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Ethics And Social Procedures In Lontara Pappaseng As A Guideline And Philosophy Of Life Of Buginese Society In South Sulawesi (An Exploration of Buginese Philosophy in Expressions)

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Abstract

Today's people seem to lost their direction and guidelines in life as a result from the demands of life which are getting heavier day by day so that a tendency for character emerges individualistic and less concerned about others. Apart from having six major religions, Indonesia is also very rich in values of local wisdom that is noble and very relevant to the sacred teachings of religion in life of the people of South Sulawesi, especially the Bugis people, have local wisdom in the form of literature works both in the form of speeches and Lontars. One of the works of Lontara literature which contains values of Ethics and Decency is Lontara Pappaseng. Lontara Pappaseng contains many ethical and decency values we need to explore and develop so that it becomes a guideline for mankind, especially for the future of our young generation's life in the society and the nation. In Lontara Pappaseng contains of advices in the form of human values, justice, courage, truth, honesty, loyalty, assertiveness and others that can be used as guidance and guidelines in everyday life in order to create a harmonious life both in household life, society and in the life of the nation and state. The research method used is a qualitative research approach with phenomenological method that is collecting data with participant observation to know the essential phenomena of participants in their life experiences because of this research focus on peeling study issues related to Ethical Values (Tata Susila) contained in Lontara Pappaseng Toriolo and its meaning, in addition to this research as well using a qualitative approach with data collection techniques through literature study by tracing pappaseng lontara manuscripts and documentation studies. The data source used is the Lontara script in Buginese language with the Lontara script, however in this article the lontara script used is the manuscript that has been collected by the Buginese writer and humanist (translated into Indonesian). The existence of local wisdom values in the form of Pappaseng is expected to be able to provide reinforcement of the functions of religion as a regulator of social obligation's traffic through orders and prohibitions that are expected to materialize a peaceful social life.

Keywords: Lontara Pappaseng; Philosophy Life; Tolerance of Religion

Introduction

The flow of modelization has brought many changes in people's lives. The sad thing is that the changes that occur tend to lead to a moral crisis and morals. The disease of moral crisis is infecting almost all elements of this nation, for example, chaotic elections, corruption cases, the spread of hoax news and the spread of pragmatic attitudes, the institutionalization of a culture of violence which, whether we realize it or not, has contributed to weakening the character of the nation's children so that noble values and wisdom of life has faded. Nowadays, the problems of teenagers, especially students and university students, are very easy overflowing emotions and easily provoked that is out of control so that it ends in brawls between students or brawls between students. Frequency of fights or fights students from year to year continues to increase (Rifa'i

2011). Actually, the problem often the trigger for brawls is very simple. Usually they want to shows their prowess in certain conditions (Yamin, 2009). this condition shows that there has been a shift in values towards the fundamental values of the nation this is like the occurrence of clashes between ethnic groups, religious adherents, the occurrence blasphemy, corruption and other radical acts. The condition was exacerbated with advances in science and technology such as the use of social media uncontrolled which has the potential to cause moral decline in the younger generation impact on the poor living conditions of society, nation and state.

It is undeniable that the conditions of social and cultural life of the community, generally the people of South Sulawesi and the Buginese people in particular, many events which increasingly demeans human dignity, destroys moral values, the spread of injustice, the low value of solidarity in social life, this condition is very sad because of our deep incompetence and helplessness fortify our young generation from increasingly liberal and extreme influences lively development in our country.

One of the best solutions according to the author so that we can remove the above influence or impact is to return to holding fast to values local cultural wisdom in the form of advice or moral messages in Buginese Lontara Pappaseng. The Buginese tribe has or rich in the values of a good life philosophy that is exist Lontara and in the forms of speech from figures or parents.

Among the Buginese community, especially the Buginese Hindu, they consider that Pappaseng is a form of statement that contains ethical and moral values both as a social system and a cultural system in Buginese society, which contains noble ideas or thoughts, valuable soul experiences and noble considerations of good and bad qualities, which are closely related relationship or very identical with ethical values or morals.

The values of local wisdom in the context of Buginese Hindu teachings in relation to Ethical values (*Tata Susila*) are one of the values that are very closely held and the guideline for the community is Pappaseng, because Pappaseng is considered and believed to be full of meaning and moral messages that can be used as a guide life, regulator of behavior in socializing in society and its relationship with government and even relationship to God. Because of that, it is necessary to have a serious study in order to reveal the noble values contained in Pappaseng that is very much needed in coaching the next younger generation.

One of the lontara or libraries in which or its contents contain or discuss about ethical values (*Tata Susila*) is Lontara Pappaseng. In Lontara Pappaseng contains many noble values that we need to explore and develop it so that it becomes a guide for humanity, especially for the younger generation in the future in building their well-being. In Lontara Pappaseng it contains advices in the form of human values, justice, courage, truth, honesty, loyalty, assertiveness and others that can be used as guidance and guidelines in everyday life in order to create a good harmonious life in life household, community and in the life of the nation and state.

Therefore, in this scientific paper the author will discuss Ethics (*Tata Susila*) as a guide and guideline for life that is studied from Lontara or literature Silasa. Etika (*Tata Susila*) is the knowledge of decency. Decency are norms that contain advice or prohibitions to act something that contains goodness. Through the teachings of Ethics (*Tata Susila*) we can learn and distinguish between behavior or good deeds with bad ones. Good behavior or action is a must carried out and bad behavior or deeds are actions that we have to do avoid, and of course what forms the basis of our thinking is of course Ethics (*Tata Susila*) originating from religious teachings and local wisdom values. With the existence of ethics (*Tata Susila*) association in society will look good and the bad nature or behavior of a person, so that people know which behavior is good or bad and carry out

their duty and self in this world in accordance with the ethical values (Tata Susila) of our religion, namely the truth is expected to create a harmonization and harmony in social life and state so as to achieve happiness (Jagadhita). Based on the background above, the problem to be studied is how the data ethics of Susila) in Lontara Pappaseng.

