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

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| **Abstract**. This study aims to describe and analyze the value of fair and civilized humanity and the values that influence the fair and civilized humanity in the concept of sipakatau. The concept of sipakatau is a typical Bugis culture, especially the Bugis community in Bone Regency. This research uses 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 sadda (sound), 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, religious values. Sipakatau culture is one of the solutions in reducing the potential for conflict that occurs in Indonesian society. |
| ***Keywords:*** *Bugis Culture; Humanity Value; Pangadereng; Sipakatau* |

**INTRODUCTION**

Today, the phenomenon of violence and social conflict continues to spark debate among academics in higher education.(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. (Badrun dkk., 2023). Social conflicts and human rights violations that often occur in various contexts, such as intergroup conflicts, religion and discrimination issues, this shows that the noble values of Pancasila have not been fully implemented in the practice of social life in the community.

 The government has made various efforts to tackle potential social conflicts in Indonesia. However, data released by Satu Data Pemerintahan Dalam Negeri (SDPDN) shows that the number of social conflicts, in 2023, recorded around 218 with various cases in Indonesia. (Kemendagri, 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 there is a need for evaluation and more comprehensive and humanist steps through the noble values of the Indonesian nation that are inherited in various forms, such as the local wisdom approach owned by each region in Indonesia. (Hariyanti dkk., 2023).

Local wisdom does not only function as a means to preserve and maintain existing cultural heritage (Andyani, 2013, Febrianty et al., 2023 ), but builds the character foundation of patriotism and nationalism (Nila Fitria, Ari Putra, 2021). Local wisdom often reflects traditional ways that have proven effective in maintaining social harmony in the community (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 strengthen mutual respect and respect so as to reduce the potential for conflict that occurs in the community, including the Bugis community in Bone Regency, South Sulawesi Province.

 Bone is one of the Bugis tribes in South Sulawesi that has a wealth of culture and traditions that stem from history and culture in the past (Suhra, 2019). This tribe has a collection of traditional teachings in the form of proverbs and words that have been 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). This value is not only realized in the social practices of the Bugis Bone 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 just 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. (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 Bystander 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 the 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 the research mostly focuses on the value of Sipakatau culture and social interaction, conflict and values contained in the sipakatau culture. Therefore, this research will be concentrated on the sipakatau culture in Bugis society with its relevance to the just and civilized humanitarian precepts contained in the Pancasila precepts. 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 study aims to explore how just 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 communities in Bone Regency using Immanuel Kant's deontology theory 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 must be valued as an end in itself. Meanwhile, social adaptation theory views that individual values, attitudes, shape behavior in a social context.

**RESEARCH METHODOLOGY**

 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.

**Discussion**

**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. 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.

 The empirical results of this research, for example, as stated by Mr. Salehuddin, a Bugis school advisor in Bone district, said that

Engka bahasana aseng tau riolona makkeda sadda mappabati ada, ada mappati gau, gau mappati ade, ade mappati tau. Deasenge sadda suara, mappabati menurunkan, saddae menurunkan kata, kata menurunkan perbuatan, jadi iyaro yaku engka kata-katata harus sama perbuatanta tapigaui, iyaro perbuatanta agatosi nappamanarang, mappabati ade, iyaro adee agatosi napabbati, mappati tau, jadi iyapa diasengki mancaji tau narekko mappabati ade. Ade pancaji tauki. Kalau deaga adetta tanniaki tau. Jadi iyatu adee mariasei onronna napaddisengenge. Jadi adee paling tinggi riasenna paddisengenge naonroi. Pa Engka tu tau matanre pangkanna matanre paddisengenna tapi makkedai tauwe, tau deaga adenna yaro. bettuanna melanggar, kalau deaga adenna dennapakatau. Adee mappabati tau. Iyanaro riaseng sipakatau mappunnai pangadereng.

Translated by the researcher

“There is a language of the ancestors from long ago that says sound gives birth to words, words give birth to actions, actions give birth to customs, customs make us human. Sound is not just a sound, but it gives birth to words, words give birth to actions, actions give birth to customs, and customs make us human. So if there are words that we express, they must be in accordance with the activities that we do. So actions give birth to customs and customs make us human. A person becomes a true human being when he upholds customs. Customs make us human. If there is no custom, we cannot be called human. So custom is the highest peak of knowledge. there are people who have power, but power without custom he will violate, without custom we will not be able to humanize others. Custom makes us human.” that is what sipakatau means which has the principle of pangadereng.

From this statement, it explains that in the life of the Bugis community, there is a cycle in determining whether a person can be considered a human being or a position when he is able to humanize others by making adat the highest peak in carrying out his life activities including in interacting and behaving both towards himself and others. 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 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.

