

# The Ideology of Buginese in Indonesia (Study of Culture and Local Wisdom)

Kasma F. Amin

The Graduate State University of Makassar, Indonesia

Muhammad Rafi Tang

State University of Makassar, Indonesia

Paturungi Parawansa

State University of Makassar, Indonesia

Salam

State University of Makassar, Indonesia

**Abstract**—The purpose of this research is to know the characteristic of the ideology of Buginese in Indonesia. Ideology is a form of purpose or vision to accomplish something. Ideology can be a formula or a mutually agreed draft either oral or writing. It becomes a principle that will be guidelines for the benefit of certain Community. Ideology can be a driving factor and principles of life for a person, group, organization and society of the country. The data of this research were in the form of sentences sourced from script of *lontarak* and *surekugik*. In the local wisdom, ideology that became characteristic of the idea and thought of the Buginese people is found. It was concluded in *Sirik napesse*. The ideology is elaborated in four rounds of *sirik*. The first is '*adanagaauk*' (speech and actions). The second is '*sipakataau*' (humanity). The third is '*asseddingeng*' (Unity). The fourth is *teppe*' (belief).

**Index Terms**—ideology, Buginese communities, cultural studies, local wisdom

## I. INTRODUCTION

The research was based on the existence of ideology of Buginese communities that is embedded hereditary on their young generation. The ideology can be found in the form of spoken and written embodied in the *pappaseng* and *surekugik*. The concepts of ideological State and Buginese in Indonesia have similarity and difference. The difference is in terms of language and how to instill the ideology on the younger generation. The similarity is in terms of substance who wants to instill in the young generation for the formation of character. The ideology of State is *Pancasila* contained five precepts in it. It is spelled out in the education of the nation's character. Meanwhile, the ideology of Buginese is *SiriknaPesse* contained four *Sirik*. This study discusses the ideology of the Buginese, which became part of the formation of character for the younger generation of the Buginese.

How does ideology embraced by the Buginese communities in Indonesia? This question becomes the problem in this research. This research aims at uncovering and explaining the ideology embraced by Buginese in Indonesia.

The benefits of this research are theoretically referable by teachers and lecturers on subjects of the local content and character education in the nation. Practically, it can be a reference of policy makers in formulating national character education and mental revolution for a generation of young people.

## II. METHODOLOGY

This research used an ethno methodology approach. It is based on the phenomenon of sociocultural. Ethnology is the science about the elements or issues of culture, ethnic, and community of the area around the world. Comparatively, these sciences aim at obtaining the definition about the history and evolution of the process as well as the dissemination of the culture of the Muslims of this earth (dictionary of Indonesian Language Edition IV 2012, p. 383).

This research used an ethno methodology approach focusing on cultural issues by examining Buginese ideology as a socio-cultural product. The Buginese ideology contained in *paseng* or *pappangngajatomatoa* embodied in *Lontarak* and *surekugik* as well as other Buginese story allegedly creates cultural phenomena in the form of local wisdom. This research tries to understand a particular ethnic group in South Sulawesi in producing cultural products in the form of the ideology of the society.

The data of this research were in the form of sentences sourced from script of *lontarak* and *surekugik*. in the form of *pappaseng*. The data sources were from the script taken from the book of *PappasengTomatoa* and the results of interviews with community leaders and humanist.

### III. REVIEW OF LITERATURE

Ideology in literary works can be found in oral form that implied. The term of ideology derived from the word idea and logos. Literally, the ideology can be defined as the rules or laws about ideas. The idea can be traced to its origin to the concept of idea and 'the world of the idea' by Plato. He was a great philosopher who lived in Greece in the 3rd century BC. In his view, the idea is the real truth. It is a reference to the objects that exist in the physical world occupied by humans right now. Each object is modeled on one idea. Takwin (2009) divides the ideology into four groups. First, ideology as a science about ideas expects to separate knowledge, metaphysics, religion and other beliefs (the definition of the Condillac of Tracy included here). Second, ideology as consciousness cause human distorted in capturing and understanding reality (Marx and some of his successors included in this group). Third, ideology as an unconscious embedded deeply in every human being as a result of the presence of various structures. The third concept is divided into two, namely, thought state that the ideology determines the human fully (Althusser) and on one side of the ideology as a delimiter is not a determinant in the other side (Bourdieu). Fourth, ideology shows the linguistic construction. This concept is also divided into two. First, the ideology planted through the process of semiotic affect language and human consciousness as stated by Voloshinov. Second, the ideology is formed by the process of definition of the mark that has been frozen, as revealed by Barthes.