Based on the author's observations there are several of our predecessors to have preserving this pappaseng both in rewriting the pappaseng script and in the form of research in written form which the author uses as the main source in writing this article as done by Mattulada(1975), Laica Marzuki(1995), A.Moein MG(1994), A. Hasan Mahmud(1975), Mustari Idris Mannahao(2010), Mattalitti (1986) Pappaseng Toriolota wasiat orang dahulu, Gani dan Kawan-kawan (1990) wasiat dalam lontara bugis, Sikki dan kawan-kawan (1998) Nilai dan manfaat Pappaseng dalam sastra bugis, Zainuddin (1992) Panggajak Tomatoa. In addition, it was also obtained through deep interview. Other supporting data are books, scientific journals relevant in discussing ethics (Tata Susila) in Pappaseng lontara.

Method

This study uses a qualitative research approach to the method phenomenology, namely collecting data by participant observation to know the essential phenomena of participants in their life experiences because of this research focus on peeling study issues related to Ethical Values (Tata Susila) contained in Lontara Pappaseng Toriolo and its meaning, in addition to this research as well using a qualitative approach with data collection techniques through literature study by tracing pappaseng lontara manuscripts and documentation studies.

The data source used is the Lontara script which uses the Buginese language with Lontara script but in this article the Lontara script used is the script which have been collected by Buginese writers and humanists (translated into Indonesian) which contains advice and messages/advice from predecessors and the ancestors of the Bugis people. One of the source books used in this article is a book written by A.Hasan Machmud dalam bukunya Silasa Setetes Embun Dalam Tanah Gersang,DR. H. M. Laica Marzuki SH in his book Siri' bagian kesadaran hukum rakyat bugis makassar, then Mustari Idris Mannahao in his book The Secret Siri' Na pesse', A. Moein MG in his book Sirik Na Pacce Supporting data others were obtained from books, theses and scientific journals, as well as various documents relevant in discussing the Ethical Values (Tata Susila) contained in Lontara Pappaseng.

One of the Lontara Pappaseng's types besides Lontara I La Galigo which is quite well known and can be used as a reference and guideline for the Buginese community in their lives, namely Lontara LaToa. LaToa is one of the Lontara which logically contains the set of pairs or messages, advice and mandates from ancient wise men and kings. Lontara Latoa contains many noble cultural values in the form of messages (Pappaseng) of the king and wise men of his time who can also be applied in today's life. The basic concept that is carried out is a system of ethics (Tata Susila) that applies in the Buginese community called Pangadereng. This concept is then elaborated and strengthened by the advice or mandate of the ancient wise men and kings.

Result and Discussion 1. Lontara Pappaseng

South Sulawesi is one of the areas in Indonesia which is rich in ancient manuscripts. These ancient manuscripts are also called the Lontara script, containing various themes or topics, including Lontara about Pappaseng, agriculture, astrology, medication, genealogy, maritime warfare, building of houses, fragments of epics.

In further developments, there were many lontara manuscripts used as a source of information and inspiration for writing various fields of research. One of them is that in writing this article, the writer takes lots of source of data from Silasa book. The silasa book contains pappaseng Ethics (TataSusila) teachings (messages/advice), advice, which was collected from several pappaseng lontara and then processed andmade into one book.

In one of the books that contain advice like Silasa usually contains hundreds of messages, advice and teachings of Ethics (TataSusila) which are summarized from several Lontara Pappaseng in various sections according to their respective themes. Those messages first written in Bugis Lontara script, then transliterated into Latin script, and then translated into Indonesian. With the writer's ability to know the Lontara very well, he can explain and present the messages so that the readers can understand this book well. It makes them understand the depth of though of the Buginese intellectuals in the past. Basically, the manuscript of the Silasa Book that is adapted from Lontara Pappaseng contains approximately 170 teachings of Buginese kings and Buginese ancestors at that time of more than 156 pages, one of them contains questions and answers or dialogue between Kajao Laliddong with Arumpone (King of Bone) at that time, namely LaTenri Rawe Bongkangnge.

It is so broad and deep when it comes to studying about lontara Pappaseng, but in this study it is only limited to the study of the form, meaning and value of Pappaseng that is contained inside. If we pay close attention and examine it in depth, it turns out that Lontara Pappaseng contains many things related to ethical values (Tata Susila) and culture noble values. Ethical values (TataSusila) and culture in question, are very important for studied and raised to the surface, because the values of Ethics (Tata Susila) and culture are contained in it is still very relevant to be used as a guide or guide in face the present life and also in the future that has been influenced by advance technology and modernization. Guidelines or internal guidelines in behave or interact in the family and community environment very determine the quality of our lives, it is important to dig up the value of local wisdom which is rich in moral values for us to make as a guide or hold on in this life.

According to Pelras (2006) Pappaseng is a type of oral prose uses ancient language containing advice and rules of conduct according to ancestors. The disclosure of Pappaseng can be done in various forms, namely:

- a. Pappaseng in the form of elong, elong means poetry or singing so that Pappaseng can be conveyed to impress the heart and be applied in everyday life;
- b. Pappaseng in the form of warekkada, warekkada means expressions or proverbs
- c. in the form of words or groups of words that are specific to express something's meaning in a figurative sense;
- d. Pappaseng in the form of a conversation, both monologue and dialogue, monologue is spoken alone while dialogue is a conversation of two or more people (Iskandar, 2016).