Followed by Mr. Salehuddin stated that

*Iayaro Idi di Bone Pake pangadereng, yang tidak ada duanya diseluruh dunia. Tapi engka temanku makkedai iyaro naseng anunna bone lo pappada, iyaro istilahnya bunge lettunna nabitta rimadina ada piagam perjanjian madinah, ada perjanjian madina hampir sama budayanya, artinya paseng-panenna.* Tapi yang paling tinggi nilai tongen-tongenna idi to bone “SIRI”Panna Nasaba yaku degaga sirina deaga nasaba hadist juga begitu.

Translated by the author

Bone society has a concept of pangadereng, which has no parallel in the whole world. There is a message and expression that is used as the basis of society, which is almost the same as the beginning of the prophet's arrival in Medina there is a treaty that is almost the same cultural values, including the expression of messages.

This statement explains that in the life of the Bugis Bone community. It has a basic principle in behavior that is almost the same content as the Medina charter, such as not discriminating against every human being, because of their language, ethnicity and religion. Indeed, human beings are one whole. So that when a group experiences a disaster, other community groups will empathize to provide assistance and help.

Coordinator Assitobonengan said that:

Sipakatau is the same treatment of humanity in the sense of equalizing the humanity of everyone, both women and men, regardless of ethnicity, race, religion or class. Every human being mappunai sipa/rupatau or tasseddi tau, rupatau yamoto tau or the same humanity. For example, why do we empathize with someone who is affected by a disaster because we have the same humanity so that we have a sense of compassion to help him. So sipakatau is sipa-rupatau/seddi tau-the same humanity.

This reveals that the concept of sipakatau is a basic principle in treating everyone as a human being without discriminating against their background. Because in fact humans are only one but their physical form is different. So that if there is a community group experiencing problems or disasters, other human groups will empathize to provide assistance and help.

The Secretary of the Bone Regency Education Office said that:

Sipakatau is an ancestral heritage not a new value by treating humans as humans should, not looking down on others but as equals and treating others as we want to be treated.

In addition, the expert staff in the field of culture of Bone district said that:

Sipakatau is the legacy of the king of Bone in terms of leadership and customs initiated by Kajaolaliddong, an advisor to the Kingdom of Bone. Siapakatau has the meaning of mutual humanization which is contained in Lontara latoa the results of conversations that are used as a reference to unite the community in the past in order to create an atmosphere of security, peace and tranquility in people's lives. Sipakatu is also a form of implementation of giving respect to fellow human beings, we are both humans and are obliged to respect each other. In addition, sipakatau is also the main initiator in the formation of community morals with the principles of lempu, gentteng, sibawa ada tongeng.

In addition, the expert staff in the field of culture of Bone district said that:

Sipakatau is pesse, toddo, teppe or belief or knowledge that is the basis for the community in the life of the community which is passed down from one generation to the next.

From some of these explanations, 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. One of the patterns of thinking 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).

Sipakatau is not only the basis of social interaction in Bone but also forms the collective identity of the Bone people. It reflects a deep respect for human dignity and encourages people to live in harmony and mutual respect. The legacy of the King of Bone and Kajaolaliddong in this context helps maintain and strengthen the cultural values that are an integral part of Bone people's lives today.

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 it Siri. The loss of self-esteem (Siri) from one's morality is said in the Lontara to equate people with animals (Mattulada, 1975).

Figure 1. 1 Human values in the concept of sipakatau

The values of fair and civilized humanity in the concept of sipakatau in Bugis society in Bone are summarized in the concept of pangadereng, as illustrated in figure 1.1, namely: 1) sadda, 2) ada, 3) gau, 4) ade, and 5) tau. As described in the figure, it can be seen that in the sipakatau culture of the Bugis community in Bone Regency, there are noble values that have been passed down from generation to generation to regulate the manner of behavior of the people in Bone Regency. Character values embodied in pangadereng such as truth (tongen), honesty (lempu), fairness (adele), assertiveness (getteng) (Kilawati, 2020). In addition, Magemba said that if a person does not know his dignity, then he is a human being who has lost his dignity (in Bugis society in general), those who violate tongeng, lempu, getteng, sipakalebbi, and mappesona are considered the same as people who have no self-esteem (Muhammad Huzain, Hadarab Rajab, 2016).

Practicing the value of the precepts of fair and civilized humanity is a must in life activities. This is because the value of a just and civilized humanity contains the value of equal status as well as obligations and rights, 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 carry out 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 value of sipakatau reflects the values of a just and civilized humanity that exist in the precepts of Pancasila.

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

***Ade* Value (Traditional 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. (Department of Education and Culture, 1990). Custom is a guide that is used as a principle of society in behaving in its life activities.

The advisor of Bugis Lamellong School said that

Ade itu memiliki kedudukan dalam masyarakat Bugis dibone, dan memiliki berbagai tingkatan ada yang disebut Ade mapporo onro, ade abiasang, ade maraja.

Translated by the author

Adat plays an important role in the lives of the Bugis people in Bone, and has two levels: first, fundamental norms that are difficult to change. Second, customary norms. Third, new norms in accordance with the times.

