The Reconstruction Of "Siri Culture" In Bugis Perspective Of Islamic Education

St. Wardah Hanafie Das[1*], Abdul Halik[2], Hendrowidarto[3], Nasrul[4], Ardhie Noer[5], Sahrul Takim[6], Adnan[7], Lukman[8], Mohtar Umasugi[9], Muh. Poli[10]

[1,3,4,5]*Universitas Muhammadiyah Parepare*
[2]*Institut Agama Islam Negeri Parepare*
[6]*STAI Babussalam Sula Maluku Utara*
[7]*PT. Alamanah Jeneponto.*
[8,10]*STAI YPIQ BAUBAU*
[9]*STAI Babussalam Sla Maluku Utara*

*E-mail: wardahhadas@gmail.com

Abstract

The 'Siri' Culture in Bagis is a shame (psychological condition) that decomposes into human dignity. As a philosophy of life, "Siri" became the core value of Bugis culture until now and experiences a dynamic that marks the shifting of "Siri". Islamic Education with "Siri" Culture of Bugis has mutually supportive relevance (symbiosis mutualism). Islamic education is the process of planting the character of human form that morally, knowledgeable, creative, innovative, leading man to the true truth as the foundation of life in the world and the hereafter. Additionally, "Siri" culture can serve as a spirit of learners in the educational process. The value of Islamic education is summarized in the value of Godhead (ilahiyah), humanity, and nature have similarities to the value of "Siri" summarized in the elements of "Siri": Pajjama, Lempu', Getteng, and Sipakatau. Internalization of Islamic educational values into the Bugis "Siri" culture are a necessity as a basic value in implementing the "Siri" culture. Internalization can be done by transformation of Islamic education, through educational process with the support of all elements of society.

Keywords : "Siri", Islamic Education, Culture, Internalization, Values

INTRODUCTION

The Bugis is a tribe that inhabits the southern part of the island of Sulawesi, one of the communities that share many cultural similarities specifically on cultural values that maintain self-respect, and custom which is known as Siri' culture. The two tribes each adhere to their Siri' culture in carrying out their daily lives. Until now, this culture is still a principle of life in interacting with other people (Lovato & Piper, 2015). Although Siri Bugis' culture is not absolute (eternal), as it has been institutionalized, it can still be reviewed by sharing perspectives (Safitri & Suharno, 2020; Tamar et al., 2017). This is possible because, in cultural studies, at least two questions arise: First, is the culture in accordance with the religious values adopted by the local community? Second, is the culture still relevant to today's era / able to answer the challenges of the times or not?

Cultural reconstruction has been explained in QS.

Ar-ra'd: 11 (Departemen Agama RI, 2010) explains social change, not individual change. This is understood from the word *qaum* / society. Furthermore, that social change cannot be done by a human alone. Change can start from the individual, who is accepted and rolled into society when issuing and disseminating his ideas. Although the verse talks explicitly about social change, the change must start from individuals in society (Elmahady, 2020). Ibn Kathir stated that, in fact Allah will not change the fate of a people so that they change what is in themselves (Abdullah, 2016). The following interpretation explains that change must start from oneself. People will not be able to experience without starting from each other personally (Siregar et al., 2022); this indicates that changes must always be made from the base to be changed (Qamar et al., 2017). In simple terms, the researcher gives an analogy that change must return to its basics. If it is the society that we want to change, then we must return to the origin of the community itself,

then if it is the individual who is going to be changed, we must return to its origin. Thus, the change must start from the human instrument, namely the mind and heart, taste and ratio.

Specifically on Siri' Bugis' culture, researchers who seek to know the culture, in providing an understanding of the word Siri', all revolve around the notion of Siri' is only limited to "shame" and self-esteem (Latief, 2020). There is no specific explanation regarding shame in its designation. This understanding can only be seen in its designation in the application of Bugis community life. Therefore, the development of thoughts, interpretations of Siri' culture until now is still multi-interpreted and even more diverse understandings are now emerging in society and tend to reduce the true value of Siri. The phenomenon of the designation of Siri' Bugis' culture is sometimes found in terms of fights. When someone is already masiri', then he will never step back; it is better to die fighting than to bear Siri' which in this case cannot show his manhood. Uniquely, sometimes Siri implementation is very rarely based on rational considerations but is more based on feelings considerations (Akhmar et al., 2017; Fuady, 2019). So that in its implementation, a person does not have much consideration but only on Siri'; the next impact is Siri' which leads to violence without considerations of beauty, truth, and goodness.

The high number of Siri' behaviors that deviate from Islamic values becomes a question of whether the Siri's cultural concept is indeed as understood by most people (deviating from Islamic values), or there is an excessive interpretation in interpreting Siri'. Based on the author's literature search, the researcher found that there are similarities between Siri's culture and Islam.

There are several findings in previous studies that discuss Siri's culture. Rahmatiar et al. (2021) for example, reveal that the meaning of Siri's culture for the Bugis community is very fundamental in social life activities. Even this is emphasized in a proverb that says "Siri Paranreng, Nyawa Pa Lao" which means "If self-esteem has been torn apart, then life is the price". This, in some cases, can present a horizontal dispute or war between communities because they misinterpret and implement Siri's culture in everyday life. Fitriana (2020) also studied the shift in the endogamous marriage system of the Bugis society. In the analysis carried out, it was revealed that the Bugis people tend to regard Siri' as a source of reference

in fostering a household. This means that there is still a strong primordialism so that Bugis people marry other Bugis. According to the Bugis community, this is ideal because it has the same direction of view in the Siri's culture.

