

LEXICAL 'HUJUNG' IN THE PHILOSOPHY OF LIVING BUGIS IN MALAYSIA

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ABSTRACT--- *This study aims to identify the lexical 'hujung' in the philosophy of life of the Bugis in Malaysia. The study focuses on Malay-Bugis, Bugis-based Bugis and Bugis Indonesia as non-citizens. The collected research involved collecting and reviewing the writing and interviews conducted. The document analysis approach was used in this study through content analysis. The findings show that the philosophy of life of the Bugis race is Siri 'na Pesse. This philosophy has become a fundamental foundation that continues to grow in line with the era's circulation. This development made little difference to the life philosophy of the Bugis in Malaysia. The philosophy begins with the word 'hujung'; Hujung Pandang, Hujung Perahu, Hujung Pedang, Hujung Lidah dan Hujung Zuriat. Each 'hujung' plays an important role in maintaining the true identity of the Bugis in Malaysia. This study is expected to provide information to researchers related to the role of Bugis life philosophy in Malaysia. The philosophy of life is to be maintained as a culture so that the Bugis identity will remain intact.*

Keywords--- *philosophy, life, 'hujung', race, Bugis*

I. INTRODUCTION

Among the verses of poetry by Usman Awang (1992);

Jawa itu Melayu,Bugis itu Melayu,Banjar itu Melayu,Minangkabau memang Melayu,Aceh dan Siak adalah Melayu,Jakun dan Sakai lebih Melayu,Arab dan Turki pekat Melayu,Mamak dan Malbari jadi Melayu,Malah mualaf bertakrif Melayu.

MELAYU itu maknanya bijaksana,Jika menipu pun bersopan,Kurang ajarnya tetap santun,Dajalnya cukup selamba,Budi bahasa jangan di kira,Beraninya cukup benar,Tunduk bila bersalahLembutnya cukup jantan.Setia sampai ke kubur,Biar mati adat jangan mati sahabat.

TranslationJavanese is Malay,Bugis is Malay, Banjar is also called Malay,Minangkabau is Malay,Acehnese descendants are Malay.Jakun and Sakai are native Malay,Arabs and Turkish, all Malay,Mamak and Malbari are becoming Malay,Even 'Mualaf' is of Malay status.Malay is wise,There is politeness beneath the spoken lies,Thoughtfulness beneath the ungraciousness,A slight mischief,Always be graceful,Do right and fear no man,Be courteous even with guilt, Gentle yet firm.Faithful until the last breath,Better dead than dishonour.

Although it was said that the Bugis was considered as Malays, but in reality, the Bugis and Malays were actually different (9). Mardiana Nordin in Tuhfat al-Nafis (1982) stated that the two races which were the Malays and the Bugis often argued with each other. Similarities did not mean that there were no differences especially in

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the terms of philosophy of life. A strong ethnicity philosophy and a deep concern for their family and relatives were a shared responsibility for the Bugis.

Although the people of the South Island were comprised of four main tribes namely To Ugi or Bugis (Bone, Wajo, Enrekang, Pinrang, Rappang, Sinjai), Makassar, Toraja and Mandar. However, these four tribes considered themselves as Bugis when they were outside of Sulawesi Island (4, 9). This was because the philosophy of life of these four tribes was collectively attributed to Siri 'na Pesse (the words and sounds are according to the tribe but they have the same meaning).

This philosophy was the basis of the ever-evolving fundamentalism of the times. This development made a little difference in the philosophy of life of the Bugis in Malaysia. The philosophy was to start with the word 'hujung'; Hujung Pandang, Hujung Perahu, Hujung Pedang, Hujung Lidah dan Hujung Zuriat. Each of these 'hujung' played an important role in maintaining the true identity of the Bugis in Malaysia

The purpose of the study: to identify the lexical 'hujung' in the philosophy of life of the Bugis in Malaysia.

II. THE BUGIS BACKGROUND IN MALAYSIA

II.1 *Malaya*

The Bugis originated from the Sulawesi archipelago in Indonesia and now with a population of three million, they inhabited almost all of South Sulawesi area. The Dutch conquest of the 17th century led some of them to move and have now mixed with other tribes in Sumatra, Kalimantan, Java, Peninsular Malaysia, Sabah and Sarawak. They were traders of spices and incense (18).

