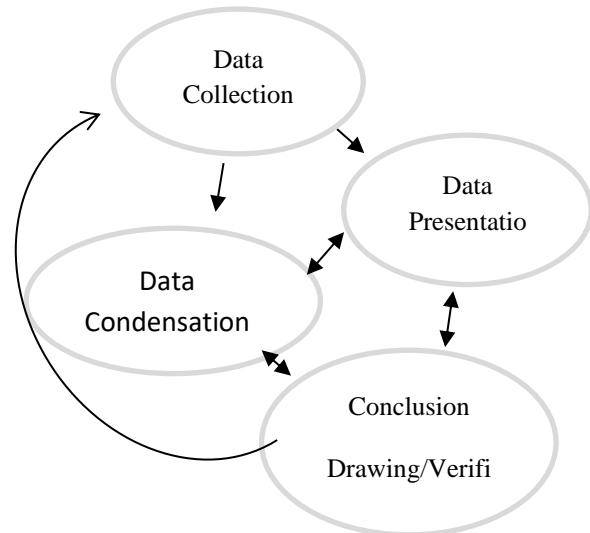
This research uses a constructivist paradigm with a descriptive qualitative research design. This research uses a case study approach to explore in depth the fair and civilized human values in the sipakatau culture

of the Bugis community in Bone Regency. This research was conducted in Bone Regency, the research location was chosen because it is one of the areas with a majority Bugis population and for generations the sipakatau culture has been a basic principle in the community. Data collection techniques were carried out by observing and interacting with the Bugis community in Bone in order to directly observe how the concept of Sipakatau is applied in everyday life. Second, in-depth interviews with key participants including the Bone district cultural office represented by two expert staff in the field of culture, the head of the Bone district tourism office, the Assitobonengeng Coordinator, Anregurunna as well as the Bone district Bugis La Mellong School Advisor, and the secretary of the Bone district education office. These participants were selected purposively (purposive sampling), who were considered to have knowledge and experience relevant to the research theme.

The data analysis technique in this study uses miles and huberman data analysis through data collection, data verification, data reduction, and conclusion drawing (Miles & Huberman, 2014). Data were analyzed and classified by reducing data, presenting data and reviewing data to gain in-depth understanding and obtain comprehensive inductive conclusions, data verification and conclusion drawing took place continuously

throughout the research, by combining the interpretations of researchers and participants.

Figure 1. Flow model of qualitative data analysis according to Miles and Huberman



RESULT

The concept of Sipakatau in the Bugis community in Bone Regency

Sipakatau is a cultural value of the Bugis people in South Sulawesi, including the people in Bone Regency. The history of the emergence of sipakatau culture began at the beginning of the XIV century marked by the arrival of Tomanurung Ri-Matajang with the title Mata Sillompo-e as the first arumpone king of Bone. The Tomanurung event, according to ancestral beliefs in Bone society, was the beginning of the formation of social organizations, political institutions, systems of power, rights and obligations, property and ownership. Sipakatau is not only the basis for social interaction in Bone, but also forms the collective identity of the community. This reflects the deep respect for human dignity and encourages people to live in an atmosphere of

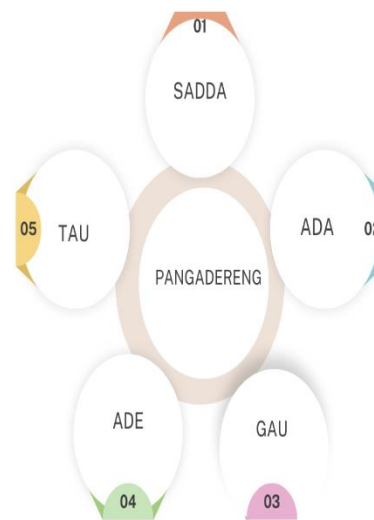
harmony, mutual respect and appreciation between one community group and another.

Sipakatau culture is the main initiator in the formation of community morals with the principles of lempu (honesty), getteng (firmness), sibawa ada tongeng (true words). Sipakatau is also referred to as pesse, toddo, teppe or belief or knowledge that is the basis for community life that is passed down from one generation to the next. On the one hand, sipakatau is an ancestral heritage that has basic principles by upholding the basis of humanity to create a safe, peaceful, peaceful community atmosphere by upholding the principles of honesty, firmness, and mutual respect and appreciation.