Mattaliti (1986) suggests that pappaseng contains instructions and advice from the ancestors of the Bugis people in ancient times for their children and grandchildren lead a good life. Meanwhile, according to Punagi (1983:3) states that pappaseng is a testament from parents to their children and grandchildren (many people) who must always be remembered as a mandate that needs to be obeyed and implemented. As for pappaseng function (Iskandar, 2006) include:

- a. As a tool and media of social control;
- b. As a tool of protecting the social norms;
- c. As a tool of education; and
- d. As a guide or guidance in life.

In terms of content and meaning, the benefit of ancestral teachings in Lontara can be grouped into three parts, they are advice, philosophy life, and adhesive relationships between individuals. According to the Towani Hindu figure, Lauru (2023) is also an educator figure commenting on the superiority of Pappaseng in Lontara mentions that there are many values that is contained in Lontara Pappaseng such as moral values, honesty, intelligence, courage, responsibility and human values, all of these has been said by the ancestors of the Buginese people who are very relevant to serve as school teaching materials.

Another community figure who is a cultural observer, namely Samang (2023), argues that it is very important for the world of education, especially in the Buginese area so that Pappaseng values in lontara can be passed on to the younger generation to be used as a guide and guidance in behavior. P. Sulang (2023) as a Cultural Observer as well as a Community Figure mentioned the important role of Pappaseng Values in creating order and harmony of life in a heterogeneous society such as in Sidrap Regency.

2. Ethical Values and Their Meaning in Lontara Pappaseng

Pelras (2006) mentions, the messages or advice from ancestors, are mostly taken from historical figures, in particular: La Waniaga Arung Bila; Datu soppeng Matinroe ri Tanana; Arung Saotanre La tiringngeng To Taba (royal officials Wajo k. 1. 1490-1520); La Mangkace To Uddama (Arung Matoa Wajo' 1567-1607); La Sangkuru (Arung Matoa Wajo 1607-1610); La Mellong Kajao aliqdong, Advisor to Arung Mpone (k. 1 1535-1548), etc. The meaning that the writer finds in Lontara Pappaseng which has been adapted and translated into various source books is composed of 5 values related to ethical values (Tata Susila), namely:

- a. Honesty Values;
- b. Wisdom Values;
- c. Siri' or Courage Values;
- d. Humanity Values;
- e. Responsibility Values.

We will explore the five values above one by one from various sources based on level of needs and relevant to this modern life.

a. Honesty Value

In the Buginese saying about honesty "Duwai kuwala sappo, ungannna panasae nabelo kanukue" means that Ithere are two things that I make as fence, they are lempu and paccing means honesty and chastity. So, honesty and chastity are strongholds (sappo) in this life, being an honest person will be very hard if we don't have desire and willpower to always act honestly. In a Paseng or message or advice about honesty from our predecessors have laid down and taught a basic foundation in establishing human relations is an expression "Aja nasalaio acca sibawa lempu" which means never leave

skill and honesty because there is nothing that is called competent to do carried out, there were also no talks that were difficult to be greeted with kind words and gentle. Meanwhile, the so-called honest actions are good, the thoughts are right and also fear to God. Honest people will be trusted and from an economic point of view will get the trust of the rich so that it will be easy for him to get luck (Mustari Idris Mannahao, 2010).

Meanwhile, Kajaolalido teaches to treat each individual honestly and equally in all social aspects. The greatness and glory of a country is marked among others by the emergence of this honesty in the life of society, especially malempui namacca arung mangkauqE (honest and intelligent leader). A sign of fragility in a country, is if the leader is dishonest, careless, the king is not warned (criticized), there are no smart people in the

country, judges accept bribes and other crimes rampant and leaders do not pity their people. (A. Moein MG, 1994).

Honesty in the Buginese language is called Lempu or Malempu and in Hindu teachings the word honest or honesty is similar with Satya. If this honesty is neglected, it will cause unrest, anxiety and suffering among the community (Saleh, 2006). In the Buginese Hindu concept, honesty can be divided into four parts including:

- a. Malempu ri Dewatae means honest to God,
- b. Malempu ri padatta rupaatau means being honest with fellow human beings,
- c. Malempu ri cinakalewe means being honest with yourself and
- d. Malempu ri seuwa seuwae means being honest with God's creatures (nature around).

This is in line with the concept of honesty in the teachings of Hinduism called *panca satya*, which has five parts, namely:

- a. Satya wacana means being honest in speaking,
- b. Satya hrdaya means faithful to conscience,
- c. Satya laksana means honest and responsible for actions,
- d. Satya mitra means loyal and honest to friends, and
- e. Satya semaya means always loyal and honest to promises.

In the Silasa book, a concept of honesty is found that it needs to be preserved in life both in the family, community and in nation and state life. One of the contents of the Silasa book is a message of honesty conveyed in dialogue:

King of Bone with Kajao Ladiddong'as follows:

Arung pone : Aga appongenna accae Kajao?

Kajao: Lempu'e

Arung pone: Aga sabbinna lempu'e?

Kajao: Obbi'e

Arung pone: Agariangobbireng Kajao?

Kajao:

- 1) Aja'muala ajuripasanre narekko taniya ikopasanrei.
- 2) Aja'muala waramparang narekko Tania warmparammu.
- 3) Aja'muala ajuri wettawali narekko taniya ikompettai.

Note: LaMellong Kajao LaLiddong

From Lontara A. Ninnong (Machmud, 1976)

Translation:

King of Bone: What is the origin of Kajao's skills?

Kajao: Honesty

King of Bone: What is the witness of honesty?

Kajao: Call (call)

King of Bone: What is Kajao calling for?

Kajao: a. Don't take the wood that is propped up if you don't

back up.

- 1) Do not take property that does not belong to you.
- 2) Do not take wood that is sharp at the base if you are not the one who is sharpening it.