There is no standard definition of ideology because no one can give a definition of ideology adequately. However, there are several definitions of ideology that has been circulated as cited in Takwin (2003, p. 3) of Eagleton. First, ideology is a set of characteristics of the ideas or thoughts of a particular group or class. Second, ideology is a form of thoughts that motivated the social interest. Third, ideology is a set of beliefs that became the orientation for action. For example, the ideology of Indonesia is *Pancasila*. It involves lordship, humanity, unity, populist and social justice. Every item of *Pancasila* aims at shaping the national character.

Ideology is one form of purpose or vision to accomplish something. Ideology can be a formula or a mutually agreed draft either oral or writing. It becomes a principle that will be guidelines for the benefit of certain Community. It can be a driving factor and principle of life for someone in the Buginese community to enforce norms, morals, values, and customs.

#### **Buginese Ideology**

Ideology in literary works can be found in oral form that implied. The term of ideology derived from the word idea and logos. Literally, the ideology can be defined as the rules or laws about ideas. The idea can be traced to its origin to the concept of idea and 'the world of the idea' by Plato. He was a great philosopher who lived in Greece in the 3rd century BC. In his view, the idea is the real truth. It is a reference to the objects that exist in the physical world occupied by humans right now. Takwin (2009) divides the ideology into four groups. First, ideology as a science about ideas expects to separate knowledge, metaphysics, religion and other beliefs (the definition of the Condillac of Tracy included here). Second, ideology as consciousness cause human distorted in capturing and understanding reality (Marx and some of his successors included in this group). Third, ideology as an unconscious embedded deeply in every human being as a result of the presence of various structures. The third concept is divided into two, namely, thought state that the ideology determines the human fully (Althusser) and on one side of the ideology as a delimiter is not a determinant in the other side (Bourdieu). Fourth, ideology shows the linguistic construction. This concept is also divided into two. First, the ideology planted through the process of semiotic affect language and human consciousness as stated by Voloshinov. Second, the ideology is formed by the process of definition of the mark that has been frozen, as revealed by Barthes.

Palmouis (2006) states that the ideology is any set of ideas that often insightful when viewed objectively outside the application of the political (mistakenly) that is presented in such a way so that "those who believed" perceive that they have a monopoly on the truth. Ideology is systems of thoughts arranged neatly that not only treated as myths by people who "live in it", but also imposed on those who do not want to accept the myth. For example, political ideology that heralded at the end of the second millennium before the third millennium is a democracy. It seeks to convince all countries that democracy is a political system the most correct, perhaps this myth is a myth that most rarely questioned among our cultural myths.

In line with the definition of ideology in General and specifically above, then it is understood that the Buginese community has had the ideology since ancient times. The ideology is highly valued by generations. The ideology of Buginese communities is *SiriknaPesse*. This ideology is useful for retaining the values, norms, and customs of Buginese that are universally in the defense of humanitarian values. Palmouis (2006) states that the ideology is any set of ideas that often insightful when viewed objectively outside the application of the political (mistakenly) that is presented in such a way so that "those who believed" perceive that they have a monopoly on the truth. Ideology is systems of thoughts arranged neatly that not only treated as myths by people who "live in it", but also imposed on those who do not want to accept the myth. *Siriknapacce* is sometimes regarded as a myth and often must do violence to murder to defend this ideology. By holding to the concept of ideology, the norms of the community are highly appreciated in arranging a number of concepts of community life such as social stratification, agriculture, trade, shipping, and marriage.