On the other hand, there is a belief for the Bugis community in matters of marriage dowries. Siri' which means "shame," tends to be used to maintain honor in terms of marriage. Panai is like a sacred thing to maintain the Siri's culture from the family. However, the positive side, in this case, is that it is considered capable of positioning women with a high and respected position (Alimuddin, 2020). Sawaty (2021) reveals that the meaning of Siri' is something that is still abstract and tends to be misinterpreted. There are many problems related to Siri' if it is encountered everyday life. Due to misinterpreting Siri', there are many cases that have resulted in fatalities. Someone is willing to even take his life for the sake of wanting (Siri') held. This is beyond the ratio, but incidents of this are still massive in the Bugis ethnic area (Makbul et al., 2016).

Nowadays, Siri's culture in the Bugis society is often misunderstood. The deviant understanding of the Siri culture created unrest and division among the Bugis community itself. Various previous studies even revealed that there were casualties from the division caused by the misunderstanding of the Bugis community towards the Siri culture. This kind of problem is not trivial, and a conflict resolution must be found to end it. The understanding or knowledge of the community first regarding the Siri culture must be straightened out. One of the main things is in the family environment, where an individual is able to educate about sir's culture which can be used for positive purposes only in everyday life. Instead of being used as an indicator of sensitivity that can cause division and war between one another (Muhaimin, 2018).

Hence, basically, after seeing the many case studies related to the misinterpretation of Siri' culture in the Bugis society, it is necessary to reconstruct through education and review regarding the true meaning of Siri'. This is important to do because it can become a serious problem and continues to take root in the Bugis community from time to time (Kilawati, 2019). In order to review and educate the values contained in the Siri' culture, it requires the cooperation of all relevant stakeholders. Society is the most important object of this education. Misconceptions of tradition can take root in later times. Therefore, a massive and comprehensive

explanation of knowledge related to Siri' culture is needed (Sawaty, 2021).

There are several previous studies that examine Siri's Culture in the Bugis community. A. B. Takko (2020) describes that Siri's culture, if it can be understood properly, can provide positive values in navigating everyday life. The Siri's tradition is based on' *ade'* which is interpreted as the values of intelligence, honesty, determination, obedience and effort, and shame. The values contained in the Siri'sctradition, if used as a positive basis, will bring high benefits in living life. Tangngareng (2017) also explains that Siri' is a dignity. This means that it is difficult for humans to survive if they do not hold on to Siri'. In family life, Siri's culture or tradition must still be passed on to posterity because it becomes a fundamental guide in living life. Siri' which is interpreted positively, will not make small things big, meaning that there is self-control for the honor and dignity of a person or family.

Nowadays, Siri's culture is sometimes misunderstood by individuals or groups of Bugis society. Siri' makes someone more sensitive and instinctively can threaten others in order to maintain their dignity. According to the Bugis community, this is ideal because it has the same direction of view in the Siri culture. Even though nowadays many Bugis people marry outside their tribe, this kind of problem is still a stigma for the Bugis community itself.

On the other hand, there is a belief for the Bugis community in matters of marriage dowries. Siri' which means "shame" tends to be used to maintain honor in terms of marriage. Panai is like a sacred thing to maintain the Siri's culture from the family. A large Panai indicates high honor, while on the contrary, a e small panai can insult the honor of the bride's family. Although not all communities emphasize this, this case still often occurs in the Bugis community. However, the positive side in this case is that it is considered capable of positioning women with a high and respected position (Alimuddin, 2020). Sawaty (2021) reveals that the meaning of Siri' is something that is still abstract and tends to be misinterpreted. There are many problems related to Siri' if it is encountered in everyday life. Due to misinterpreting Siri', there are many cases that have resulted in fatalities. Someone is willing to even take his life for the sake of wanting (Siri') held. This is of course beyond the ratio, but incidents of this are still massive in the Bugis ethnic area (Makbul et al., 2016).

In essence, Siri is a tradition inherited from the Bugis community which was originally intended to be a way of life so that it can run well according to applicable norms and laws. Siri's culture, if understood properly, will undoubtedly bring benefits in life. On the other hand, if it is seen as something that can present high sensitivity. Then, the Siri' culture underhanging and will have a bad impact. This is widely reflected in various cases that have even resulted in casualties in order to maintain the Siri' culture in social life in the Bugis area (Bandung, 2020).

Based on previous research, the author considers it necessary to study the reconstruction of the Siri' Bugis culture as an effort to see the true meaning and designation of Siri' culture. For this reason, the author intends to conduct research related to the study of the reconstruction of Bugis culture in terms of Islamic education. This was stimulated by a temporary search by the writer that Siri' Bugis and Islamic education have fundamental similarities in the formation of a human. The review of Islamic education is one aspect of the review. However, it is very broad because Islamic education is an educational effort that includes nurturing, raising, and educating, which includes the meaning of teaching (Jalaluddin, 2003), which leads humans to human behavior and actions guided by the shari'ah of Allah SWT.

RESEARCH METHODS

This type of research is qualitative, namely library research, where the data source is obtained from library materials, especially works concerning the Bugis Siri Culture. This research is descriptive-analytical, which is a form of research that includes the process of collecting data, compiling and explaining the data, compiling or classifying, analyzing, and interpreting it and then analyzing it, so this method is often called the analytical method (Winarno, 1978). It aims at exploring and clarifying a phenomenon or social reality, by describing a number of variables related to the problem and unit being studied (Faisal, 2007). This research is focused on seeking data on the concept of Siri' Bugis. The data is related to Islamic education then look for the relevance between the concept of Siri' Bugis Makassar and Islamic education. The focus of the next problem is the internalization of Siri's culture into Islamic educational values.

