

Does Local Wisdom Improve Quality of Public Services?: Learn from the Bugis-makassar Culture

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Abstract--- *This research aims to explore local wisdom which can be the basis for improving the quality of public services through cultural values, customs and traditions and messages of ancestors from the Bugis-Makassar Society. The long-term goal of this research is to make local wisdom values the basis for developing the principles of public service quality. The intention is to preserve the local wisdom Bugis-Makassar which is becoming extinct before being identified. Research data sources are Lontara' Pappaseng manuscript, history books, and articles. This study used a qualitative analysis as the interpretation of the historical, sociological, religious and cultural phenomenon in public services. The results of this study are the discovery of several local wisdom that has developed in the Bugis-Makassar community, namely: acca, lempu', getteng, and siri'napacce'sculture. If these values are internalized and practiced in the form of behavior, it will improve the quality of public services.*

Keywords--- *Local Wisdom, Lontara' Pappaseng, Acca, Lempu', Getteng, Siri' na Pacce, Public Service, Bugis-Makassar Culture.*

I. INTRODUCTION

In recent years cultural analysis has developed as a means of learning the values of local wisdom that have grown in the Bugis-Makassar community (Rahim, 2011; Machmud, 2011; Abbas, 2013; Beddu et al., 2014; Yunus, 2015; Yusuf, 2015; Haerani, 2017; Sapri, 2016; Nurhaeda, 2018; Riswandi, 2019). This is not only interesting for scholars, but also for administrators to introduce and preserve local cultural values to the younger generation through various artistic performances, cultural attractions, and religious rituals such as *Maudu Lompoa* in Cikoang Takalar which signify religious values and solidarity. Ultimately, cultural analysis is important because it leads to insightful interpretations of organizations, management, and work life. A cultural perspective offers powerful ways to understand deep-level, partly non-conscious sets of meanings, ideas, and symbols (Smerek, 2010).

The existence of public awareness to study and preserve the local wisdom of Bugis-Makassar in various perspectives depicts that these local values need to be continuously socialized within the younger generation, and also convey to the outside world that Indonesia particularly South Sulawesi has noble values that can serve as a foundation in developing public service principles. This likewise departs from the realization that the process of modernization that has taken place so far cannot always be achieved by justice for all since some benefit more than others. In transferring cultural values, South Sulawesi must also portray its role as a contributing factor in the improvement of the broader aspects of people's lives. The cultural values that have been taught by the ancestors

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through *Pappaseng*, can be raised in various forms, both in the arts, artifacts, norms, customs as well as ways of speaking.

The legacy of the local wisdom of the Bugis-Makassar people is contained in a collection of messages or testaments commonly called *pappasang* (Makassar Language) or *pappaseng* (Bugis Language). *Pappaseng* is recorded in the ancient Bugis-Makassar literature called *Lontara'*. *Lontara'* which is a traditional script of the Bugis-Makassar community. The term *Lontara'* was used to write various kinds of documents from maps, trade laws, letters of agreement, to teachings, which tell about the origin of human events, the occurrence of kingdoms, rules of human life, and others. Therefore, *Pappaseng* was used as a moral education media by the Bugis-Makassar community. *Pappaseng* aims to build an ideal personal quality of society that brings benefits to the universe which by an existential approach called meaningfulness (Nurhaeda, 2018). Because *Pappaseng* was commonly recorded in *Lontara'*, it became known as *Lontara' Pappaseng*. *Lontara' Pappaseng* contains ethical advice about interacting with fellow human beings, relating to parents, natural environment, as well as being a process and guide in life and is loaded with Islamic teaching values (Abbas, 2013). Ethical and moral values contained in *Lontara' Pappaseng* become a reference in various aspects of life and can be used as a life guide because it contains large ideas of noble thoughts, valuable soul experiences, and noble considerations about the qualities that are both good and bad (Nurhaeda, 2018). Among the Bugis people, *pappaseng* who are well known include *Pappaseng* from *Tomaccaéri Luwu*, *Kajao Laliddong ri Boné*, and *Arung Bila ri Soppéng*. The three figures are known as knowledgeable and wise people, generally found in *Lontara' attoriolong* in various regions of South Sulawesi (Mattalitti, 1986). The essence of the contents of the *pappaseng* texts includes *acca* (prowess), *lempu'* (honesty), *warani* (courage), *getteng* (toughness) (Rahim, 2011). These four values are important characters in social interaction and provide a color of grandeur and elegance in the identity and character of the leaders and decision-makers of the Bugis-Makassar community.