The empirical results of this study reveal that in the life of the Bugis community in dibone, there is a basic concept called the term pangadereng. This term becomes the basis of society in determining when a person can be considered a human being or able to humanize others by making the concept of pangadereng as the basis for living all activities of life, including in terms of interacting and behaving both towards themselves and towards others in the surrounding environment. In addition, the concept of pangadereng has content and messages in it that are almost the same as the content of values in the madinah charter during the time of the Prophet Muhammad, namely there are messages such as not discriminating against every human being because of his

tribal background, language, or religion, because in essence the human being is a whole unit that is inseparable from one another. So that when there are groups of people affected by the disaster, other groups of people will empathize to provide assistance and help.

Figure 2. Human values in the concept of sipakatau



The fair and civilized human values in the concept of sipakatau in Bugis society in Bone are summarized in the concept of pangadereng, which includes: 1) sadda (voice), 2) ada (words), 3) gau (actions), 4) ade (custom), and 5) tau (human). So it can be seen that in the concept of sipakatau culture of the Bugis community in Bone Regency, there is the concept of pangadereng which has a content of noble values that have been passed down from generation to generation regulating the procedures for how people behave and behave in living all their life activities.

Human Values that influence individual and community behavior in Bugis society in Bone

Ade Value (Traditional Value)

Adat is a guide that serves as a guideline for the Bugis community in Bone in behaving and acting in carrying out their life activities. This custom consists of several parts, namely: First, there is what is called Ade mapporo onro or fundamental customs that are difficult to change. Second, ade abbiasang or customary norms. Third, ade maraja or new norms in accordance with the times. All of these parts of adat not only function as a regulator of social order, but also as a means to strengthen the cultural identity of the Bugis community in Bone.

In implementing the value of ade, ade does not recognize children and grandchildren and if they violate an existing customary rule, they will be punished according to the actions that have been committed, as in the proverb expresses "Naiyya ade'e temmakiana, temmakeppo, This principle shows that in carrying out the rules does not look at status and position and favoritism, because in fact everyone must obey the law regardless of one's status and position. Custom has a very important position and is considered one of the most important foundations in regulating the social, legal and cultural order of Bugis society in Bone. Lontara quoted by A. Zainal Abidin said that the function and role of Ade or adat is an act that is appropriate to do and we should

do, a word that should be said and we say. (Muhammad Huzain, Hadarab Rajab, 2016).

Social value

Social values are a fundamental component in the formation of identity and social structure in the Bugis community in Bone Regency. As for the implementation of social values such as in bridal activities, it has become a custom in the Bugis community in Bone which is carried out from generation to generation before carrying out the wedding procession, including the process of mammanu-manu (Exploration), mappese-pese (Approach madduta (proposal), mappettu ada (Establishing or confirming an agreement), mappasikarawang (touching each other). This procession illustrates the stages of Bugis customs in Bone in the marriage process which emphasizes the value of honor, deliberation, and symbolism in Bugis society in Bone. In addition, in the wedding procession there is a walasuji which contains coconut, jackfruit, banana, tebu, pineapple, salak, and palm fruit as part of the sipakatau in the marriage process.

In addition to the wedding procession, the Bugis community in Bone is also known for its head covering called songko recca which is interpreted as the traditional clothing of the community used in various activities, songko recca has a meaning as a form of respect. In addition, in the social life of the people in Bone there are paseng and pappangaja as community references and this

is part of the history of Bugis culture including *tellabu essoe*, *ritenggana bittarae*. The meaning of the expression is that humans will not die before their destiny arrives, therefore doubts must be removed in facing all the challenges of life. This expression is a proverb that is full of cultural values and local wisdom, reflecting the Bugis people's view of life regarding hard work, wisdom and responsibility.