Sources of data are research results that have relevance to the research to be carried out. In addition, data are sourced from books, journals,

and other relevant sources. Qualitative research is a type of research that is rich in data analysis to interpret existing data sources, one of which uses data reduction and then draws conclusions using logic, aesthetics, and ethics. The value of the library is determined by the nature of the novelty of the library and the extent of the publication of the library.

RESULTS AND DISCUSSION

This section shows the concepts related to Siri tradition or culture, after the identification process using the VOSviewer. From 50 articles which was confirmed, the results showed that there were 29 concepts in the articles which were grouped into 8 clusters. Each cluster has a different color. It aims to be identified easily and to find out how many themes are often discussed in previous studies so

that they can be used as a reference in future research. Judging from the picture above which includes words or terms, cluster 1 is blue, cluster 2 is orange, cluster 3 is purple, cluster 4 is green, cluster 5 is red, cluster 6 is brown, cluster 7 is pink, and cluster 8 is yellow. In cluster 1 there are several related concepts, namely culture, core value, *pesse*, entrepreneur, gender, place, impact, cluster 2 emphasizes the concept of legal culture, cluster 3 emphasizes the concept of Islamic education, process, cluster 4 emphasizes the concept of honesty, cluster 5 emphasizes the concept of Siri culture, person, context, cluster 6 emphasizes the concept of Siri, child, interaction, study, home care service, cluster 7 emphasizes the concept of Indonesia, aqua culture, and cluster 8 emphasizes the concept of local culture, model, shame.
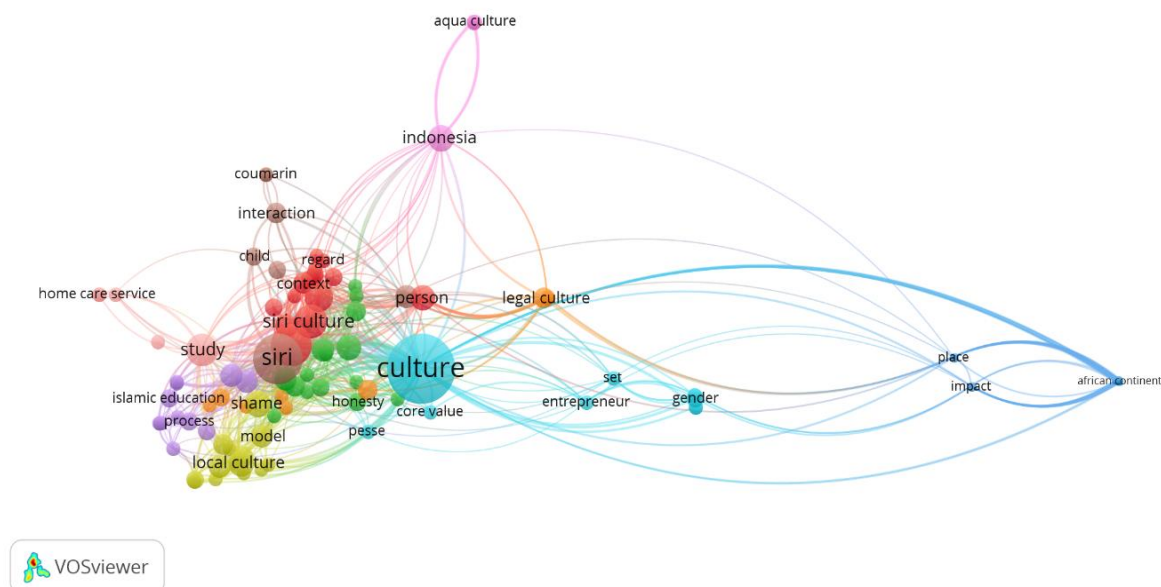

Figure 1. Topic clusters in the study of "Siri" culture in Indonesia

Based on the classification of concepts related to Siri's culture above, it can be understood that the most massively discussed concept is about culture. It is undeniable that if studying about Siri', it will surely analyze it from a cultural point of view. The attachment of the concept to cluster 1 which is quite strong is the location and impact of Siri's culture. The Siri's culture rooted in the Bugis society based on previous research has a positive or negative impact. Siri's culture that is well understood will certainly bring a positive value. However, nowadays there is also a massive

deviation in the meaning of Siri' culture in the Bugis society, resulting divisions (Sawaty, 2021). On the other hand, if we look at cluster 6, there is a learning concept related to Siri's culture. The existence of interaction and education to the next generation is a fundamental thing to maintain the true meaning of Siri'. Education and literacy related to Siri' must be instilled from an early age from the family scope so as not to be misinterpreted and cause deviations (Kilawati, 2019)

Next, when viewed in cluster 3, there is a causality between the concept of Siri's culture and the concept of Islamic education. Siri's culture indeed, if studied in depth, has causality or symbiosis of mutualism between one another. The values of Islamic education which are summarized in the values of divinity (*Ilahiyah*), humanity, and nature have similarities with the values of "Siri" which are summarized in the elements of "Siri": Pajjama, Lempu', Getteng, and