Based on the description above, it is necessary to have a deep understanding of cultural values as a philosophy and guidelines for acting for the Bugis-Makassar community. The questions that will be answered in this paper are: (1) What are the values of local wisdom that are related to public services and (2) how the application of these values can be public services. These two questions, of course, can be known after an assessment of Bugis-Makassar cultural values which has implications for the realization of the quality of public services, which can strengthen the integrity and character of front-line bureaucrats in providing services so that they can meet the quality of public services.

1.1. The Concept of Culture

The scope of cultural conceptions varies greatly and each limitation of meaning given is significantly influenced by thoughts about the principle of the formation of society (Bedduet al., 2014). Many definitions have been stated by experts. Cultural definitions, among others, stated by Hofstede (1994) i.e. "culture is a way of life that is found in a group of people, which develops and is passed down from generation to generation so that they can differentiate from other groups' cultures".

This is consistent with Ruth Benedict's view in Daeng (2008) that culture is certain patterns of thought and action that are revealed in activities. Culture has 3 (three) forms, namely: mindset (cultural system), behavior (social system), and human work (artifact). The levels of culture as described by Schein (1984) are as follows:

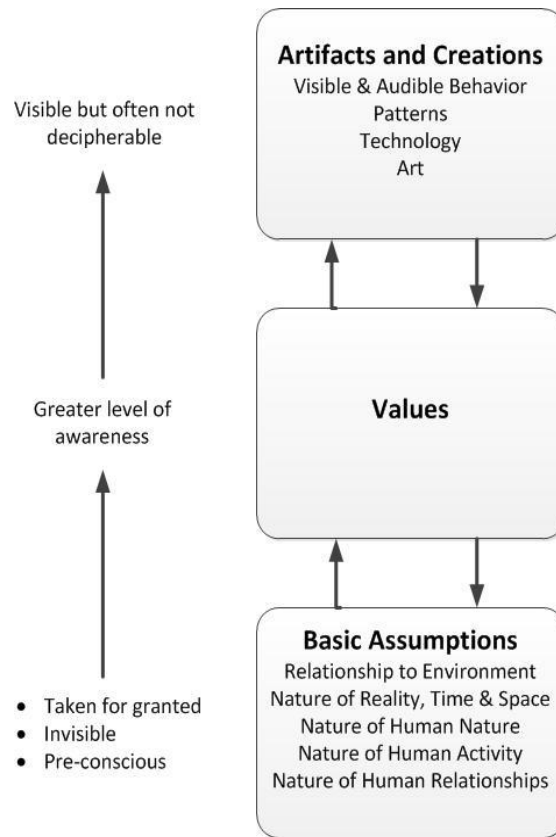


Figure 1: The Levels of Culture & Their Interaction (Schein, 1984).

1.2. The Concept of Cultural Values

The elements of cultural values are very closely related to the elements of cultural norms (Beddu et al., 2014). The cultural concept expressed by Rapoport (2005) in relation to the formation of the built environment is to see the expression of cultural values (cultural values) specifically, in addition to seeing the lifestyle of its people. It also looks at the image, pattern, and meaning understood by the public so it can be realized in the form of certain norms or rules agreed upon. The values and norms that are understood by the community are also strongly influenced by the presence of religion. Religion is an institution that can produce great power and knowledge, especially in a society like Indonesia. The presence of religion will regulate each individual and society through uniformity, be it behavior, language, clothing, or rites (Yunus, 2015).

Cultural values are values that have been mutually agreed upon by members of the community that originate from daily habits, beliefs, symbols or rituals that are often done so that it has roots and can be a reference for community behavior. Cultural values will appear in symbols, slogans, mottos, vision, and mission, or something. There are three things related to cultural values, namely (1) symbols, slogans or other things that are visible (obvious); (2) attitudes, actions, gestures (invisible) that arise due to the slogan, the motto; and (3) embedded belief

(believe system) that is rooted and becomes a frame of reference in acting (Wardani, 2015). Whereas Clyde Kluckhohn (in Warsito, 2012) defines cultural values as an organized general conception, influencing behavior related to nature, human position in nature, relationship with people and about desirable and undesirable things that may be related to relationships people with the environment and fellow human beings.

From the explanation above, it can be said that cultural values are inseparable from the norms and ways of behaving and reacting to events. Thus, cultural values as guidelines that govern community behavior which can be assessed through customs, norm systems, ethical rules, moral rules, rules of courtesy, outlook on life and personal ideology.