The dialogue quote above is a message that someone who is honest is not easily decide something, but first look at it very carefully. Besides that, the message from the dialogue above is that honesty must be called upon to all society through its leader, namely the king at that time and today is government, and that call must be practiced by the community so that it will bring a safe and peaceful life. The value of honesty is ethics (Tata Susila) which must be upheld in every way we behave.

Sabbinnalempu'elimai

- 1) Narekko salai naengauwi asalanna.
- 2) Narekko'ri onroi sala naddampengengngi tau ri pasalanna.
- 3) Narekko'ri sanresiwi de'napabelleang.
- 4) Narekko'ri parennuangngi de'napacekowang.
- 5) Narekko majjanciwi narupai jancinna

Note: from Lontara A.Palloge Petta Naba (Machmud.1976)

Translation:

There are five proofs of honesty:

- 1) If guilty he admits his guilt.
- 2) If he is found guilty, he forgives the guilty person.
- 3) If given a mandate or responsibility then he will not disappoint.
- 4) If given a trust he does not cheat.
- 5) If he promises he keeps his promise.

Explanation:

The above quote means that there are people who behave honestly within themselves there is attitude of humility and uphold honesty and sincerity in admit mistakes and forgive the mistakes of others. Not only that, someone said to be honest according to the ancestral views of the Bugis people are people who uphold high trust and responsibility as a trust that must be accounted for answer both in the world and in the presence of God Almighty. so that a trusted honest person then will not deceive or disappoint someone who trust him. This is reflected in the behavior of always keeping promises that have been made, because the Buginese ancestral parents believed that a promise was an oath that has been witnessed to Dewata Sewa"E God Almighty so that it will have an impact if it is violated.

Naiya appongenna lempu'e duampuwawangngi

- 1) Iyapatapoadai kadopi molai.
- 2) Iyapa tapegau'i kadopi liwuriwi rimunripi tauwe

Translation:

There are two kinds of honesty, namely:

- 1) Say it if you are willing to do it
- 2) Able to do it first before others

Note: Arung Matoa Lessoe Ripattujunna

From Lontara A.Makkaraka Ranreng Bettempola (Machmud. 1976)

Explanation:

The meaning of the message above is that honesty is not just an expression, however honesty must be manifested in the form of behavior in the sense that words must be in harmony by deed. in this case the words and actions are not in harmony then it is said to be a lie. When something has been said and will be manifested in the form of behavior, the best thing is that we are willing to be leading in the sense that we start first. Alignment and conformity between Words and deeds are the basis of honesty.

Patampuwangengngi lempu'e

- 1) Riyasalaiwi naddampeng
- 2) Tessalaie janci
- 3) Temmangowai engngitani yaolona
- 4) Tennaseng deceng rekko deceng rialena, iyaminaseng deceng rekko nassamarinipi pudecengngi.

Note: Arung Matoa Lamungkacce To Uddaman Dari Lontara A. Pabarangi (Machmud. 1976:35)

Translaation:

Four kinds of truth:

- 1) Forgive other people's mistakes
- 2) Don't break promises
- 3) Not greedy to something that is not his right
- 4) Don't break promises.

Explanation:

The meaning of the message or advice above is related to honesty, namely that the most beautiful manifestation of human values is when sincerely apologizing and realizing mistakes and being ready to apologize. Furthermore, the thing that is caused by honesty is an honest person will never break a promise or betray no matter how hard and how difficult the situation is because honesty is a talisman of salvation. In an honest person an attitude of solidarity will arise in which greed will not arise in him and will not consider a kindness if goodness is only related to his own good, what he considers a kindness is when goodness concerns the common good or the good of the people. Those are some of the things that honesty brings.

b. Siri' dan Courage

In the ancient Buginese area, people who were intelligent, scientists and humanists appeared having the title To acca (smart people) they apply a leadership philosophy based on principles "Pallempui Beccie" means that every leader must be able to say and carry out justice and truth. Meanwhile, in carrying out his daily tasks, he adheres to the principles of "Rebba Si Patokkong Mali Si Parappe Sirui Menre Tessrui no, Malilusi Usenge Mainge pi mupaja" means if you make a mistake you have to remind each other, help each other, look for goodness in each other, and help each other when someone is hit by a disaster. In line with this, the Buginese adhere to three principles (tellui riyala sappo), namely three principles in life include:

- 1) Taue ri Dewatae means piety and obedience to God Almighty
- 2) Sirie ri Watakkalee means shame in oneself
- 3) Sirie ri Padatta Rupa tau means shame towards fellow human beings (A. Moein MG:1994).
 - Siri' according to the Buginese view has three meanings, namely:
- 1) Shame;
- 2) Encouragement to destroy anyone who injures honor; and
- 3) Encouragement to work and try as much as possible.

Apart from that, siri is also a restraint for the Buginese-Makassar people not to do the acts of persecution that is prohibited by the rules of ethics (Tata Susila). as a view of life is not owned by someone, then that person is nothing more than an animal, because it is judged to have no siri' or shame and does not have an element of pacce or social concern. Therefore, people from the Buginese cultural background were very angry if considered tania tau (not human being). Siri' is not just a guide to life for a handful of people with a Buginese-Makassarese cultural background, but is a

More than that, siri' is something that is abstract and institutionalized within society and cover various aspects of life. Siri' is a value system of cultural and personality ratios which is an institution of self-esteem and dignity defense humans, both as individual beings and as social beings (Abidin, 1983). Mattulada (in Moein, 1977) sees siri' as a concept that organizationally integrates all the main elements of panngadereng which by Pitirin Sorokin (in Rahim, 1985) is referred to as a legal norm.