The Buginese ideology is understood and applied in the Buginese communities. It is considered to be strong characters for them hereditarily. Their ability is to move in order to start a new life by upholding the ideology of *sirik na pessē*. This ideology held as a message of their ancestors. It is as presented in the following descriptions. The first is social strata. If someone of higher social status were standing or sitting and talking, then people who pass by with a

lower social status should open sheath folds (*bidak*) and fix it with the attitude of respect or bowed. If it is not performed, it is a violation of ethics. It is shame (*sirik*) for someone who has a higher social strata because he is not respected anymore. Their actions will cause reactions from parties who feel unappreciated, such as hitting or isolating them from the social environment as a family that has no ethics. The second is the agricultural system. In the Buginese communities, the agricultural system is an irrigation from the river that flows through a waterway that have been created and passed through neighboring rice fields because there are no special waterways. This is due to the terraced rice field model such as stair steps. The owner of a rice field at the top could not hold water as a whole. Meanwhile, the bottom still get water as the top. If farmers hold water without customs approval, it will cause a strong reaction from other farmers. Their attitude is regarded *sirik* by the communities, because it can harm others. *Sipappasseang* is mutual understanding among farmers in case of lack of water. It comes from the word *passé* which means that they got the customary sanctions, such as excommunication and even they could be killed by fellow farmer. The third is marriage system. If the marriage system is not in accordance with customary procedures, it violates the norms of the Buginese habit. The marriage taking place without the consent of the family is elopement. Violations of customary law marriages by the bridal couples are a shame (*sirik*) for families, because they violate the norms of legitimate marriage by custom. Family parties punish both sides with a family punishment, and they usually do not hesitate to kill the bridal couple if they find them before the event of *maddeceng*. The fourth is trading system. The Buginese people have a high respect for honesty (*lempu*) and mutual respect (*sipakatau*) in the trade. People cannot bid before traders decided the first bidder on price. If they do offer higher before there is a decision on the first bidder, it would be considered a shame (*sirik*) for the first bidder. The second bidder is not appreciate other buyers. In the Buginese language the phrase of “*de nasipakatau*” means that it is not appreciate each other.

According to Mattulada (1985, p. 16) and Awaluddin (2009, p. 91) the *lontarak* is the manuscripts or written notes originally written on *lontarak* leaves. *Lontarak* comes from the word of ' *rontal* ' or ' *raung* ' in Buginese language it means leaves and ' *talak* ' means a type of Palm tree. The *talak* leaves are processed and used as a place to write by using a pointed tool that is spiked with black color.

Jufri (2006, p. 1) reveals that *Lontarak* is the original work of Buginese communities. *lontarak* has three functions for the Buginese communities. They are (1) symbol of identity, (2) symbol of pride, and (3) the supporting means for the regional culture. It is declared as identity because it contains a variety of cultural values that characterize the Buginese communities. It is expressed as a symbol of pride because of the attitudes that encourage a group of communities making *lontarak* as a symbol of their identity and at the same time it can differentiate them with the other group. It is expressed as a supporting mean for regional culture because it contains cultural information to build the social order in order to strengthen the national culture. *lontarak* remain preserved and conserved by the Buginese community because of its function that is very important. Consciously or not, the treatment of Buginese communities toward *lontarak* seems to be in line with the mandate of the constitution of the republic of Indonesia of 1945 article 32. It stated that the cultural elements of the nation will continue to be respected and maintained by the State. Jufri (2006, p. 1) also states that the script of *lontarak* is a document related to the events of Buginese communities in the past. Therefore, the script of *Lontarak* can be viewed as a source of information on the history, society, and culture in the past. In this regard, the script *lontarak* is a product of the Buginese culture. In addition, it can be seen as the reality of the use of language that reflects the behavior and philosophy in the community life. *Lontarak* is used to express the various forms of rituals, prayers, and stories. Therefore, it can be stated that the script of *lontarak* is seen as a language and cultural indexes perceived as a cultural symbol that shows the ethnic cultural identity.

*Lontarak* is the main reference which can be used to browse the typical character of the Buginese community and the nature of culture. *Lontarak* becomes one of the official means for the delivery of the cultural value of the Buginese from generation to generation. In addition, *lontarak* has a lot of value, such as the political, philosophical, educational, etc. (Sikki, 1996). Signs of sound or alphabet used are called *lontarak* script. The original *Lontarak* is hard to be found right now. After paper replaces *lontarak* leaves as a means to write using a pen or a stick fiber called *Kallang*, *Lontarak* name is still maintained. Manuscripts or written notes of *lontarak* in various contents grouped by Mattulada as follows: *Paseng*, *attoriolong*, *tolok* atau *pau-pau*, *pangngajak*, *ulu ada*, *surekk bicara ottoriolong*, *pau kotika*, *Surek Bawang*.