Sipakatau. This indicates that there is a value or positive thing if the internalization of Islamic educational values is developed into the "Siri" culture (Makbul et al., 2016). This concept can be expanded to provide alternative educational patterns for the Bugis community so that they do not misinterpret the Siri culture and minimize disputes due to misinterpretation of the meaning of the Siri's culture itself (Salim et al., 2018).
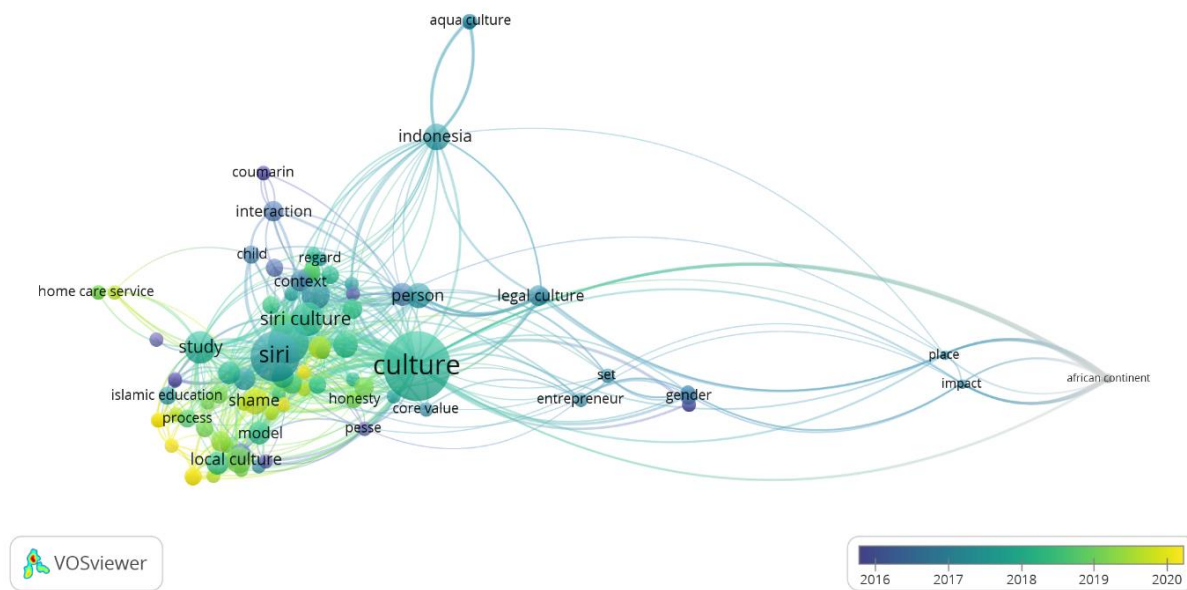

Figure 2. The trend of publication of "Siri" cultural studies in Indonesia

Figure 2 above is a timeline for the publication of serial culture articles that are shown by color; the visualization was obtained because the articles analyzed using the VOSviewer that were previously obtained and published in the range of 2016-2020 Therefore, if analyzed based on thickness or color dominance, it can be understood that studies related to Siri's culture are more massive in the period between 2018 and 2019. Meanwhile, it can be seen that in the range of 2019 to 2020 there will also be studies related to Siri's culture, but still not as massive as before.

Studies and publication of articles related to Siri's

culture is an important thing to educate and provide literacy to the public about the meaning of Siri's culture. Siri' which is mostly interpreted differently and causes division is a common challenge and findings must be made in subsequent studies as conflict resolution. The meaning of Siri' which is still abstract is certainly not trivial and uninteresting to study, but it is a serious problem in order to minimize the interpretation of the meaning of Siri's culture so that there are no deviations. Deviations from the cultural meaning of Siri' must be minimized, especially from education and understanding of Islam (Muhaimin, 2018).
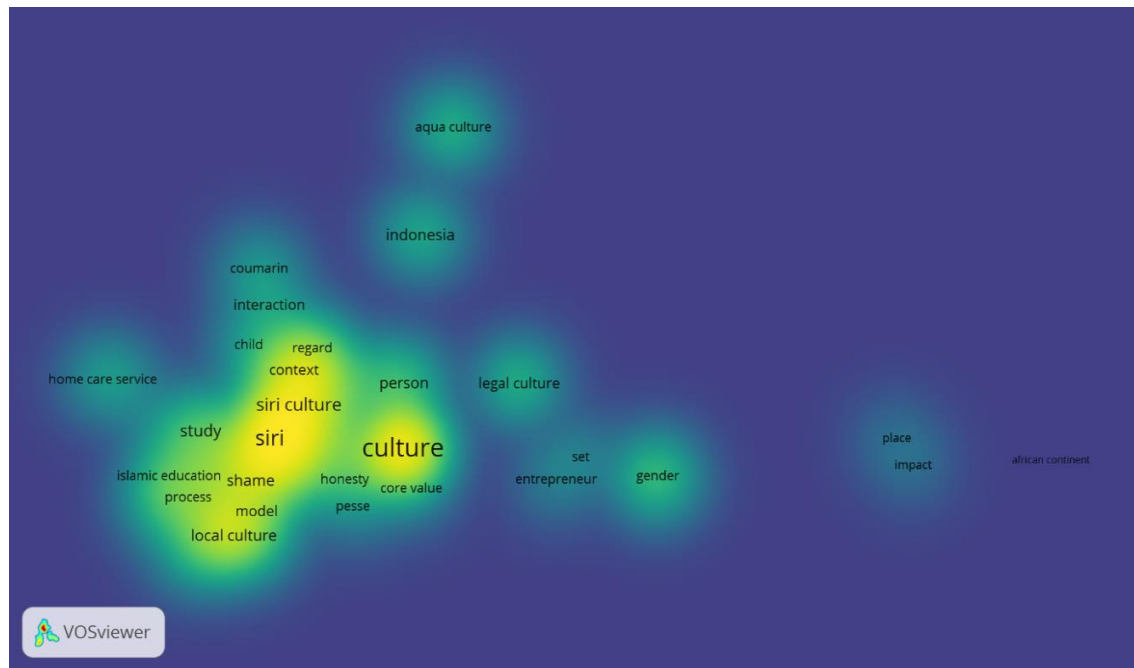
Figure 3. Dominant topics in the study of "Siri" culture in Indonesia