1.3. Local Wisdom Concepts

Local wisdom in a foreign language is often conceived as local policy (local wisdom) or local intelligence (local genius). The term local genius was first put forward by Quaritch Wales which was formulated as the sum of the cultural characteristics which the vast majority of people have in common as a result of their experiences in early life (Poespowardojo, 1986) as quoted by Abbas (2013).

Wales in giving meaning to local career refers to several cultural features shared by a community as a result of its experience (Soejono, 1983) quoted by Abbas (2013). In general, local wisdom can be understood as local ideas (local) that are wise, full of wisdom, good value, embedded and followed by members of the community (Abbas, 2013). Local wisdom is inherited by the predecessors in a tribe or nation for its successors through various kinds of good works written such as works of history, physical design or architecture, cultural and spiritual, scientific, and social (Fitri et al., 2019). Thus, according to Hendrawan (2011), local wisdom also contains local cultural wisdom. Local cultural wisdom itself is local knowledge that has been so integrated with belief systems, norms, and culture and is expressed in traditions and myths held for a long time in society.

When a pearl of local wisdom is destroyed means that the personality in the community has also faded. Conversely, if local wisdom is getting stronger to survive and develop, then this shows that the personality of the community is also increasingly developed and is happening. Therefore, efforts to foster and develop local genius need to continue to be pursued by future generations as a characteristic of a nation.

In the discipline of Anthropology, local wisdom (local genius) is the truth that has become a tradition in a region (Yunus, 2015). Literally, local wisdom consists of two words namely wisdom (wisdom) and local (place). John M. Echols and Hassan Syadily in the Indonesian English Dictionary, said that local means local, while wisdom is the same as wisdom. In local wisdom also contained local cultural wisdom. Local cultural wisdom itself is local knowledge that has been so integrated with belief systems, norms, and culture and is expressed in traditions and myths held for a long time (Yunus, 2015).

Local wisdom, if viewed from its origins is a creative process of human feeling which is centered from an honest, sincere, and intelligent conscience that emanates from the human mind to be carried out in the form of actions. In terms of its presence, local wisdom becomes a culture because it has been tested through a selection process of assessment by the community members who crave peace. In terms of use, local wisdom has proven to be

a barometer of the actions and actions of the local community concerned. Actions of noble value and that are jointly recognized. Thus, the Bugis-Makassar local wisdom that has been recognized and practiced for generations in daily life can also be internalized by the bureaucrats in themselves and actualized in their daily behavior in serving the community.

II. RESEARCH METHODS

This study uses a qualitative approach with phenomenological and hermeneutic methods. This research was conducted in Makassar City, with the subjects of the research being the Bugis-Makassar ethnic group. The main data source in this study is the Lontara manuscript which was collected by philologists and cultural Bugis-Makassar people who had been transliterated into Indonesian, which contained advice from the ancestors. Data sources in the form of books are books written by Fachruddin (1985), *Pappasenna To Maccae ri Luwuq sibawa, Kajao Laliqdong ri Bone*; Mattalitti (1986), *Pappaseng to Rioluta Wills of the Ancients*; Gani et al. (1990), *Testaments in Lontara'* Bugis. Data sources from the article are Abbas (2013), *Pappaseng*; Forgotten local wisdom; Riswandiet al. (2019), *The influence of the Siri 'na Pacce cultural value in public service*; Yusuf (2013); *The relevance of Bugis cultural values and the thought of Bugis scholars*; Bedduet al. (2014); *exploration of local cultural wisdom as the basis for the formulation of the housing and settlement arrangements of the Makassar People*. Yunus (2015), *Islamic values in culture and local wisdom (Bugis Cultural Context)*. Also, data were obtained from interviews with several Unhas Anthropologists and observing the attitudes, behaviors, and customs of the Bugis-Makassar ethnic group who live in Makassar City. Other supporting data include thesis and scientific articles written in journals and bulletins, which are related to local indigenous Bugis-Makassar. From a number of these sources, then analyzed using content analysis with a focus on the values of local wisdom that can be the basis for developing the principle of quality public services. The analysis is carried out on structured data from literature sources (historical books, research articles), observed words and behaviors, for further classification according to the perspective of the subject itself, but does not neglect interpretation to create a conceptual scheme.