#### IV. RESULT AND DISCUSSION

The following findings were explained about the parts of the ideology Bugis summarized in *Sirik na Pesse*. Ideology consists of four *sirik*; the first *sirik* is *ada na gauk* (words and deeds), the second *sirik* is *Sipakatau* (humanity), the third *sirik* is *asseddingeng* (unity), the fourth *sirik* is *teppe* (belief).

##### 1) *Ada Na Gauk* (Words and Deeds)

*Ada na gauk* meaning of words and deeds. It can also be understood as the result of real work or work of a person talks. People who do not adjust to the word called actions have not envious or there is no shame. Buginess believe *ada na gauk* ideology which must be upheld as part of the translation *sirik napesse*. The concept of *ada na gauk* are a manifestation of the character of *lempuk* (honest), *matinulu* (hardworking), *getteng* (firm), *independently*, *macca* (smart) and *makacoa* (generous).

In the data also rose about the Bugis ideology that puts the Bugis culture notion of *ada na gauk* taught by parents to their children from an early age. Parents have an obligation to introduce the importance of words and deeds. It is

commonly found in local wisdom in the form of *paseng*. If the spoken word is not in accordance with the words and behavior of a person then it is a violation of that shames the family called *sirik* (envious).

Here is the translation of the grains *ada na gauk* ideology in Bugis character:

a) *lempuk* (honest character)

*Lempuk* character (honest) is a character born from *ada na gauk* translation. Someone has an honest character because it fits their words and deeds, in accordance with behavior, which is discussed and implemented. Honest character can be honesty with oneself, self honesty to God, honesty Lord to His servant, self honesty for others, honesty and honesty of government to the people of the people against the government. Honest character in Bugis society is a translation of ideology of *ada na gauk*. If someone does not have the character of an honest then for the Bugis people are not allowed in the given mandate. People who commit fraud in the Bugis community can have an impact on the family, the family may feel embarrassed 'sirik'. One who commits fraud then that person does not have the character to be honest. Material can be gossip or teasing so families feel embarrassed. For people who do not have the character of an honest very difficult to develop because it is not trusted by others and even his family. Difficult to grow in all aspects of life such as commerce, government, the social network thing that makes an honest character as part of *sirik na pesse*. It can cause embarrassment and pity for their families are related because of the association can be isolated.

b) *matinulu* (hardworking character)

Hardworking character is part of the translation of '*ada na gauk*'. A character working hard had been doing things that are said and done. They stated goals with actions to achieve the success of aspired. People of character are always working hard with the real work has been spoken or aspired. Instead of people who have wanted to do something slacker character aspired or spoken but is reluctant to do so did not produce work. Slacker character usually does not have *ada na gauk ideology*. People who have diligently character in Bugis society typically have no ideological principle *ada na gauk*, which is working to produce. *Paseng* supporting character diligent is:

Rēsopa temmangingngi naletei pammase Dēwata  
artinya:

Working without the boredom that gets the grace of God

Resopa temmangingngi word Symbol is working hard without bored or without fatigue. People who do not get tired of the work is working hard doing. Existence of working hard character is a trait that is not bored working to produce work.

c) *getteng* (unmoved character)

Getteng is means unmoved. Unmoved means strong artificial; tight, strong (bond; stronger hold on to customs, promises, words), remained unchanged (heart, faith, conviction, loyalty) (KBBI Edition IV (2012, p. 1419). Unmoved character owned by a person who holds an promise in the firm or mandate given; has a strong principle of life. Persons who have strong principles for believing what is right and bring the benefit of the people it is usually believed to be a stronger person as a fiduciary. In establishing these characters in the Bugis instill principles in the children. It means principles which must be held firmly in shaping character. Persons who have the character 'getteng' is given title of *ripangngalik* to respect a person.

d) *acca* (intellectual character)