Siri can also be interpreted as a statement of not being greedy (manggowa) and Siri Naranreng means to bet on honor. Siri contains the value of honor or "pride". The expression of the attitude of the Buginese people is related to siri manifested through the words "taro ada taro gau" meaning the word harmony with deed. (A. Moein MG:1994)

If we look closely at the ethical values related to the siri' culture contained in Buginese literature, especially Silasa, it seems that the value of siri' is very important, it can even be considered that the values is an application or explanation of the siri' value. We'll see the advices below.

Narekko sirikna naranreng Tenri tenrengengni nariewa

Note: From Lontara Achmad Musa (Machmud, 1976)

Translation:

If it's self-esteem that is alluded to, without thinking we will fight.

Explanation:

The meaning of the advice is that everyone must have the courage to uphold siri' as the existence of upholding social honor. The message or advice above also explains that siri' is something that is very important for us to guard because it involves self-esteem. Therefore, when it comes to siri', there is no other way except to hold it directly resistance because life without siri is the same as death itself.

Naiya riasengnge worowane eppa'i tanranna gau'na nariaseng massipa' makkunrai, agatenribilanni risesena bilangeng worowane, bettuwanna de'na narirekeng woriwane rirekengmanisamakkunrai:

- 1) Makuttui.
- 2) Maleyai, pellorngngi.
- 3) Bongngo'i
- 4) Bebe'i

Translation:

A man who has the four characteristics of behavior can be said to have the character of a woman, because they are no longer considered as men, meaning they are no longer classified as men but are classified as women:

- 1) Lazy person
- 2) Weak, cowardly.
- 3) Dumb.
- 4) Stupid.

Note:

Arung Bila Lawaniaga Dari Lontara A.Makkaraka Ranreng Bettempola (Machmud.1976)

Explanation:

A man has a great responsibility, especially in his family environment; if weak and cowardly he is not strong enough to face life's challenges; if dumb and stupid he is unable to complete and overcome the philosophy that becomes a symbol of identity for the Buginese-Makassarese tribe (Amir, 1966). the problem encountered, in addition to the narrow scope of movement. When a man can no longer fulfill his great responsibility as the head of the household, his self-esteem will be threatened in the sense of humiliated in society. Someone is said to be a man in presumption of Buginese when he can carry out his responsibilities.

Malai buku rupa ricau'e,mappalimbang rimajeri panganroe

Translation:

Shameful when defeated, deadly when conquered.

Note: From Lontara A. Palloge Petta Naba (Machmud. 1976:64)

Explanation:

Failing in the struggle for life due to compelling conditions is a common matter although humiliating, but surrender, is the total surrender that follows include all self-respect. So, it's better to die on the ground than to live in the mirror carcasses. To restore

their dignity, the Bugis people must try and struggling with all his might to show others that he still has self-esteem or siri'.

Purababbara' sompekku, puratangkisi golikku, ulebbirenni tellengngenato' walie.

Translation:

The sailing screen has grown, the steering wheel has been installed, the abstinence from receding to the edge, better sink rather than sail back.

From Lontara A.Palloge Petta Naba(Machmud.1976:68)

Explanation:

The ancestors of the Bugis people were known as accomplished sailors who had determination and courage in crossing the vast ocean. If the determination is unanimous, no matter how big the waves are those who come across will not frighten him and will step back. Like in this life, no matter how big the challenges faced it is an abstinence for Buginese men to complain or step back from the ideals that have been carefully prepared. Because the consequence is that people will ridicule them, because they are thought to have no guts to get on with life. This is one of the consequences of courage generated by the siri culture.

De'nalabu'essoeritengngana bitarae.

Translation:

The sun will not set in the middle of the sky (in midday)

Note: From Lontara A. Palloge Petta Naba (Machmud. 1976:69)

Explanation:

This message or advice provides confirmation and reinforcement to us that everything will not happen if it is not by the will of God Almighty, so there is nothing to be afraid of because age, luck and mate have been determined by God the Almighty. The parents and ancestors of the Buginese people have always emphasized that destiny it cannot be avoided because it is the will of the Almighty, so be brave in wading through life of course by adhering to the truth.

Taroi telling linoe, telling pesonaku rimasagalae.

Translation:

Even if this world sinks, my faith in God will not change.

Note: From Lontara A.Palloge Petta Naba (Machmud 1976:71)

Explanation:

Beliefs that have been believed to be true cannot be doubted no matter what happen, because the challenges and difficulties in this life are just trials to test and measure how much a person's faith. We can do this when the value of Siri' and courage is imprinted within us.

Tanranna tau waranie

- 1) Nappada-pada riengkana enreng ngeride'na;
- 2) Cede'na enrengnge rimaegana;
- 3) Ripaddiolona nenniya ripaddimonrinna;
- 4) Rimengkalingana kareba maja' de'natassunrewang, rimengkaligana kareba madecende'natakkaug."

Note: From Lontara A.Palloge Petta Naba (Machmud, 1976)

Translation:

The sign of a brave person

- 1) Assume the same when there is or not
- 2) Assume the same when has a little or a lot
- 3) Assume the same when precedence or backwards
- 4) When listening to bad news he is not afraid and when he hears good news, he is not express joy.