III. RESULTS

South Sulawesi is one of the provinces in Indonesia, has always been famous for its cultural richness and is also famous for its sizable and very influential kingdom in the archipelago. Some of the kingdoms that had succeeded in South Sulawesi were the Kingdom of Gowa and Tallo, in addition to other small kingdoms. South Sulawesi is inhabited by several ethnic groups, namely: Makassar, Bugis, Toraja, and Mandar ethnic. Mandar has now been separated from South Sulawesi since the reformation era and has become one of the developing regions of the Province in Indonesia called the Province of West Sulawesi. Its territory includes the districts of Mamuju, Majene, and Polewali-Mamasa (Nurnaningsih, 2015). Thus, the ethnic groups in South Sulawesi today are the Bugis, Makassar, and Toraja, ethnic groups but is very well known is the Bugis and Makassar tribes (written in this article Bugis-Makassar). From these tribes developed a variety of cultures, both traditional culture that is ritualistic, religious, and traditional culture (i.e. entertainment). Each culture has a style and way of life that varies from one to another, which is local wealth and indigenous that is always maintained. As in ritual ceremonies of belief, they are

inseparable from customary rules which are sometimes complemented by traditional media shows accompanied by slaughtering of animals for offerings (Machmud, 2011).

Based on historical records, the origin of the tribes who inhabited this island came from the Dutch East Indies. They first came around 3000 years before Christ. This is what came to be called Protomelayu (the first Malay), the Toraja ethnic group, which was then followed by the second migration, estimated to come around 2000 years before Christ, commonly called Deutro Melayu (Second Malay). Those referred to in this case are the Bugis, Makassarese, and Mandar tribes. With the presence of these two newcomers, who were more numerous than the first migrants, the first "Protomelayu" migrants were shifted into the interior and entered the Tana Toraja area, while the Deutro Melayu was scattered or spread over and inhabited the coastal areas (Hamid, 1980).

The Bugis tribe inhabit part of Bulukumba, part of Bantaeng, part of Maros, part of Pengkajene Islands, Barru, Pare-Pare, Sidenreng Rappang, Pinrang, part of Enrekang, and part of Luwu. Makassar tribes inhabit Gowa, Takalar, Jeneponto, part of Maros, part of Pangkajene Islands. The inhabitants of Enrekang Regency partly identify themselves as the Massenrengpulu and Duri ethnic groups. They prefer to claim themselves as Buginese (Yusuf, 2015).

Based on the results of searches through various Bugis-Makassar cultural literature on the characteristics of Bugis-Makassar social and cultural life. In general, it shows that several *pappaseng turiolo* (messages/advice from parents first) and words of wisdom are always placed as ideal references in behaving and interacting in life of a society. This concept is a view of life and the main key in understanding the social culture of the Bugis-Makassar community (Beddu et al., 2014). Meanwhile, according to Iswary (2012), the contents of *pappaseng* (Bugis) or *pappasang* (Makassar) in the form of Bugis-Makassar language manuscripts include the provision of demands on the community to become fully human beings characterized in dimensions of heart, mind, body, taste, and intention, both as a leader and a member of the community.

According to Pelras in Beddu et al. (2014), the main values as a driving element that causes the Bugis-Makassar people to survive as a dynamic society and strong personality are courage, intelligence, observance of religious teachings, and business acumen. The behavior pattern of the Bugis-Makassar people seen in their daily lives is an expression of actions that are closely related to the cultural values summarized in the concept of *siri' na pacce* (extracted from Wahid, 2007 and Mattulada, 1975). The concept of the study of cultural values according to the Kluckhohn method associate with the terminology and substance of cultural values understood by the Bugis-Makassar community. We can find several cultural values that are essential in the concept of *siri' na pacce*. In this case, the value of *siri'* as self-esteem encompasses the meaning: the essence of human life, the nature of human relations with nature, the nature of human work, and the nature of human perception of time. While the value of *pacce* as a value of solidarity includes the meaning: the essence of human life and the nature of human relations. These values guide the formation of customary norms. There is a strong suspicion that these values also have a significant influence on religious values adopted by the Bugis-Makassar community amidst the various influences of globalization (Beddu et al., 2014).

The interesting thing when looking at the philosophical values that exist in this Bugis-Makassar society and in general in the context of South Sulawesi society's life in the perspective of historical philosophy which will reveal ethical or moral elements that fill the life journey of these communities. Because, the values contained in the value of this philosophy, in addition to talking about life patterns that should be in the course of the history of the Bugis-Makassar society, it also contain elements of ethics and aesthetics or art in life that must be practiced by the Bugis-Makassar people from generation to generation.