*Macca or acca* (bb) intelligent or intellectual. Intelligent; perfect development of her mind to think, understand, sharp mind. Scholar; perspicacious, perceptive (if being told about something), smart clever; quickly understand something and are good at finding a way out (clever use of the opportunity) KBBI (258, p. 2012). Intelligent characters is intelligent properties (sharp thinking) and quickly understands something and are good at finding a way out of a problem. Bugis people call '*to matareng otakna*' it means the brain sharp' means (intelligent), *to acca* (bb) intelligent people, *to Panrita* (bb), *to* (bb), of the tau (people) word, *ita* (bb) means 'see' *panrita* (b) see. People who see, understand, knowledgeable people. *Panrita* shortened to '*panre*', Bugis society has many groups of people who have the intelligence or knowledge that they are given the title of *Panrita*, such as *Panrita lopi* (*panre lopi*) people who have the expertise to make a boat, *Panrita ada* (*panre ada*) means that smart people process words, a good choice and beautiful words. *Panrita Bessi* (*panre Bessi*) means the person who has the expertise to process iron, making a machete knife, dagger and kinda, *Panrita Ulaweng* people who have the expertise to form gold. *Panrita aju* people is who have the expertise to make home.

## 2) *Sipakatau* (Humanity)

*Sipakatau* in the sense humanize humans. As in *ada na gauk* ideology, *sipakatau* ideology is part of *paseng* frequently spoken by the parents to their children so that it becomes a living ideology. It is derived from the word 'tau' means 'people' who gets the prefix 'sipaka-' to be *sipakatau* means humanity. *Sipakatau* is grain of two of *Sirik napesse*. *Sipakatau* ideology manifested in *deceng* character (well), *marenreng perru* (loyal), and *sitinaja* (conscionable).

a) *deceng* (well)

The word of '*deceng*' (bb) means 'well'. Both in the sense of elegant, orderly (neat, nice, no blemish), respectable (behavior, manners, descent, honest, not a bad person). Kindhearted; good character, (IV edition KBBI 2012, p. 118). *Madeceng* is nice. Nice character is a sincere and pleasant nature/beautiful is inherent in a person because it has the ethics and manners. Goodness that comes from the heart is called kindhearted. Both the expectation of reward is also nice character, but not grouped in a kindhearted person. *Deceng* as an adjective that can be turned into a noun like *to*

*deceng* means kindhearted people. *Deceng* character is divided into several sections, namely; *Deceng kininnawa* (either wishful thinking / heart), *madēcēng tuona* (good life), *madēcēng linona* (good human race), *madēcēng akhērakna* (good afterlife), *madēcēng gauk* (good manner), *madēcēng urukna* (good offspring), *madēcēng ampe* (kindhearted).

*Madēcēng kininnawa* means kindhearted person or good dreams. The person who called *madeceng kininnawa* will pleasure to help others, love to interact and be loved by others, feels glad to see others succeed. *Madeceng Kininnawa* existence is pleasure. *Madēcēng tuona* means the good life; succeed in a career or job and happy family.

*Madeceng linona* means good in human race same with *madeceng tuona* means good in humanity. People has not difficult lives because of the adequacy of the material and do not have severe family problems.

*Madeceng akherakna* means significantly better understanding of the afterlife, those who are called to *madeceng akherakna* is abiding people carry religious orders, understand religion correctly. People who understand religion very well and the Bugis community to *madeceng akherakna* highly respected. Usually become religious leaders like *ustadz*, chaplain and tutor and those who are considered *Makbul* (answered) prayer.

*Madeceng Gauk* means kind people in manner. Good manner to the family and to others. Kind peoples' manner is a person who is able to maintain good manner so as not to do things that are contrary to ethics and social habits. *Madeceng Gauk* is a good character that is owned by someone, so that persons belonging to *Madeceng Gauk* very loved and respected by the community.

*Madeceng uruk-urukna* means the good offspring, a good family. *Uruk-urukna* means family or family tree.

b) *marenreng perru* (loyal)

*Marenreng perru* (bb) means loyal, the *marenreng* word (bb) meanins beating, moving, then *perru* means intestine, intestine that connects children and their parents called the placenta. It symbolize of a very close relationship between mother and family relatives. People who *marenreng perru* has the fast symbol distress sorry to hear of pains of family, friend, leader and who that loves. It is associated with loyalty. Loyalty in Bugis society belongs to loyalty to the government, and loyalty to family. Loyalty can be tied through promises or oath. Loyalty to the government usually bound by an oath called *mangngaruk* and loyalty to family ties tied with promise. People who take an oath to represent the people in government are usually done before the traditional council as a witness who conducted the ceremonial acceptance. Vows spoken to family in front of headman and witnessed by close family.