Religious Value

The Bugis community in Bone Regency is also known as a community that is obedient in carrying out religious teachings. Before the arrival of Islam, the *pangadereng* system consisted of four elements, namely *ade*, *bicara*, *rapang*, and *wari*. However, after the Bone community embraced Islam, the *pangadereng* system increased to five elements which were refined with the element of *sara* (Islamic Sharia). This is proof that Islam is accepted as a religion and even its teachings, Islamic teachings through verses related to *sipakatau* culture taught through Friday sermons that are complicated in *paseng-paseng* delivered to the community.

The values in Islamic teachings are in line with the *sipakatau* culture included in the *pangadereng* system, the customs carried out by parents in the Bugis community in Bone do not contradict the teachings of Islam and even Islam revives culture, for example in the habit of *millau tabe* (apologizing) when passing in

front of people, the nature of *tabe* (sorry) in Islam has the meaning of *mappasalama* (greeting giving safety) to fellow human beings. In addition, one example of the teachings of Islam is *Makkatobba juma* (Friday sermon) using the bugis language and bridal events with a series of activities reading *barasanji* which more or less has the meaning of praise, prayer, reading the holy verses of the Koran, and telling about the history and characteristics of the prophet.

Educational Value

Education is one of the main value drivers in the formation of *sipakatau* culture in the Bugis community in Bone. It is implemented in formal, non-formal and informal education. One example of the implementation of *sipakatau* culture in non-formal education is that before going to school, children must say goodbye and shake hands with their parents as a form of respect for traditional values that prioritize politeness and respect for parents.

In formal education, especially in the school environment, there are art studios that train about dances that are directly related to regional culture. In addition, there are bugis regional language lessons that not only learn about bugis script but on the other hand about bugis including assertiveness, customs, good behavior. In addition, teachers provide habituation by example and behavior to

students so that they get used to respecting each other and their friends.

DISCUSSION

The concept of Sipakatau in the Bugis community in Bone Regency

Linguistically, sipakatau consists of three syllables: si means mutual, paka indicates an action, and tau means human. (Bakri, 2020) In anthropology and sociology literature, sipakatau is defined as a basic principle in Bugis social relations that means mutual respect and appreciation of fellow humans. (Stivens, 2012) On the one hand, sipakatau is a principle and norm (in religious language called morals) that regulates the issue of whether or not it is appropriate, right or wrong, appropriate or not used in interacting and acting towards fellow humans in their environment. (Muhammad Huzain, Hadarab Rajab, 2016) In essence, sipakatau is a guiding knowledge for humans in thinking and acting in living their life activities. Sipakatau also has the meaning of humanizing each other both among individuals and in community groups.

The sipakatau culture is a legacy of the King of Bone that reflects noble values in the context of maintaining social harmony, respecting human dignity and upholding the principles of justice and humanity. These noble values are an integral part of the life of the Bone people to this day and from generation to generation these values continue to be preserved and reflected in the attitudes

and behavior of the community. (Kamila & Astuti, 2024) In sipakatau culture there are various values such as the value of peace, togetherness, respect, mutual reprimand, compassion, unity, cooperation and mutual cooperation. (Firman et al., 2022)

In Lontara latoa Sipakatau is the result of a conversation that was used as a reference to unite the community in the past in order to create an atmosphere of security, peace and tranquility in community life. (Jumadi, 2018) Sipakatau is also a form of implementation of giving respect to fellow human beings, we are both human beings and are obliged to respect each other. One of the thinking patterns of the Bugis people in life and society and culture is: First, human beings, whatever and however their social level or degree, are equal beings as God's creation. Secondly, human beings, in their life goals, desire to always do good. Third, humans, in building values and social cultural institutions, always try to achieve harmony between collective interests and individual interests (Mattulada, 1975).