Some of the local wisdom contained in the *Lontara'pappasengmanuscript* has noble values so it is very appropriate to be internalized by every frontline bureaucrat. The values of local wisdom that exist in Lontara lift the local culture, and so that its application can revive the local culture. These values have been tested from generation to generation and provide benefits to the community such as instilling the value of honesty, hard work, discipline, respecting the value of intelligence. After further study, these cultural values can become principles in improving the quality of public services. The following will describe some local values and Bugis-Makassar culture in relation to public services:

1. *Acca* (prowess)

The word *acca* (Bugis) means skill. Skills can be interpreted as the ability or skill of someone in doing something. The scope of skills is the ability to communicate, the ability to get along, the ability to speak words, the ability to make decisions, the ability to deal with life problems, and the most important is the ability to control emotions. All of these can be referred to as life skills. Thus, *acca* can be interpreted as the ability and knowledge of a person to dare to face life's problems and to proactively search for and find solutions so that they are finally able to cope with the ability to interact and adapt with others, including the skills in making decisions and solving problems.

Nurhaeda (2018) argues that four attitudes characterize the value of skills, namely full consideration, logical thinking, communication skills and problem-solving, and firmness in honesty. These skills values will give birth to individuals who can judge things objectively, not based on prejudice. According to Fromm (1995) the more an individual develops objectivity, the more he touches reality. And to achieve the truth of that reality, humans need a reason.

Implementation of the *acca* value in public services can be realized in the form of (1) communication skills, (2) ability to solve problems, (3) ability to get along, (4) ability to think rationally, and (5) ability to control emotions.

2. *Lempu'* (Honesty)

According to Pelras (2006), the value of honesty taught by predecessors can be seen in messages or ancestral advice, most taken from historical figures, specifically: *La Waniaga Arung* when *Datu Soppeng MatinroE ri Tanana: Arung Saotanre La Tiringeng To Taba* (ruler of the kingdom of Wajo 1490-1520); *La Mangkace To Uddama* (Arung Matoa Wajo '1567-1607); *La Sangkuru* (Arung Matoa Wajo 1607-1610); *La Mellong Kajaolaliqdong*, Advisor of *Arung Mpone* 1535-1548).

The values of honesty in the Bugis-Makassar community have been held in high esteem for a long time. One of the factors that underlie the culture of the Bugis-Makassar people in daily life is the nature of honesty. *Lempu'* in Indonesian means honest, the same as straight opposite of the word crooked. In various contexts, this word means

sincere, true, good or fair. So that the opposite is bad, cheating, lying, treason, mischief, bad, deception, persecution etc. If this honesty is ignored, it will cause unrest, anxiety, and suffering among the community (Saleh, 2006). The values of honesty have been illustrated in several pairs of *turiolo*, as in the quote of the conversation between King Bone's Adviser, Kajao Laliqdong and *Arung Mpone* about honesty (quoted from Abbas, 2013):

Arung Mpone : *Aga oppongenna accae?*

Kajao : *Lempuq e*

Arung Mpone : *Aga Sabbinna lempuq e*

Kajao : *Obbiq e*

Arung Mpone : *Aga riangngobbireng Kajao?*

Kajao : *Ajaq muala aju ripasanre narekko Taniya iko pasanreq-ki; ajaq muala waramparang narekko Taniya waramparammu; ajaq muala aju riwettawali narekko taniya ikompettai*(Mattalitti, 1986).

Translation:

King Bone : What's the basis for intelligence?

Kajao : Honesty

King Bone : What a witness of honesty?

Kajao : Shout out

King Bone : What a shout out?

Kajao : Do not take the wood that is made for you and you do not put it on; don't take things that are not yours; do not pick up the wood that was stamped on the end of the base and you do not print it.

From the above dialogue, it is clear that King Bone received some very important advice that the basis of one's ability is honesty. Do not take things that are not his own, and may not enjoy the hard work of others who are not self-employed.

3. *Getteng* (Toughness)

Getteng refers to a consistent attitude. Consistency is a characteristic that determines the outcome of a situation. This attitude shows that individuals with strong values do not change easily in terms of their beliefs. This attitude is manifested in the act of loyalty to the promise and the pledge, not canceling the decision and always quitting when the job is done. The hoarding character is characterized by rigid, assertive, compulsive, lack of creativity, orderly, clean and timely (Feist & Feist, 2010). The pile of characters by Fromm is depicted as a closed character of the outside world (change). These characters protect themselves with "walls", aiming to gain (cover) as much as possible and lose as little as possible (Fromm, 1947). Contrary to the rigid nature of non-productive hoarding characters, the consistent nature of the firm value essentially has a positive and negative impact.