Figure 3 above shows that the most dominant or frequently appearing concept is marked by the thickness of the yellow color, where the darker the color shown, the more dominant the themes discussed in previous research related to Siri's culture are, namely the concepts of 1) Culture, 2) Siri. Culture, 3) Siri. As it is known that the concept of culture is very clearly visible and dominates, this is because the concept of culture is widely used by authors in previous studies and is also in accordance with the theme being raised. In addition, other existing concepts are supporting concepts for the dominant concept. Moreover, concepts that are rarely discussed in previous studies can be used by researchers as concepts for the latest research.

Based on the picture above, it is known that the dominant concept discussed in this issue is culture, especially the Siri' Bugis culture itself. On the other hand, if drawn by attachment in the picture, there is Islamic education, where the two things have a symbiotic mutualism and have also been massively studied beforehand by previous researchers. The many cultural deviations of Siri' make it interesting to study and become a challenging study. The Siri's culture that is so

strong can be internalized in Islamic education methods. This internalization aims to educate the public, especially students, so as not to misinterpret the meaning of Siri' and cause social problems in the community's social life (Juhansar et al., 2021).

The point is that the internalization of Islamic values in the Siri's culture must be intensified so that there is no deviation of meaning in implementing the Siri's culture by the Bugis people in everyday life. This internalization must be implemented from the most basic level and requires the cooperation of all relevant parties to accelerate optimization (Akhmar et al., 2017). The Siri's culture, which is fundamental as the philosophy of life for the Bugis society, must be maintained and developed. Misconceptions related to Siri' that cause unrest and conflict in the Bugis community must be corrected. In this case, it is necessary to reconstruct the values of Siri's culture for the Bugis community. This utopia is achieved if there is no collective cooperation between all related elements with the aim of realigning the meaning of Siri' from various previously distorted meanings (Anisa, 2018).
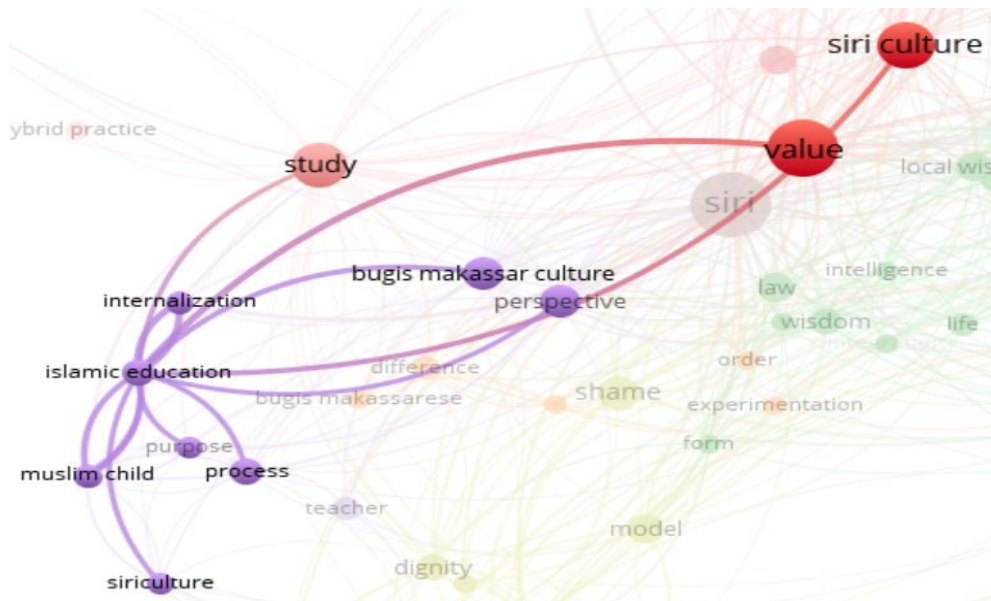
Figure 4. The relevance of the topic of Islamic Education in the study of "Siri" culture in Indonesia

Figure 4 above shows the relationship between one concept and another in making articles related to the serial culture topic and the concept of Islamic education becomes a connecting concept between articles when viewed through network visualization in VOSviewer. Dominantly, Siri's culture in the Bugis Makassar community is a massive study carried out. However, there is also an attachment to the concept of study between the cultural values of the Siri' Bugis society and Islamic education. Various previous studies have found a shift in the cultural meaning of Siri'. This is interesting to study because it can be internalized with Islamic education methods (Sirajuddin, 2015). Strong causality between the values contained in Siri' culture and Islamic education if studied and straightened out will correct deviations or shifts in the meaning of Siri' which are now common. The learning and education process must start from the lowest class, particularly students (Damayanti et al., 2020). On the other hand, in addition to optimizing the role of teaching staff to improve the deviant paradigm of Siri', family education is also needed in married life. This means that in order to realize or reconstruct the meaning of Siri', cooperation between all elements is needed, both youth, teaching staff, government, community organizations and the general public (Salim et al., 2018).