In the concept of sipakatau, human existence is a "character" constructed by ke-ade, bicara, rapang, wari, and sara, then manifested in an 'I' bound by siri: outwardly called tau tongeng (human essence) humans as beings who appear with noble character and character (insan kamil). (Muhammad Huzain, Hadarab Rajab, 2016) Sipakatau is ourselves, meaning that when we are polite to people then we have been polite to ourselves. In the

sociohistory of the Bugis Bone tribe, sipakatau is the highest culture in the culture of the Bugis community in Bone. Mattulada calls this the term Siri. The loss of self-esteem (Siri) from one's morality is said in the Lontara to equate people with animals. (Mattulada, 1975)

The ability and quality of a person as a human being is determined by his ability to recognize and use 'sound' which is expressed in the expression *sadda mappabbati ada* (the sound of words embodies words), *ada mappabbati gau'* (words embody actions) and *gau' mappabbati tau'* (actions show humans). (Baki, 2005) How a person relates to his or her social environment through speech and action will determine his or her dignity, self-respect and good name. All of these things are summarized in SIRI', which is a very vital value of selfhood that is equivalent to one's own life. SIRI' does not emphasize egoism but rather leads to respectful social interaction called *Pesse* or social solidarity.

Pangadereng as a cultural system and social system of advice from kings and wise men in Tana Bone in the 16th/17th century which contains written materials contained in Lontarak Latoa which describes the views of the Bugis people including religious, social, cultural, state and legal norms. (Rasdiyanah, 1995) Character values embodied in pangadereng such as truth (*tongen*), honesty (*lempu*), fairness (*adele*), firmness (*getteng*). (Kilawati, 2020). These noble values have become an integral part of the life of the Bone

people to this day and from generation to generation these values continue to be preserved and reflected in the attitudes and behavior of the community. (Kamila & Astuti, 2024)

In this concept there are various values such as the value of peace, togetherness, respect, mutual reprimand, compassion, unity, cooperation and mutual cooperation. (Firman et al., 2022) In addition, Magemba said that if a person does not know his dignity, then he is a human being who is downgraded (in Bugis society in general), those who violate there *tongeng* (right speech), *lempu* (honesty), *getteng* (firmness), *sipakalebbe* (mutual respect), and *mappesona ridewata sewwae* (surrender to God) are considered the same as people who have no self-esteem. (Muhammad Huzain, Hadarab Rajab, 2016)

Practicing the value of the precepts of a just and civilized humanity is a must that must be done in carrying out all life activities. This is because the value of a just and civilized humanity contains the value of equal status as well as rights and obligations, love, respect, courage to defend truth and justice, tolerance, and mutual cooperation. (Rianto, 2016) In addition, the principle of fair and civilized human values emphasizes the importance of respect for human dignity and human rights. (Alexander Kennedy, 2024).

Fair and civilized human values are part of human nature to perform actions based on the impulse of the will, based on the decision

of reason, in harmony with human feelings and needs and the nature of man as an individual and social being, which takes the form of caution (wisdom), justice, simplicity and firmness, to achieve the goal of human life, which is perfect happiness. (Notonagoro, 1984) Therefore, the cultural values of sipakatau in Bone Regency reflect the values of a just and civilized humanity found in the precepts of Pancasila.

Humanitarian values that influence individual and community behavior in Bugis society in Bone

Ade value (Customary Value)

The word *ade* comes from the Arabic word, *adatun*, which means behavior or action that is virtuous in accordance with reason and law. (Rahim, 1992) *Adat* or culture in the General Indonesian Dictionary means rules that are commonly practiced by the community and passed down from one generation to the next. (Poerwadarminta, 1976) Meanwhile, in the Big Indonesian Dictionary, the word *adat* means rules or actions and so on that are commonly followed or done since time immemorial. (Departemen Pendidikan dan Kebudayaan, 1990) *Ade* or *adat* is a key concept of Bone Bugis culture with its main values including: *Ada tongeng* (right speech); *Lempu* (honesty); *Getteng* (firmness); *Sipakalebba* (respect); and *Mappesona* (surrender to God). (Muhammad Huzain, Hadarab Rajab, 2016) This

requirement is important to be the principle of society, because if you do not understand *adat* (*ade*), it will disrupt speech, namely justice/law enforcement (*napakalao laowi bicarae*). (Mattulada, 1975) This custom is one of the keys to the concept of sipakatau culture in the Bugis community in Bone Regency.

Nilai Sosial

One of the social values in Bugis society in Bone is that the marriage procession has a procedure starting from *mappese-pese* or *mabbaja laleng* (exploration), *Madduta* (sending messengers), *Mappettu ada* (confirming and validating all the results of the discussion), this has a meaning as a form of caution not to propose to women who have been proposed by others, on the one hand this is done as a form of respect or love for fellow humans (Djawas et al., 2023).