Getteng value as one of the *Lontara' pappaseng* has the advantage because it contains advice about the ethics of interacting with fellow humans, dealing with parents, and dealing with the natural surroundings, as well as being a recipe and guide in life and is loaded with Islamic values (Abbas, 2013). On the other hand, the value of fortitude can have a positive effect on the individual's determination to do good while avoiding the disadvantages, even though the disadvantages are appealing to him (Rahim, 1985). In Bugis, fortitude can be called *getteng*, which is possible is firmly defined, resilient, and firmly rooted in conviction and obedience. In connection with this tenacity,

there is the *pappaseng Arung Bila*, which is quoted as follows: "*Tellu riyala toddok: getteng, lempu', ada'tongeng*" (Mahmud, 1986). Translation: Three things can be used as benchmarks: stability, honesty and true speech.

4. *Siri'(Shame)*

The concept of *Siri'* has been passed down through the centuries to the Bugis-Makassar people. A lively philosophy of life and a principle in the life of the Bugis-Makassar community which has always existed, both inside and outside the South Sulawesi region (Muslimin, 2011). Every human being of Bugis-Makassar descent is required to have the courage, refrain from giving up on the challenges or trials of life. That is why everyone who claims to be Bugis-Makassar has an orientation capable of dealing with anything (Moein, 1990). From a philosophical point of view, the essence of the principle stems from the Bugis-Makassar ancestor, namely, "go to the temple, tell the masses" (two unspecified sections and three unresolved sections). This means that this true value has been formulated in the past by the Bugis-Makassar elders and indigenous people.

In much of the literature we find many of the definitions given by experts, as presented by Abdullah (1985) who define *Siri'* as not just a matter of shame, but of the most sensitive issues which are soul and spirit in themselves, concerning factors of dignity or self-esteem, reputation, and honor, all of which must be maintained and upheld. *Siri'* is the human existence above all else (Beddu et al., 2014). *Siri'* is a form of self-esteem (Wahid, 2007).

Siri' itself is a concept of legal and philosophical awareness in the Bugis-Makassar community considered sacred. So sacred, that when a person loses his *Siri'* or does not marvel at his *siri'*, then there is no point in living a human life. Even the Bugis-Makassar people think that they are just like animals. Bugis pirates say *siri'mi narituo* (out of shame we live). For the Bugis-Makassar people, there is no purpose of life than to care for *siri'na* (to protect her pride), and if they are offended or humiliated (*nipakasiri'*) they are more likely to die in a fight to recover *siri'na* (her pride)) than living without the *siri'* (Muslimin, 2011).

The meaning of *siri'* for the Bugis-Makassar community according to Abdullah (1985) is not merely a matter of shame, but rather the most sensitive issue which is the soul and spirit of their being, with one's dignity or dignity, reputation, and honor. Everything is to be taken care of and maintained if one wants to be appreciated by others. *Siri'* puts human existence above everything else. *Siri'* is a form of self-esteem (Wahid, 2007). In Makassar *Lontara'* it is stated that only for the *siri'* we live in the world, I hold to the custom because of the *siri'* we are guarded by the custom, In Makassar piracy, that the three main principles are: fear of the Lord, shame of self, and shame to fellow humans (Machmud, 1978). How high is the value of *siri'* in the life of the Bugis-Makassar people can be understood from the fact that one is considered to have dignity in the world only if he has *siri'*. Wahid (2007) stated that there is no higher purpose of living for the Bugis-Makassar people than to maintain its *siri'*.

5. *Pacce(Solidarity)*

The word *pacce* in Makassar means sore which means sense. So *pacce* is a kind of emotional intelligence to feel the pain or distress of others in the community. *Pacce* can also be understood as a sense of togetherness (collectivity), generosity, solidarity, sympathy, and empathy that transcends the collective life of the Bugis-Makassar community (Muslimin, 2011). *Pacce* is a response to the feelings of other people in situations where they

are inclined to act or to serve the love of the Supreme Being. According to Hamid (2003) *Pacce* is a sense of fair and civilized humanity, which can ignite a willingness to sacrifice, to work hard, to give up.

The realization of this *pacce* value can be seen if a relative or neighbor is in danger, and immediately the other relatives or neighbors help relentlessly to ease the burden. Some carry raw materials such as rice, sugar, flour, and some with money. For those who are less fortunate, they usually provide energy assistance such as cooking, tenting, inviting, or other physical assistance. So the meaning of *pacce's* concept is more to the sense of brotherhood among the Bugis-Makassar community. Parental messages to their children that reflect solidarity including "*sipappaceiko sisari'battang*" (translation: increase solidarity among siblings).

From a gender perspective, this has been true in the past. It is evident from what has been described in *Lontara's* predecessor, that *pacce's* attitude is the backbone of the Bugis-Makassar community's survival (Pelras, 2006). *Pacce* is one of the concepts that make the Bugis-Makassar tribe survive and be respected.