Internalization of Islamic educational values into Siri' Bugis' culture is an effort to instill Islamic values in students. Furthermore, as a form of instilling the value of Islamic education, it can become the spirit of the basic values of Siri' Bugis' culture. Internalization of Islamic education values can be done in three ways, namely:

Conceptualized internalization

We all want the education process in Indonesia to be of maximum quality. Various efforts have been made by the government, but not as much as what we expect can be achieved optimally. Not as easy as we turn the palm of the hand. Efforts that have been made include curriculum changes, various types of teachers and principal training, the BOS program, BOMM, in the form of block grants and school grants, and so far, have not shown a significant increase in results. This happens because the quality of human resources that have been patterned with the culture as it is are less able to produce educational innovations that are able to break down negative cultural values, even tend to be detrimental.

On the other hand, the values that should be strengthened and preserved have become blurred, one of which is Islamic values. Even though we already know that the largest Muslim community in the world is in Indonesia. What's the point, if. We ourselves have not yet realized this. This shows that Islamic values that have been contained in the Qur'an, have not been fully understood. In fact, if studied in the Qur'an, it contains all the guiding values of human life in the world so that they can live a happy, prosperous life in this world and the hereafter.

The guiding values of human life such as respect, responsibility, fairness, honesty, sincerity, independence, and attention are the main concepts of excellent Islamic values. Nevertheless, unfortunately, in today's uncertain times, where moral crises and acts of violence are everywhere, it seems difficult for students to understand, appreciate, and apply these noble words in their daily lives. Thus, it must be used as the main point for teachers to integrate into the learning process to achieve educational goals.

Amitai Etzioni developed a conceptual framework to try to help turn character development into skills that both teachers and students can achieve. He further identified two basic skills, namely empathy and self-discipline. According to him, these two words are prerequisites in developing a character (Nasution & Syarifuddin, 2009).

With empathy, students will be more appreciative of the feelings and views of others, more concerned with the sense of injustice and dishonesty, and be able to distinguish between good and bad. Self-discipline is preparing students to be able and ready to do something because they have a sense of responsibility towards a set of values or norms. Thus, the two skills together will prepare students to behave in accordance with the expected Islamic norms or values.

Cultivating empathy and self-discipline is a highly coveted hope in building grassroots Islamic values to give truth and responsibility to students. For this reason, there are several things that we need to pay attention to, including Learning the basics of policymaking for the development of Islamic values; Developing a set of Islamic values that can be applied to daily behavior, such as the content of Islamic teachings contained in the Al-Quran; Learn and provide examples of how to carry out responsibilities consistently in accordance with Islamic values and what the consequences are; and There is an opportunity to test the success of the application of Islamic values.

Operational internalization

Education-based on Islamic values will be implemented in accordance with community expectations if it is supported by several factors, such as curriculum, principal management, teacher quality, facilities and infrastructure, learning methods/strategies, evaluation systems, and so on. Among these supporting factors, four factors are central to determining the direction of the success of education, namely the social environment of the community, curriculum, teacher quality, and government policies.

The community environment is a determining component of the success of educational education (Rohmat, 2004). At this time, students face the challenges of a very powerful social environment. They experience various protracted crises, social and economic disparities, increased violence and solidity committed by adults, low levels of public trust in the government, and the tendency of society to place more importance on personal material gains, thus bringing enormous psychological effects on students such as feelings of hopelessness and anxiety and a sense of powerlessness to do something. These feelings and experiences can damage students' confidence and ability to help each other.

One of the variables that affect the education system is the curriculum. Therefore, the curriculum must be able to follow the dynamics that exist in society. The curriculum must be able to answer the needs of the wider community in dealing with life's problems. It is fitting that the curriculum must be updated in line with the realities, changes, and challenges of the world of education in equipping students to become human beings who are ready to live in various conditions.

Teaching work in schools is a job that requires special skills. As an activity related to fostering the potential of students who are experiencing development, a teacher must be truly expert in his duties. In other words, the soul and spirit of a teacher who has expertise prioritizes devotion to human values through learning at school.

Hence, the teachers needed here are teachers who meet professional criteria, namely teachers who have personality, master the science being taught, and have creative and innovative teaching strategies/methods. Teachers must be able to develop Islamic values in every lesson. The ability of teachers to integrate Islamic values into every teaching material in schools through methods or strategies that are attractive to students is highly expected. Thus, teachers must have high creativity, in addition to having knowledge and skills so that students are patterned with these Islamic values.

Basically, value education is formulated from two basic meanings contained in the term value education. When the two terms are put together, the meanings of both are fused in the definition of value education. However, because the meaning

of education and the meaning of values are interpreted differently, the definition of value education also depends on the pressure and formulation given to the two terms (Rohmat, 2004). Sastrapateja as quoted by Elmubarok (2020) provides the definition of value education as planting and the development of values in a person. Meanwhile, Mardimadja defines value education as helping students to realize and experience values and place them integrally in their entire life (Ilham, 2019).

There are several approaches that can be taken to instill value. Superka has conducted a study and formulated a typology of various values education approaches that are developed and can be used in the world of education. These approaches have been integrated into five parts, namely: the inculcation approach, the cognitive moral development approach, the values analysis approach, the values clarification approach, and the learning to act (values clarification approach). action learning approach) (Elmubarok, 2020).