The message or advice above means that one of the strengths of a brave person is able to control himself and his feelings and good at carrying himself. Not afraid under any circumstances, not greedy, not discriminating and responsible. In the Silasa book, there are still a lot of messages or advice on Ethics (Tata Susila) in the value of siri' and courage. In this article the writer only takes a small part of the message.

c. Value of Wisdom

Wise according to the Big Indonesian Dictionary (KBBI) means always use their mind (experience and knowledge); wise; perspicacious; smart and be careful (careful, thorough, and so on) when facing difficulties and etc. Wisdom according to the Big Indonesian Dictionary (KBBI) means intelligence using his mind (experience and knowledge): thanks to him, we are released from great danger; the ability to act when facing trouble and so on. In the Buginese language wisdom is identified with acca or macca which means clever or smart or astute, being clever or smart or astute is not something that happens immediately but is an ongoing process must be carried out so that a person has the ability to live life by providing benefits to others that is why various kinds of model's education to educate society as what has been mandated in the 1945 constitution (Mustari Idris Mannahao, 2010). In the record of Arung Matoa La Makkacce to uddamang stated that there are four things called competent or intelligent, they are:

- 1) Understand background of the problem and know what the consequences will be.
- 2) Align words with deeds
- 3) Humble himself in harmony with his pride.
- 4) Can say firm and gentle words (Mustari Idris Mannahao, 2010).

Simply, wise is an adjustment. Where a wise man, will always adapt everything to the circumstances that are happening. Wisdom is also interpreted as intelligence, prudence, intelligence in taking decisions that are adapted to the actual situation.

The following are the values of wisdom in Lontara Pappaseng:

Tanrannatausule'sanae

- 1) Molai'ada naparapi'.
- 2) Duppai ada napasau'.
- 3) Matu'i ada nattuttukkenna.
- 4) Taroi gau'riakkuannae.

Translation:

The sign of a wise person:

- 1) Able to follow the conversation.
- 2) Able to welcome and handle the conversation
- 3) Arrange conversations quickly and purposefully.
- 4) Do what is right (Hakim, 1992)

Explanation:

Smart people are people who are able to follow the direction of other people's conversations and provide opportunities for other people to express opinions as well as appreciate it. when there is a debate in a deliberation for consensus among intelligent people and wise will welcome other people's talk without making other people offended but what you want to convey is still conveyed. Clever people have a calm character even though the situation is precarious however, good in front friends and foes stick with well-formed words and don't get nervous and that depending on the breadth of knowledge and knowledge possessed. The wise have insight who are broad and far-sighted and speak precisely and purposefully. while good faith for the wise man is as a form of harmony of speech with what he does or do what is right. So, a wise person is: a person who is clever in knowledge, able to speak and know to put yourself in consideration and align your words with deed.

Aja'muangowaionrong, aja'to muacinnai tanre tudangeng, de'tumuullei padeceng itana. Risappa'po muompu,rijello'po muakkengau.

Translation:

Don't be greedy for position, don't covet high positions too much, you will not be able to fix the country, show yourself when being seek, confessed when you pointed.

Note: Laboulu from Lontara A. Pabarangi (Machmud, 1976)

Explanation:

Basically, everyone aspires to a high position or post, but fate and chance took him the other way. But the problem of greed becomes the basis or benchmark for an ideal, then Ethics (Tata Susila), morals will be set aside especially if supported by power. otherwise, a person with good intentions in general have self-respect and siri', therefore he will not beg for a position with sacrificing his pride. the wise will never be greedy for a position or post but a wise person will move according to ability without ignoring the people around him. When other people have seen our abilities and give trust to us, we will welcome it as a mandate to be morally responsible.

Tellui riala sappo.

- 1) Tau'e ri DewataE.
- 2) Siri'e ri kacangkaleta.
- 3) Siri'e ripadatta tau.

Translation:

Three things made as a fence:

- 1) Fear of God.
- 2) Fear of self.
- 3) Shame on fellow human beings (Gani, 1990)

Explanation:

Fear of God brings piety and strengthens faith so that we always carry out what is his order and leave all the prohibitions. shame to ourselves will keep us from thinking bad, self-harm because in truth there is a living substance that originates within us from God who is a witness in our every behavior. And, Shame on fellow human beings' distance ourselves from bad behavior and bad behaviors harm ourselves and others such as arbitrary behavior etc.

Tellui uwangenna decengnge ri linoe

- 1) Pesangkaiengngi alena maggau'maja'.
- 2) Pesangkaiengngi alena makkeda there maja'
- 3) Pesangkaiengngi nawa-nawanna mannawa-nawa maja'.

Translation:

Three kinds of goodness in the world:

- 1) Prevent himself from doing bad.
- 2) Prevent himself from speaking badly.
- 3) Prevent himself from thinking badly.

Note: Arung Matoa Sangkuru

From Lontara A. Makkaraka Ranreng Bettempola (Machmud, 1976)

Explanation:

The messages and advice of the Buginese ancestors above are very similar to the concept of *Tri Kaya Parisudha* in Hinduism, namely three actions that must be purified, namely

- 1) *Manacika*, means good thinking;
- 2) Wacika, means speaking well;
- 3) Kayika, means behave well (Kemenuh, 2012).

Thought and talk and deed are the main link with fellow human beings, which is the incarnation of feelings from someone. If all three can be controlled and directed, then the result cannot be separated from goodness anyway.

Sininna gau'e iyapa namadeceng narekko mattarettei.

- 1) Issengngi maja'e mutettangngi mupenessaiwi decengnge mupogau'I.
- 2) Issengngi encajie namupanessaiwi makkuwae.
- 3) Issengngi temmakkuwae namupenessaiwi makkuwae.
- 4) Issengngi macekoe namupenessaiwi malempu'e.

Translation:

Everything will be good if it is in order:

- 1) Know the bad then you leave it and understand the good then you do it.
- 2) Know the impossible and understand the possible.
- 3) Recognize what is inappropriate and understand what is appropriate.
- 4) Know cheaters and understand honesty.