The value of *pacce* in the Bugis-Makassar community ensures that there is internal cohesion within a family or social group (Pelras, 2006). Although they are widely dispersed, if one of their relatives performs such as marriage, birth, death, or pilgrimage, then all family members come to give their blessing, material or energy contribution (Tang, 1996). Thus, the implementation of *pacce's* values will further strengthen the kinship among the Bugis-Makassar community.

Solidarity can also be understood as a unity that arises out of the importance of shared feelings. The origin of the word from solid means intact agreed, unbreakable. Solidarity has a positive meaning because of its inherent usefulness for useful/constructive matters. Solidarity is very different from fanaticism. In the fanaticism, the meaning of unity appears to be used for evil/ destructive purposes.

IV. IMPLEMENTATION OF LOCAL WISDOM IN PUBLIC SERVICE

In a society, several cultural values are intertwined with each other so that it is a system, and that system is a guide of the ideal concepts in people's lives. According to Koentjaraningrat (2008), cultural values are made up of concepts that live in the minds of most citizens regarding what they consider to be noble. The values system in society is used as an orientation and a reference to action. Therefore, the cultural values that a person possesses influence him in determining the alternatives, means, tools, and goals of making accessible (Wardani, 2015).

From the above understanding, we can interpret that each bureaucrat in carrying out his duty to serve the community can be in line with the cultural values of the Bugis-Makassar community taught by his predecessors. This means that values can influence the actions and behavior of bureaucrats, either individually, as a group, or in the public service organization as to what is bad, wrong or wrong and inappropriate.

The bureaucracy of public service in South Sulawesi and the City of Makassar, in particular, will also be independent of Bugis-Makassar local culture and wisdom. The local values and culture brought by its employees once agreed upon by the people within the organization will gradually increase those values into the organizational culture. Thus the bureaucratic culture besides being influenced by universal principles adopted from western countries, such as the principles of transparency, accountability, justice aimed at quality service, can also be

influenced by the local culture that flourishes in the South Sulawesi community, such as cultural values *acca*, *lempu*', *getteng*, *siri' na pacce* (proficiency, honesty, fortitude, shame, and solidarity).

First, the value of the *acca*. *Acca*, which reflects the need for skill and intelligence for bureaucrats, is a key ingredient to provide quality service. Intelligence can be a form of 'communication' to communicate important information to the public without misunderstanding. This communicative intelligence is a very important aspect of organizational harmony, alignment, and balance. The right information will streamline the public service process. The service community does not need to go back and forth from home to the service agent as all information regarding the service requirements has been obtained properly.

The scope of intelligence includes: (1) social intelligence such as communication skills, intelligence in understanding the needs of the community being served, the ability to interact with the community being served; (2) external intelligence such as the use of office equipment; (3) spiritual intelligence such as intelligence in managing emotionally and mentally, is not easily offended, and can develop confidence; (4) decision-making skills, including the ability to take risks in the event of public service obstruction. This latter skill or intelligence can only be obtained if one has a lot of experience and can predict it. Therefore, *accav* values need to be developed and developed through a variety of training, benchmarking, and reading organizational environments both internal and external so that the insights gained are rich.

Second, the value of *lempu*' (honesty). Implementation of honesty values is key to maintaining public service. The bureaucrats who internalize the values of honesty will carry out their duties with responsibility, sincerity, and fairness to all the people they serve. The value of honesty can be practiced in good behavior, which devotes itself to providing service by current conditions. Be honest in communicating everything that the public should know. Nothing is covered up with the purpose of cheating and deceiving, or merely trying to gain the benefit of the service provided. Everything is told as it is, whatever it is. Both in terms of the size and the cost that the public has to pay for a service that does require it.

A public servant who is entrusted with the service of the community should not impose his will. As a trusted agent must be honest, and not misuse his authority. How important is honesty to every human being? Honestly reflects the balance between one's birth and inner self, between doing and intending. So honesty is an attitude that strives to adapt or match information to phenomena (Thaba, 2015). Honest people will surely be trusted by the public, and if the public has confidence in the public servants, then the public will support each policy embraced by the server.

Honesty must begin to appear in the intention. When first set themselves up to be a public servant, the underlying motivation was the desire to provide the best service to the community. Honesty (*lempu*') in this sense is an early stage in responsibility and transparency. An honest person is always committed to himself in his devotion to his service of inner satisfaction, not just of pay as a result of his work.