The value planting approach is an approach that emphasizes the cultivation of social values in students. According to Superka, the goals of value education according to the approach are: first, the acceptance of certain social values by students, second, changing the values of students that are not in accordance with the desired social values (Elmubarok, 2020). The methods used in the learning process according to this approach include: exemplary, positive and negative reinforcement, simulations, role-playing games, and others. This approach is actually a traditional approach. Many critics in the western literature share this approach. According to Banks and Windmiller, this approach is seen as indoctrinating, incompatible with the development of democratic life. This approach is considered to ignore the right of children to choose their own values freely.

The moral development approach is a cognitive approach because its characteristics emphasize the cognitive and developmental aspects. This approach encourages participants to think actively about moral issues and in making moral decisions. Moral development according to this approach is seen as development as a level of thinking in making moral judgments, from a lower level to a higher level (Elmubarok, 2020). There are two main things to be achieved in this approach: first, helping participants students in making more complex moral judgments based on higher values. Second, encourage students to discuss the reasons

when choosing values and positions in a moral issue.

The value analysis approach emphasizes on the development of students' ability to think logically, by analyzing problems related to social values. When compared with the cognitive approach, one of the important differences between the two is that the value analysis approach places more emphasis on discussing issues that contain social values. The cognitive approach emphasizes individual moral dilemmas (Elmubarok, 2020). There is a main goal of Islamic values education according to this approach. The first is helping students to use logical thinking skills and scientific discoveries in analyzing social problems, which are related to certain cultural values. Secondly, it aims at helping students to use rational and analytical thinking processes, in connecting and formulating concepts about values. Furthermore, the methods that are often used are: individual or group learning about social problems that contain moral values, library research, field investigations, and class discussions based on rational thinking.

CONCLUSION

Bugis culture is a sense of shame (psychological condition) that breaks down into human dignity. It becomes a philosophy of life for the Bugis people which is manifested in pangngadereng (customs) as well as social and religious life. As a philosophy of life, Siri' has become the core value of Bugis culture until now and has experienced a dynamic that marks a shift in Siri's values. Islamic education with Siri' Bugis culture has a mutually supportive relevance (symbiosis mutualism). Islamic education is a process of inculcating character to form human beings who are moral, knowledgeable, creative, innovative, leading people to the true truth as the basis of life in this world and in the hereafter; while Siri's culture can function as the spirit of students in the educational process. The values of Islamic education which are summarized in the values of Divinity (*ilahiyah*), Humanity, and Nature have similarities with the values of Siri' which are summarized in Siri' elements: Pajjama, Lempu', Getteng, and Sipakatau. However, Siri's value does not summarize the overall value of Islamic education. Internalization of Islamic educational values into Siri' Bugis culture is a must as a basic value in implementing Siri' culture. Internalization can be done by means of transformation (value education) of Islamic education, through an educational process with the support of all elements of society.

Operationally, internalization must be supported by educational resources such as curriculum, learning and adequate teacher resources.

The limitation in this study is the lack of references regarding the methods of reconstructing the Siri's culture of the Makassar Bugis tribe. This causes the direction of the bid for the reconstruction of the Siri's value from a simple point of view. Seeing the many deviations of meaning in understanding Siri's culture, then more references are needed, especially regarding the reconstruction of Siri's culture in order to bring conflict resolution to the existing problems. A broad reference related to the reconstruction of Siri's culture becomes a positive thing for subsequent studies because it can present the root of the problem and how to deal with the problem of deviations from the cultural meaning of Siri' that is developing. Next, the recommendation for studies related to Siri's culture in the future is to hopefully be able to examine the issue of Siri's culture from various different points of view. Indeed, this is very necessary in order to see the root of the problem and to present findings that can be regarded as mutual understanding in overcoming the problem of Siri' cultural deviation for the Makassar Bugis tribe in the future.

REFERENCES

[1] Abdullah, S. (2016). Kajian Rekonstruksi "Budaya Siri" Bugis Ditinjau Dari Pendidikan Islam. *AL-ISHLAH: Jurnal Pendidikan Islam*, *14*(2).

[2] Akhmar, A. M., Arafah, B., & Pardiman, W. (2017). Strategi Budaya Orang Bugis Pagatan dalam Menjaga Identitas Ke-Bugis-an dalam Masyarakat Multikultur. *Kapata Arkeologi*, 73–82.

[3] Alimuddin, A. (2020). Makna Simbolik Uang Panai'pada Perkawinan Adat Suku Bugis Makassar di Kota Makassar. *Al Qisthi*, *10*(2), 117–132.

[4] Anisa, Y. (2018). Nilai Budaya Siri'dan Struktural Dalam Pernikahan Adat Suku Bugis Soppeng Sulawesi Selatan. *Seminar Internasional Riksa Bahasa*, 845–846.

[5] Bandung, A. B. T. B. (2020). Budaya Bugis Dan Persebarannya Dalam Perspektif Antropologi Budaya. *Lensa Budaya: Jurnal Ilmiah Ilmu-Ilmu Budaya*, *15*(1).

[6] Damayanti, D., Widjaja, S. U. M., & Hermawan, A. (2020). Moralitas Ekonomi dalam Perspektif Budaya pada Mahasiswa. *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan*, *5*(2), 153–156.

[7] Departemen Agama RI. (2010). *AL-Qur'an dan Terjemahannya*. CV. Diponegoro.