As the written general knowledge controlled by the British, it was mentioned that the Bugis was well known in the maritime field in the Malay Archipelago and also in the economic field. They were also known as brave warriors, feared pirates (Dutch propaganda techniques) and successful trading rivals such as the Dutch and the British. The main focal point of this ethnic culture and economy was Ujung Pandang (also known as Makassar). Moreover, the Bugis were also Muslims.

The first Bugis kingdom according to ILa Galigo (1993) was the Wewang Nriwuk, Luwuk and Tompokitikka. Luwuk was in a special position because he was considered as the head of the Bugis. However, in the 15th century, socio-political, economic and religious changes occurred as the migration of the people from the coast to the middle of the jungle to open new settlements. At the end of the 15th century, there was an emergence of new kingdoms went against the kingdom of Luwuk. Some of them were Gowa (Makassar), Bone and Wajo '. The death of Dewaraja, a king of Luwuk, led to a dynasty of kings to rule Tana Ugi. Gowa allied with Bone capturing Luwuk and at the same time they had a great influence on South Sulawesi.

According to the Tuhfat al-Nafis book (1997), the Bugis descent was from Queen Balqis who was the wife of Solomon. It was said that one of his nephews Sittik Melangkae led the ancient trade between the Kingdom of Saba '(Yemen) and the ToTouraja people of Sulawesi. (To or Tou- means people / nations / races in the Malayo-polynese variant). They acquired high quality metal / iron ore from Tana Kadara (Old Kedah) and then sold it to the ports of Saba Kingdom, Yemen and up to Tana Ugi. The port was called Melangkae to this day in honor of the name of the queen of Sheba (the kingdom of Saba '). Other than trading, there were also events of intermarriage so that various Bugis tribes would appear. It was said that the Bugis united with Bate Salapang (nine flags) through

peaceful diplomacy and coercion. The use of old stories, red umbrellas, ancestral spirits and religions were used to unite the various tribes until the establishment of the famous Gowa empire.

However, the uprising of the Bugis Bone Arung Palakka (1696) with the help of the Dutch VOC had betrayed this treaty, altered the historical facts and omitted most of the important historical books of Makassar and retained only part of the ILa Galigo book to justify its actions to overthrow the Gowa-led government Sultan Hassanuddin (1670). As a result, the Malayo Polynesians who had their own writing had lost a lot of stories and history facts, they were now left with long epic fairy tales aimed at undermining the nation by the Dutch colonisers. In 1667-1777, Makassar fell to the Netherlands and this caused the migration of the Bugis to Sumatra and the Malaya. The Bugis played an important role in the history of the Malayan. They were involved directly or indirectly in the politics and the arguments among the Malay states at the time, especially Johor. It started when Daeng Loklok wanted to rule Johor but was not approved by Riau Lingga state government at the time which was King Kechil. This had led to Daeng Loklok or Treasurer Husain who were seeking the help of the Bugis Kings to overthrow King Kechil. This was where when the Bugis started to interfere with the Malaya business. In fact, Raja Ali, the son of Daeng Chelak, King Lumu, was crowned the first Sultan of Selangor.

II.2 *Borneo Islands*

The Sabah Bugis referred to individuals who was born of their father's lineage as well as their Bugis descent from their mother, who lived in Sabah, Malaysia. In Sabah, the Bugis had become one of the largest community groups until now. This was an overview of the total of Indonesian Bugis as well as the Bugis who had become part of Malaysian citizens in Sabah. According to the current analysis, the Bugis community in Sabah, it can be divided into three parts. Bugis ethnic group division was as follows: a Malay-Bugis who had a citizenship, citizen and an Indonesian-Bugis who did not have a citizenship (4).