Third, the value of *getteng*. *Getteng* meaning consistency. Applying this value to public service is a consistency between rules and actions, not easily tempted by bribes from people who want to find shortcuts in service, not easily influenced by fraudulent means of providing services. Under the guise of honesty (*lempu*') and shame (*siri*'), a

public service bureaucrat will be able to consistently perform its duties by applicable regulations. The service is based on operational standards that have been provided so that it does not provide an opportunity for the act of embezzlement and indebtedness to the community it serves. The value of consistency is strongly related to the openness of public information. When information is disseminated and known to the public, bureaucrats should be consistent in what they say. Since there is already a control tool for the community, to evaluate what they feel in service to what they promise (certainty of requirements, time and cost). Implementation of value can be realized with transparency in the management of public services. All information relating to service requirements, procedures, costs, time and products should be made available to the public both directly and indirectly. A variety of social media can be used such as websites, bulletin boards, roadshows, advertisements, letters, and more.

Fourth, Siri'Value. A bureaucrat who has *siri'* culture in himself will be a public servant who is ashamed of making a mistake, ashamed of receiving a bribe, ashamed of coming late to office, ashamed of not being able to do a good job, and ashamed of not being able to do his job well. provide a good service. A bureaucrat who will value this *Siri'* in his service of providing service to the community will bring the service to greater quality, as he will be sensitive to the environment, capable of listening to the aspirations of the community he serves. Through the philosophy of the *siri'* can convey the message that every front-line bureaucrat should be shy in carrying out his or her task of serving the public. *Siri'* can create a government bureaucracy in the implementation of good government.

One of the poems of the Makassar people according to the values of the *getteng* and the *siri'* is *takunjunga' bangunturu 'nakugunciri' gulingku, kualleanna tallanga na toali'a* (means not just stern wind and then I turn, drowning rather than turning). The meaning of this poetic expression is that one cannot easily give up when faced with a problem in performing his or her task. Although there are many obstacles to overcome, there are ways you can take it, for example, by creating a sense of humor.

These values of the *siri'* need to be cultivated in the government bureaucracy especially in the public service. Implementing the culture of the *siri'* can be one of the must-have resources in employee training, such as in education and training activities. Because the culture of shame reflects the people who still have a conscience and uphold morality. *Siri'* culture will inspire the formation of attitudes and behaviors that underpin the principles of shared values (Tobirin, 2008).

If the meaning of the *siri'* above is internalized and practiced by every public service bureaucrat, then the bureaucrat will carry out his duty conscientiously, as it is based on shame and fear of the Almighty. He was ashamed to cheat because he was being watched by his Lord. He will always maintain his reputation for providing the best service because of the spirit in them that is based on obedience to God, and shame on himself for not being able to do his best. Moreover, he will also be ashamed of others, as his character in the eyes of the public will be low if he cannot serve well.

Fifth, Pacce value. From the meaning and value of *pacce*, if we associate it with public service, then a public service bureaucrat who values these values will show empathy for the people he serves. *Pacce* sees a community that has to wait long hours for service. The value of *pacce* identic with empathy. He will feel the discomfort of the people he serves. Therefore, those who practice the value of *pacce* will always strive to give their best. And will

strive to organize its organization into a friendly, comfortable place with ample waiting facilities, a special place for the disabled, a place that can provide solutions to the problems of the community. So empathy can not only be given in the form of attitudes and behaviors like feel the suffering and distress of the people being served but can also be expressed in the form of providing adequate facilities that can provide comfort to anyone who needs it.

V. CONCLUSION

The cultural diversity of the Bugis-Makassar people gave birth to a variety of local virtues that have been passed down through the generations to their children. The values inherent in local wisdom have always been endeavored to be preserved through a variety of writings and socialization at every cultural event in South Sulawesi. Because it is recognized that these values have a relevance to the quality of public service. There are at least 5 (five) local cultural values and virtues that have relevance to public service, namely *acca*, *lempu'*, *getteng*, *siri'* *napacce*. These local values are easy to accept and can be applied effectively, as they provide a solution in public service maintenance. But amidst the global intellectual struggle, South Sulawesi's local wisdom has not been able to come up with solutions to various challenges in government administration. The identity of a nation is now shrinking, even forced to seek and follow other cultural principles. Whereas the values of local wisdom are the closest solution to the life of the people of South Sulawesi.

VI. RECOMMENDATIONS

The local values of Bugis-Makassar need to be strengthened and maintained because they contain great meaning and should be used as one of the principles in the provision of public service. Therefore, values must continue to be preserved through efforts such as socializing the younger generation for a better understanding and internalization of the soul to be a guide to behavior. And for other researchers, we can do a more in-depth study of the application of local wisdom values in public service.

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