*Sitinaja* (bb) have a sense of conscionable, appropriate, proportionate. Implies *Mappasitinaja* adjust, proportionately, giving rights to others in proportion. conscionable (adjective) having the same sense of weight; not one-sided; does not take sides: side with the right; cling to the truth; fitting; not arbitrary (KBBI, 2012, p. 10). Fair is a typical character trait that is owned by someone who embraces the truth and not biased in making a decision or in treating others ririskiky proportional (*sitinaja*). conscionable can be divided into fair to yourself, to others and fair justice to God. Fair to yourself that takes into account the ability to do something that does not persecute yourself, pay attention to personal hygiene and food and clothing. Fair to the others with no treats that they do not like, give rights that should they see themselves get, Fair to God is by not doing the forbidden and make his recommendation.

Conscionable character in Bugis society called *sitinaja* is upheld by always instilled these characters to the younger generation. It was revealed in KLB Bugis by promoting the *sitুরুk* talk, *teppek* talk means conscionable by consensus, just based on faith.

### 3) *Asseddingeng* (Unity)

*Asseddingeng* (unity) is Bugis ideology that always exists in the form that is represented in *paseng* the character of *marenreng perru* (loyal), and *asseddi-seddingeng* (mutual assistance).

a) *Marenreng Perru* (loyal)

*Marenreng perru* (bb) means loyal, the *marenreng* word (bb) meanins beating, moving, then *perru* means intestine, intestine that connects children and their parents called the placenta. It symbolize of a very close relationship between mother and family relatives. People who *marenreng perru* has the fast symbol distress sorry to hear of pains of family, friend, leader and who that loves. It is associated with loyalty. Loyalty in Bugis society belongs to loyalty to the government, and loyalty to family. Loyalty can be tied through promises or oath. Loyalty to the government usually bound by an oath called *mangngaruk* and loyalty to family ties tied with promise. People who take an oath to represent the people in government are usually done before the traditional council as a witness who conducted the ceremonial acceptance. Vows spoken to family in front of headman and witnessed by close family.

a. *Assimellereng*(concern)

*Assimellereng* means concern. *Melle* means butter. *Melle perru* means butter to do something with the *perru* symbol means umbilical cord, have the heart to break the bonds of the umbilical cord. There is a brotherhood relationship among fellow human beings are connected and disconnected. Another term that means breaking up the *pettu perru* meaningful dropped humanity. No more compassion. *Assimellereng* means caring human beings. Words of *melle* followed by a form of the word *melle Innawa*, *melle perru*, *melle ati* means butter.

b. *asseddi-seddingeng* (mutual assistance)

*Asseddi-seddingeng* is a form of cooperation in Bugis society, from the word *seddi* is one, *masseddi* is united, *asseddingeng* is gathered people to do something. *Asseddingeng* also be meaningful united, united in doing the job, can be a deal in the grind, worked together to build, do the job.

Mutual assistance is working together, help each other, mutual assistance; have joined together to work together or make something. Dictionary 4th edition (2012), mutual assistance character is inherent in the nature of rural communities in general in working together helping others, help to do something. Have joined together to build a public place, place of worship, assist in the work of the wedding celebration or thanksgiving, worked together in helping our fellow human beings who get unfortunate or who need help.

*Abbullo sibatang*

Meaning:

It is like a piece of bamboo, which are taken from nature bamboo stand strong, united hand in hand.

**4) *Teppe* (The Conviction)**

The concept of community confidence in Bugis is divided into two namely confident against God and sure of yourself. Sure to God hereditary can be seen from the religion professed by the naming of selleng. The Bugis people claimed the means selleng Muslim. people who believe there is a God. Selleng is loan words from Arabic which has undergone changes and melting of the origin of the word Islam said. The Bugis people habit of always changing the loan words from Arabic characterize bugis like Usman are called Semmang, unbelievers mentioned kapere, present called hadere, Prophet of hadist called prophet of haddēse. For the Bugis, ideology or doctrine about Islam in the beginning since the entry of Islamic doctrine in Bugis kingdoms circa 1612 m. Islam started in personal religious beliefs by the Kings of Gowa, followed by its people and deployed to a variety of kingdoms around them. With a pledge of Islam means oneness of God, believes the pledge and have only one God. Acceptance of the principles of Islam for the East Coast so that it understands the ideology of the Lord's they call her 'selleng ummak'

Believe of ourselves with the ideology implanted by a parent to have the confidence to do something work, confidently expecting to live without compassion. The application of the concept of envious against *teppe* people who don't have that confidence towards God then is envious or there is a shyness towards others. So it is with people who don't have the conviction against him in doing something then there is always the sense of envious of her.