The interpretation has that the Malay Bugis (Bugis Wajo Sengkang) was actually a Tawau-Malay community (mixed blood among the Malays through intermarriage) who had the Bugis blood but do not practice the Bugis culture and did not speak the language of the Bugis. This was because their existence in Sabah had been too long (during the British and Japan colonization) and their descendants had been mixed by intermarriage with other Malay descendants such as Tidung, Arabs, Suluk, Banjar, Jawa and Kokos. The total numbers of them was quite a few and difficult to identify because they considered themselves as Tawau-Malay descendants. They also knew on how to speak the Malay language and practiced Malay culture only. The definition of Indonesian Bugis who was not a citizen is a group of Indonesian worker who was a Bugis located in Sabah. They were the citizens of Indonesia and legally worked in Sabah using a foreign passport. On the other hand, the definition of Bugis with a citizenship is a group of Indonesian immigrants who were born in southern Sulawesi and came to Sabah (after 1947) solely to work in the fields. Then, they gave birth to children here who later became educated in the government school. Today, they and their children who had grown up applied for citizenship and were practicing the language and culture of Malaysia Malay speech in full (7).

The earliest Bugis in Sabah (Bugis Sengkang Wajo) who came from the British era and before Sabah received independent had become the natives by marrying local women such as Suluk and Tidung (they were not the same as the Chinese immigrants whom their families were from the Mainland of China). They were also not Indonesians because they were not Indonesian citizens when they migrated to Tawau (Indonesia did not exist at that time before

1945 - 1949). The reality was that the fact that all the Bugis community Sengkang Wajo in Tawau wa already half-bred through marriage with other Malay community such as Tidung and Suluk (which is recognized as the native of Sabah) which this process had happened over a hundred years in Tawau (7).

On the other hand, the majority of the Bugis in Sabah today were former Indonesian citizens (Indonesian) and their grandchildren, the Bugis who emigrated from Indonesia (Bone, Enrekang, Pinrang, Rappang, Sinjai) were now mostly had Malaysian citizenship (particularly in Tawau). In addition, according to Malaysian Immigration Department records, 70% of Indonesian citizens in Sabah were also Bugis. Their general existence in Sabah was quite later as they had been resident here after the independence of Indonesia after August 17, 1945, the late 1960s, 1970s and its peak in the 1980s and continues to this day (4). The main reason these Indonesians were previously able to come to Malaysia was because of economic factors that promise a better life in Malaysia than in their homeland (12). Most of the Bugis communities in Sabah were concentrated in the Tawau area as far as Kunak and Lahad Datu. Based on the history of Malaya, it was believed to have left the Bugis people of Sulawesi Islands and heading to the island of Java, Sumatra, Peninsular Malaysia, Sumatra and Borneo since the 16th century (4, 18).

While the arrival of the Indonesian Bugis (Bone) after the existence of Indonesia between the late 1950s and 1960s during the riots during guerrilla protests in South Sulawesi (Horde) and throughout the 1970s to 1980s they came massively to Tawau (Malaysia) to work in the rubber, cocoa and hemp farms, which was the Plantation Bal Farm, a British-owned plantation. There were also Table Farms, Abacus farms, Tiger farms and Merchants (12). The arrival of the Indonesian people had continued to this day. They mostly work as contract workers using permission or as passport holders to work in Tawau in the construction and business sectors. Not surprisingly, today in Tawau, the number of Bugis people (citizens and non-citizens) was the majority population in Tawau. In fact, their numbers were growing all over Sabah.

III. RESULT AND DISCUSSION

III.1 The Philosophy of the Bugis

1. *Siri Na Pesse*

The main Bugis philosophy is the *Siri Na Pesse*. If *Siri* translates directly to 'shame', *Na* is 'and', *Pesse* is 'mercy.' *Siri* was about honor while *Pesse* was about loyalty. This philosophy was an implicit language that was part of the Bugis way of communicating. Delivering a philosophy that was fully implied required a high level of cognition to understand (13). This philosophy contained elements of advice, example, teaching and custom of the Bugis in the thinking of the Bugis that exists to this day.