[8] Elmahady, M. (2020). Islam Dan Kearifan Lokal Di Sulawesi Selatan Pasca Islamisasi. *Hikmah: Journal of Islamic Studies*, *11*(1), 83–104.

[9] Elmubarok, Z. (2020). *Membumikan pendidikan nilai*. Penerbit Alfabeta Bandung.

[10] Faisal, S. (2007). *Format-Format Penelitian Sosial,*. Jakarta: Raja Grafindo Persada.

[11] Fitriana, A. D. (2020). Pergeseran Sistem Pernikahan Endogami Masyarakat Etnis Bugis. *Al-Qalam*, *26*(1), 71–80.

[12] Fuady, M. I. N. (2019). Siri' Na Pacce Culture in Judge's Decision (Study in Gowa, South Sulawesi Province). *FIAT JUSTISIA: Jurnal Ilmu Hukum*, *13*(3), 241–254.

[13] Ilham, D. (2019). Menggagas pendidikan nilai dalam sistem pendidikan nasional. *Didaktika: Jurnal Kependidikan*, *8*(3), 109–122.

[14] Jalaluddin. (2003). *Teologi Pendidikan*. PT. Raja Grafindo Persada.

[15] Juhansar, J., Pabbajah, M., & Jubba, H. (2021). Relasi Agama dan Budaya dalam Tradisi Dui Menre'pada Pernikahan Masyarakat Bugis. *Dharmasmrti: Jurnal Ilmu Agama Dan Kebudayaan*, *21*(2), 15–28.

[16] Kilawati, A. (2019). Pendidikan karakter dalam budaya siri'na pesse mahasiswa PGSD Universitas Cokroaminoto Palopo. *Jurnal Ilmiah Pendidikan Guru Sekolah Dasar*, *3*(1).

[17] Latief, F. (2020). Nilai Budaya Sirina Pesse Pada Pola Asuh Masyarakat Bugis Makassar. *INDONESIAN PARENTING*, *59*.

[18] Lovato, S., & Piper, A. M. (2015). " Siri, is this you?" Understanding young children's interactions with voice input systems. *Proceedings of the 14th International Conference on Interaction Design and Children*, 335–338.

[19] Makbul, C., Harmaini, H., & Agung, I. M. (2016). Self Esteem, Siri', dan Perilaku Agresif pada Suku Bugis: Sisi Gelap Self Esteem Tinggi. *Jurnal Psikologi*, *12*(1), 8–15.

[20] Muhaimin, M. N. (2018). *Implikasi budaya siri'na pesse terhadap pemberdayaan masyarakat islam Bugis-Makassar (Studi Kasus Di Leang-Leang, Kecamatan Bantimurung, Kabupaten Maros, Sulawesi Selatan)*. Jakarta: Fakultas Dakwah dan Ilmu Komunikasi UIN Syarif Hidayatullah.

[21] Nasution, I., & Syarifuddin. (2009). *Manajemen Pendidikan*. Ciputat: PT. Ciputat Press.

[22] Qamar, N., Badaru, B., & Aswari, A. (2017).

Local Wisdom Culture of Bugis-Makassar in Legal Perspective. *International Multidisciplinary Conference and Call for Paper*, *12*, 87.

[23] Rahmatiar, Y., Sanjaya, S., Guntara, D., & Suhaeri, S. (2021). Hukum Adat Suku Bugis. *Jurnal Dialektika Hukum*, *3*(1), 89–112.

[24] Rohmat, M. (2004). Mengartikulasikan pendidikan nilai. *Bandung: Alfabeta*.

[25] Safitri, A., & Suharno, S. (2020). Budaya Siri'Na Pacce dan Sipakatau dalam Interaksi Sosial Masyarakat Sulawesi Selatan. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, *22*(1), 102–111.

[26] Salim, A., Salik, Y., & Wekke, I. S. (2018). Pendidikan karakter dalam masyarakat bugis. *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, *11*(1), 41–62.

[27] Sawaty, I. (2021). Pengaruh Kesadaran Primordial Siri'dalam Dinamika Masyarakat Bugis. *Al-Mau'izhah: Jurnal Bimbingan Dan Penyuluhan Islam*, *3*(2), 13–24.

[28] Sirajuddin, M. (2015). Siri'dalam Perspektif Dakwah Islam. *Jurnal Bimbingan Penyuluhan Islam*, *2*(1), 15–26.

[29] Siregar, S. R., Sugito, Danis, A., Simamora, S. M., & Ramadhani, S. (2022). Mengintegrasikan Pendidikan Karakter Dalam Pembelajaran di SD Swasta Pangeran Antasari Helvetia 2022. *PRIMA : Portal Riset Dan Inovasi Pengabdian Masyarakat*, *1*(2), 1–6. https://doi.org/https://doi.org/10.55047/prima.v1i2.39

[30] Tamar, M., Wirawan, H., & Sudirman, S. (2017). Buginese culture value system scale for entrepreneur and its transforming local values to a psychometric scale. *2nd International Conference on Education, Science, and Technology (ICEST 2017)*, 67–69.

[31] Tangngareng, T. (2017). Upaya Pewarisan Budaya Siridalam Rumah Tangga di Kalangan Masyarakat Bugis Makassar di Kota Makassar. *Sosioreligius*, *2*(1).

[32] Winarno, S. (1978). *Dasar dan Teknik Research, Pengantar Metodologi Ilmiah*. Bandung: Tarsito.