Note: Matoa Sangkuru Raft

From Lontara A. Makkaraka ranreng Bettempola (Machmud, 1976)

Explanation:

It often happens that someone makes a mistake because they are not aware make mistakes. In order for these mistakes to be avoided, it is necessary to know things that should be avoided and understand the things that should be done. Two things are impossible; first, it is impossible forever; secondly, it is impossible for a while which at some point becomes possible. Therefore, in dealing with every problem, you need to be careful.

Eppa'deceng maserodeceng

- 1) Makkamasei ritau teppura mamasengngi.
- 2) Tenriellaue nabbere tenna tajengngi pawale'na.
- 3) Tulungngengngi sukkara'natauwe ri sipaggangka-gangkanna pattulung.
- 4) Mappangaja'lettur peru'i.

Translation:

The four best virtues:

- 1) Loving someone who never pity him.
- 2) Iklas gives without expecting anything in return.
- 3) Helping troubled people with the greatest possible help.
- 4) Advise to the bottom of his heart (with sincerity).

Note: Tomaccae ri Luwu'

From Lontara A. Ninnong (Machmud, 1976)

Explanation:

According to Lontara Pappaseng, the four best virtues include: the trait of loving fellow human beings which in the Hindu concept is called 'Tat Twam Asi' this expression means that I am you and you are me, the meaning is that we are all brothers, sourced from one, namely God Almighty so that we are expected to live in love with one another. Sincerity in giving is a form of our sincerity. In Bugis xpressions mentioned "De' gaga pangkaukeng de'gaga balinna' means there is no action with no result, this is in line with the concept of law of karma in Hinduism. so, actions are based on sincerity and sincerity and no strings attached behind it then the act will be worth worship before God Almighty.

Eppai asalewegeng riwatakkalewe naompo alebbirengnge iyanaritu

- 1) Alempureng
- 2) Asule'sanangeng.
- 3) Assiwolong-mpolongeng.
- 4) Assabarakeng.

Translation:

There are four qualities in us that give rise to virtue and peace of mind:

- 1) Honesty.
- 2) Wisdom.
- 3) Harmony.
- 4) Patience.

Note: From Lontara Achmad Musa (Machmud, 1976)

Explanation:

The four things above give rise to virtue and peace in the heart. Honesty gives self-confidence, determines the purpose of life, gives rise to courage and puts an end to doubt, wisdom produces healthy considerations and directed to goodness, harmony gives a sense of peace thus providing flexibility in associating and increasing cooperation and produce peace while patience increases the level of human dignity and keep away from selfishness and greed.

d. Human Values

Humanity is about the values held by humans in relation relationship with fellow human beings, such as tolerance, compassion, love, helping mutual cooperation, prioritizing the public interest, and many others. All those values are between humans and humans. Humanity is a feeling possessed of evil deeds or against religious teachings.

Cultural values that cannot be separated from siri are pesse'/esse' babua yang means pain which literally means the feeling of pain and pain that is felt someone because they see the suffering of others, this value is synonymous with human values which functions as a means of raising unity, solidarity, togetherness, loyalty, taste humanity and also the motivation to try even in very complicated conditions and very dangerous. A Bugis expression is "paunu sirie napalete ri pammasareng esse babuae" means shame kills and compassion and pity that towards people who suffer brings us to death. (Mustari Idris Mannahao, 2010).

The concept of pesse' motivates social solidarity in upholding the dignity of human beings. On the other hand, the feeling of pesse' when seeing other people suffer makes the concept of pesse' always corresponds to the concept of series. For Mattulada pesse is conscience for declare an attitude of solidarity (social solidarity towards upholding the dignity of siri together for the common good. Pesse encourages the fact that there is an act of help. (Laica Marsuki, 1995).

Human values contained in Lontara Pappaseng which have been adapted into the Silasa book including:

Ajanasalaio tongeng sibawa nyameng kininnawa;teppasilaingengngi seajinnana kamaseang,nasappareng deceng,tennaeloreng maja',metauiri Dewata sewae Translation:

Never forsake truth and kindness, and do not discriminate between relatives' and family and love them, seek goodness without

want him bad, afraid of God.

Note:

Lamatareng Maddanreng Takkalalla Dari Lontara A. Pabarangi (Machmud,1976) Explanation:

Human nature in the Buginese Hindu concept is described by several characteristics including holding fast to the truth and always have good intentions, never discriminate between human beings, right only to relatives, parents, children but all humans. Seek good for each other, in the Buginese expression "Mali siparappe, rebba sipatokkong, malilu sigunakannge, sirui menre tessirui no" has the meaning that humans are expected

to help each other, remind each other in goodness and seek mutual goodness together. All behavioral traits it is a form of our fear and devotion to God.

Tessisampoang uring-lowa', tessisebokeng pamuttu

Translation:

Not closes the pot to each other, does not leak the pot to each other.

Note: From Lontara A. Palloge Petta Naba (Machmud, 1976)

Explanation:

Human nature is a trait that does not let other people live miserable our humanity is reflected when we feel compassion when someone is suffering and as if we also feel the suffering so that a sense of solidarity arises us. Solidarity is manifested in the form of mutual help and assistance sincere. Let the desire to help come from the depths of the heart so that there is pleasure and satisfaction in helping others.

Tessi rebbangtangnga', tessi weleiyang janci'';

Translation:

There are no boundaries limiting consideration, not breaking promises.

Note: From Lontara A. Palloge Petta Naba (Machmud, 1976)

Explanation:

So that relations with other parties are well established and closer in collaboration then a higher level of mutual trust is required, the necessary considerations mutual consideration in order to fill each other's deficiencies. Collaboration will even stronger when each of them keeps their promises. Pearls are more beautiful because they are strung with jewelry, as beautiful as life when woven with understanding and good cooperation.

Tessi eccekeng tigoro', tessi calakeng tange

Translation:

Don't strangle each other's neck, don't close the door to each other.