Ade or adat is a key concept of Bone Bugis culture with its main values including: Ada tongeng (right speech); Lempu (honesty); Getteng (firmness); Sipakalebbi (respect); and Mappesona (surrender to God). (Muhammad Huzain, Hadarab Rajab, 2016). This requirement is important to be a principle of society, because if you do not understand adat (ade), it will disrupt speech, namely justice / law enforcement (napakalao laowi bicarae). (Mattulada, 1975).

Andi Singke*: "Naiyya ade'e temmakiana, temmakieppo,*

Translated by the author

the law does not recognize children and does not recognize grandchildren

This principle shows that in carrying out the rules or laws, there is no regard for status and position and favoritism, because in fact everyone must obey the law. Custom has a very important position and is considered as one of the foundations in regulating the social, legal and cultural order of society. Lontara quoted by A. Zainal Abidin said that the function and role of Ade' is an act that is worth doing and worth doing, a word that should be said and said. (Muhammad Huzain, Hadarab Rajab, 2016).

**Social value**

 **Social values are a fundamental component in the formation of identity and structure in Bugis society in Bone Regency.**

 **The expert staff in the field of culture said that:**

**The community in Bone in the bridal ceremony has become a habit before launching a marriage to carry out several stages such as mammanu-manu, mappese-pese, madduta, mappettu ada, mappasikarawang.**

**The expert staff in the field of culture said that Mr. Abdul Samad:**

**In bone has songko recca as a traditional clothing of the community used in various activities, this songko recca has a meaning as a form of respect. In addition, in the marriage procession there is a walasuji which contains coconut, jackfruit, banana, tebuh, pineapple, salak, and palm fruit as part of the sipakatau in the marriage process.**

**Based on this statement, the Bugis community in Bone has procedures in the marriage process starting from mappese-pese or mabbaja laleng (exploration), Madduta (sending messengers), Mappettu ada (confirming and validating all the results of the discussion), as a form of caution not to propose to women who have been proposed by others as a form of respect or love for fellow human beings(Djawas et al., 2023). The Bugis traditional marriage procedure is 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, sipakalebbi, togetherness, ethical values, kinship, and the value of helping (Mahdaniar et al., 2021).**

**In addition, the expert staff in the field of culture, Mr. Abdul Samad, said that**

**In the social life of the dibone community 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.**

**Paseng (Message): is a collection of family or wise people's mandates that were originally passed down through generations with words of wisdom and used as guidelines for life. People who ignore paseng are seen as tau teppeddingi ri-taneng batunna (unable to plant seeds) in the sense that they cannot be trusted and cannot be used as 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;16-19).**

**Religious Value**

**Islam has strengthened and enriched the value of sipakatau in the Bugis community in Bone.**

**As stated by the Coordinator of assitobonengen that:**

**After Islam in Bone, the element of pangadereng increased to syara or sharia, this is proof that Islam is accepted as a religion and even its teachings, Islamic teachings are through verses related to sipakatau which are taught through Friday sermons which are complicated in paseng-paseng in delivering.**

**The Bugis school advisor said that:**

**In fact, Islam is in line with the culture of sipakatau including in pangadereng, aga-aga napau tauriolota degaga contradicts the teachings of Islam and even revives culture, for example Mellau tabe, the nature of tabe in Islam is sorry mappasalama tauwe because mauki passes in front of him the verses of the Koran and hadiths in accordance with Islamic teachings, besides that one example of the teachings of Islam Makkatobba using the bugis language, an example of a message in the sermon to enter Islam by kahfa. In the bridal program there are barasanji activities which are praise, prayer, reading the holy verses, conveying the history of the prophet, and the characteristics of the prophet.**

**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 (Abdullah, 1985). In every human being, our religious and ethical beliefs demand that every human being should be treated humanely. (Muhammad Huzain, Hadarab Rajab, 2016) That 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)**

**Educational Value**

Education is one of the main value initiators in the formation of sipakatau culture in Bone as said by the expert staff in the field of culture revealed that:

Non-formal education in the family environment, parents are the main initiators in shaping the morals and customs of a child. usually before going to school, children must say goodbye and shake hands with their parents. In the school environment, the concept of sipakatau is taught through art studios in the form of dances that are directly related to regional culture.

In addition, the Secretary of the Bone Regency Education Office said that:

In formal education at school, there are bugis regional language lessons that are not only learning the script but learning kebugisan about assertiveness, customs, good behavior that is still relevant today. In addition, the teachers provide exemplary habituation and behavior to students so that they can appreciate and respect each other.

Based on the results of these interviews, that 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).

Bone Regency cultural staff said that

Since childhood we have been nurtured by parents and teachers with leadership principles by familiarizing with malebbi ethics such as saying the word tabe, saying the word puang to teachers, and having a social spirit, and a community spirit.

It can be concluded that in living their lives. Parents have done character building for their children such as habituation of saying the word tabe when passing in front of people. The word tabe 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).

**KESIMPULAN**

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 siapakatau 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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