Chart of the ideology of the Bugis:



V. CONCLUSION

The findings in this study were the formulation of the ideology of the Bugis in the form of *sirik na pesse*. The first is the envious *ada na gauk* (words and deeds, the second is the *sirik sipakatau* (humanity), the third is envious *asseddingeng* (Unity) and the fourth is the *teppe sirik* (conviction). First, the ideology of *ada na gauk* applied in character *lempuk* (honest), *matinulu* (Avid), *getteng* (firm), independent, *macca* (smart) and *malabo* (benefactor). Second, the ideology of ' *sipakatau* ' (humanity) is applied in the character's manners, be clean and fair. Third *asseddingeng* (Union) ideology which applicated in the unifying character, loyal, cooperation. Fourth, the ideology of the *teppe* (belief) which applicated in religious character.

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**Kasma F. Amin** was born in Camba, 29 May 1968. She graduated her elementary school in 1974, SD Negeri Tellumpanuae, she graduated her junior secondary school in 1984, SMP Negeri Bantimurung, and then she graduated her senior secondary school in 1987, SMA Negeri 285 Maros. In 1991 she continued her bachelor Department of Indonesian Language and Literature of Universitas Negeri Makassar. Then she continued her Master in 2009. She is lecturer in Universitas Muslim Indonesia in 1992-present. Her scientific papers are *Dialek Dentong Suatu Integrasi Bahasa Bugis-Makassar di Kab. Maros* in 1996, *Kajian Kearifan Lokal Bugis (Hibah Dokter)* in 2013. Journals: *Metafora Sebagai Pengungkapan Fenomena Sosial Politik pada Novel Laskar Pelangi* in 2009, *Struktur, Bentuk dan Fungsi Kearifan Lokal Bugis* in 2013. Books: *Bahasa Indonesia untuk Perguruan Tinggi* in 2007, *Berduaan dengan-Nya* (published in 2007), *Para Tawanan Perang*.





**Muhammad Rafi Tang**, was born in Soppeng in 1960. He graduated his doctoral program in Universitas Negeri Malang, Department of Bahasa Indonesia. He is professor of Language Education and Literature of Faculty of Language Education and Literature in Universitas Negeri Makassar. His scientific paper is *La Dado Lele Angkuru-e, Sastra Bugis Klasik (philology study)*. Lecturer in subject of philology and introduction to Literature, classic literature. His book is *Pengantar Kajian Kesusastraan*.



**Paturungi Parawansa**, was born in Takalar, 1 February 1937. He is professor of Indonesian Language Education of Universitas Negeri Makassar since 1982-present. He assumed the position as Rector of IKIP Ujung Pandang in 1982-1991, Head of Commission of IKIP Ujung Pandang in 1991-1995. His scientific paper are *Peranan Media Massa dalam Rangka Peningkatan Kualitas Pelayanan Aparatur terhadap Masyarakat*, scientific oration in STIA-LAN in 1990, *Strategi Pengembangan Pendidikan Tinggi Menghadapi Peningkatan Pembangunan Indonesia bagian Timur Makalah Seminar Nasional dan Milad UMI* in 1990 in Makassar, *Pendekatan Analisis Konstruktif dalam Pengajaran Bahasa Indonesia*, scientific oration a Consolidation of Professor of FPBS IKIP Ujung Pandang in 1990, *Pendidikan Karakter Bangsa, Implementas, Peluang, Tantangan*, paper in educational character workshop sponsored by Dikti Makassar.



**Salam**, was born in Pare-pare in 1963. He finished his doctoral program in Universitas Negeri Malang. Lecturer subject of Pengembangan Kurikulum dan Pengajaran, Penelitian Tindakan Kelas dan Metode Penelitian Kualitatif. Scientific Paper is *Penelitian Tindakan Kelas*, published in 2010 in Makassar.