Note: From Lontara A.Palloge Petta Naba (Machmud, 1976)

Explanation:

Let each other open the way and widen the heart. help in looking for sustenance, because our value is determined not by how much we take but how much do we give.

Rebba sipatokkong, mali' siparappe', sirui' menre' tessirui' no', malilu sipakainge' mainge'pimupaja

Translation:

When they fall, they straighten each other up, and when they drift, they tug at each other, pull up, not pull down, remind each other until they realize.

Note: Tomaccae ri Luwu'/La Tiringeng To Taba

From Lontara Prof. A. Zainalabidin (Machmud, 1976)

Explanation:

The purpose of when they fall upholding each other is to provide assistance to relatives or friends who are suffering from a disaster, so that the burden becomes light, when drifting ashore each other means that in this life we must support each other, encourage each other, not bring each other down, there is no way of life without obstacles and challenges, when we are in a profitable position, then help your family or other people, that is the meaning of sirui menre tessirui no. In this life it is very necessary to remind each other the right path as a form of our empathy for fellow human beings.

e. Responsibility Values

The definition of responsibility is to carry out all duties and obligations with truly. Responsibility also means being ready to take all risks for your own actions. When you already know the value of responsibility, then this value slowly will be formed from within the heart and own will. Responsibility in Silasa is a person's ability to develop tasks and trust assigned to him. like some advice or messages in the Silasa book, they are:

Iya jujungngi busue

Translation:

I uphold the jug then broke.

Note: From Lontara A.Innong (Machmud, 1976)

Explanation:

The task or mandate that is charged as a moral responsibility is always requires sacrifice. Responsible people are able to sacrifice and face the risk however severe. The courage to face risks is one of the characteristics implementations of duties and responsibilities. In other words, the deeper the values, the more assertive a person is to realize their responsibilities.

Many Bugis people have succeeded in becoming leaders and have succeeded overseas because they apply the teachings of their ancestors that they have inherited from their parents and ancestors.

Ajak sio mennang mubarani-baran iriala ri tau'e.Apa iapa tau rialaparewa,mulleenngi pogauk igauknanawa-nawa'e.Apa'ia gauknanawa-nawa'epitumpuwangenngi

- 1) Seuwani, majeppuiwi ade';
- 2) Maduanna, missenngi bettuang;
- 3) Matellunna, magettenngi;
- 4) Maeppa'na, metauiri Dewatae;
- 5) Malimanna,naisseppi riyasenngewarik;
- 6) Maennenna, majeppuiria sennge rapang;
- 7) Mapitunna,naisseng najeppuipi ri asengnge bicara (Mattalitti,1985)

Translation:

Do not you dare to be appointed as an officer. Because people who can be appointed as an officer, is a person who is able to carry out acts with thought. There are seven kinds of mind actions, they are:

- 1) First, knowing the customs;
- 2) Second, knowing manners (Tata krama);
- 3) Third, stand firm;
- 4) Fourth, fear of God Almighty;
- 5) Fifth, knowing what is meant by the order of life (rules that distinguish things
- 6) appropriate);
- 7) Sixth, knowing allegorical law (analogue);
- 8) Seventh, knowing what is meant by justice (determining someone's right or wrong).

Explanation:

The advice above provides clarity for us not to do work if unable or do not know the job for sure. For example, if you want to occupy a certain position, but if you don't know the knowledge or the rules, it's better to refuse because in the end it will be difficult for us and as well as others.

Naiya Rekko maelokko mappalili madecenni maddepungeng ri padangnge tasipakaingemadeceng ribicaranna laonrumae ri billaqna bareq-e, timoq-e. Poncoqna bosie enrengnge lampeqna ri alemman timoq-e, rimakerinna, nasaba purana napalalo matowa pallaonrumae riaddapangi pole riadanna lontara-e enrengnge rapang lalonnae tau parekkengngengngi laonrrumae temmakkulei pasala (Gani, 1990).

Translation:

If you are going to go down to the fields, all right (all of you) gather in the field then remind each other (deliberation), which is good about the dry season, the rainy season,

the long and gentle of the dry season, the dryness of the air, as ever carried out by Matowa (ancient person who understands) agriculture which takes an example like what is stated in the Lontara, as well as examples that have been done by the experts of the previous farmer and experienced no errors.

Explanation:

The purpose of this Pappaseng is to contain the message that preserving nature. It is the responsibility of all of us where farmers as cultivators of the land have a responsibility in preserving the environment where they farm so that rice can thrive and bring satisfying results. It is also the habit of Buginese ancestors from long time ago.

Conclusion

Pappaseng's functions (Iskandar, 2006) include: 1) As a tool and media for social control; 2) As a tool of protecting societal norms; 3) As a tool of education; and 4) As a guide or guidance in life. In terms of content and meaning, the benefits of ancestral advice in Lontara Pappaseng can be grouped into three parts, they are: as advice, philosophy of life, and glue for relationships between individuals. The meaning that the writer found in Lontara Pappaseng consists of 5 values related to ethical values (*Tata Susila*), namely: 1) Honesty Values; 2) Wisdom Values; 3) Siri' or Courage Values; 4) Human Values; 5) Responsibility Values. In Lontara Pappaseng contains many noble values which contain advice or moral messages in the form of values of honesty, wisdom, courage, humanity, responsibility and others. Lontara Pappaseng contains teachings about guidance and guidelines in people's lives, especially for the Buginese community whose goal is to create harmony and peace in social life. Remember the size of the benefits of ethical values (Tata Susila) in shaping people's lives harmoniously and peacefully then we need to explore those values again. The purpose of digging and develop is with the hope that it can be a guide and guidance for human beings, especially for the younger generation in everyday life in order to create life harmony both in household life, society and within national and state life.

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