Marriage is an activity that unites two people in a sacred manner in accordance with the values of religious norms, laws, and customs. (Khoiri et al., 2022) Bugis traditional marriage procedures are regulated according to custom and religion so that it is a series of interesting ceremonies, full of manners, manners and mutual respect and has social values, kinship, sipakatau, sipakalebba, togetherness, ethical values, kinship, and the value of helping each other. (Mahdaniar et al., 2021) On the other hand, the marriage tradition in the Bone Bugis community includes educational principles, including *aqidah*

education, moral education, and social education (Wardana Said, Hukmiah Hukmiah, Suriani Nur, Sri Wahyuni, 2024).

In addition, in the Bugis community in Bone there is Paseng (Message): a collection of family mandates or wise people that were originally mandated from generation to generation with words full of wisdom and used as guidelines for life. People who ignore the paseng are seen as tau teppeddingi ri-taneng batunna (unable to plant seeds) in the sense that they cannot be entrusted and cannot be family. (Muhammad Huzain, Hadarab Rajab, 2016) Paseng is also a collection of family mandates or wise people that are mandated from generation to generation and become the rules of life in Bugis society (Mattulda, 1985).

Religious Values

The Bugis community is also known as a community that is consistent in practicing Islam .(Zubair et al., 2022) The value of religion (Islam) is one of the highest values that is highly respected by all Bugis people, even giving birth to the term “Not Bugis if you are not Muslim”. (Mattulada, 1983) The encounter of Islamic law in Bugis society as a universal religious doctrine is a form of respect and appreciation of the tudang adeq community as a form of firm adherence to the value of social order, and the basic norms of pangadereng (Budiarti, 2020).

Islam, as the majority religion in Bone, enriches and strengthens the values of a

just and civilized humanity in the concept of Sipakatau, with an emphasis on justice, brotherhood and universal humanity. (Irfani, 2018) In every human being, our religious and ethical beliefs demand that every human being should be treated humanely. (Muhammad Huzain, Hadarab Rajab, 2016) It means that every human being regardless of age, sex, race, color, physical or mental ability, language, religion, political views, national or social origin. Has an inviolable and inalienable dignity (Kung, 2022).

Although the community uses several traditional instruments that have certain meanings for them, they do not set aside the teachings of Islam in the tradition, for example, reading the holy verses of the Koran and praising the Prophet Muhammad in the form of reading barazanji. (Haq, 2021). So it can be concluded that religious values including Islam have strengthened and preserved the sipakatau culture that exists in the Bugis community in Bone Regency.

Education Value

Education in its essence is to build a whole human being, namely a good human being and character. (Pratama & Sari, 2021) in the educational environment, both non-formal and formal education, each has an important role in the formation of sipakatau culture. At school, especially teachers have implemented these values through methods of coaching, habituation, exemplary, giving attention and

supervision, as well as rewards and punishments to students. (Harnida, 2020)

It can be concluded that in living their lives. Parents have carried out character building for their children such as habituation of saying the word *tabe* when passing in front of people. The word *tabe* (sorry) is a form of politeness or behavior that means excuse me, which has a greeting word that is said when passing in front of people, especially people we respect, friends, friends, parents, or anyone we respect. (Rusdi et al., 2023) Thus, this habituation reflects parents' efforts to instill the values of *sipakatu* towards teachers, which is an important part of children's character building in the school environment.

CONCLUSION

Sipakatau is one form of local culture in the Bugis community in Bone Regency. This culture lives, develops and is preserved from one generation to the next. The form of *sipakatau* is attached to the concept of *pangadereng* which has a positive impact on human values such as respect for others, equality of rights and obligations, care, awareness of their position and position. In addition, the values of *ade* (custom), education, social, and religion are the basis for the preservation of *sipakatau* culture. Based on these findings, it is important to serve as a basis for local governments, customary institutions, and social organizations in designing more effective policies and

programs to shape community attitudes and behaviours in accordance with local cultural values. Therefore, research on *sipakatau* culture in various other contexts is still very relevant to do.

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