Siri was a matter or deed related to the Bugis' moral ethics that embodied civility and morality, while *Pesse* referred to loyal friends (19). The *Siri Na Pesse* was the custom, culture and civilization of the Bugis. According to Martina (1975), these customs, cultures and civilizations were referred to as *Panggadereng* (19). *Panggadereng* is a unity of a Bugis culture and Islamic culture (14). The five basic *Panggadereng* are;

1. *Wariq* (family relations system, genealogy and government regulations),
2. *Adeq* (a system of customs related to behaviour in the Bugis community),
3. *Bicara* (the legal system related to justice and truth),
4. *Rapang* (comparative decision-making system for example),

5. *Saraq* (Islamic system of Islamic law based on the Quran and sunnah).

The first four elements were held by *Pampawa Adeq* (customs officer) and *To ri olo* (old man / old man's advice), while the latter belonged to *Paréwa Saraq* (religious officer)

III.2 The Philosophy of the Bugis Nation in Malaysia

1. *Hujung Pandang*

The main focus of the Bugis culture and economy was Ujung Pandang or also known as Makassar. The four main tribes namely To Ugi, Makassar, Toraja and Mandar consider themselves Bugis when they were outside of Sulawesi Island and consider Ujung Pandang a symbolic 'village' to all the Bugis outside Tana Ugi islands (9).

The history of Ujung Pandang begins with the use of the name of Ujung Pandang for Makassar City and was used from the 1950s to 2000. The reasons for renaming Makassar to Ujung Pandang were for political reasons. Among others was because Makassar is the name of a tribal group when not all residents of Makassar city are actually the members of the Makassar ethnic group. The Ujung Pandang itself was the name of a village in the Makassar City.

Although the name of this place often changed according to the political situation starting with the Makassar-Ujung Pandang-Makassar, the Bugis who stayed in Malaysia still considered Makassar and Ujung Pandang as their homeland. Despite the fact that the Bugis (To Ugi, Makassar, Toraja and Mandar) have their own village, they considered this to be the origin of their village as they considered themselves Bugis when they were outside of Sulawesi Island (9). In other words, Ujung Pandang symbolically represented the 'village' of the traveling Bugis and the 'village' of the great-grandchildren of the Bugis who did not know their 'lineage' (the origin of the Bugis) because they had settled down in Malaysia for generations (2, 6, 8, 10). Whenever and wherever the Bugis were, they had embedded their love towards their own homeland (village) and the longing feeling had always been lingering inside them.

2. *Hujung Perahu* (boat)

In Bugis, the word 'perahu' (boat) meant *lopi*; however, in the story of the Battu Lattug mentioned that the word *lopi* appeared only a few times. The most commonly used words to describe a boat were wakkaq and joncongeng (La Galigo).

The specialty of the Bugis was its skill in making a *Pinisi* boat. *Pinisi* was a traditional boat used by Bugis sailors to navigate the oceans, the *Pinisi* boat was the first ever used by Bugis to sail to Australia and Madagascar, South Africa. This '*hujung perahu*' philosophy was not only seen in boatbuilding skills but also as a philosophy of life as Bugis was abroad (regionally) and was found in the song of the *Nyanyian Pelaut Bugis* (Bugis Sailors Song);

<i>Pitte cina uala ranreng lopi</i>	With a silk thread, it produces boat's rope
<i>Jarung sipeppak ula balango</i>	With an anchor sized like a needle,
<i>Nakuasompe' mua</i>	I succeed.
<i>Somperengnge uala lino pottanang</i>	Travelling is my life
<i>Tasike uala lino pottanang</i>	The ocean is my home
<i>Lolangeng ri masagena E</i>	It's a limitless journey

<i>Nalawa mua salareng riwu</i>	Even when the hurricane hits
<i>Nakugincirik gulikku</i>	I steer my way
<i>Kualo mui tellenggE natowaliE</i>	Rather than giving up and sunk
<i>Dua sompe kupattinja</i>	I prepare two sails
<i>Dua guling kupattejjok</i>	I steer my journey
<i>Dua guling kupangatta</i>	And I also build the anchor
<i>Makkarewangeng maneng</i>	Everyone is my companion

Excerpted from the Passompe Adventure of the Bugis (1).

The song *Pelaut Bugis* (Bugis Sailor) gave a deep meanings regarding the philosophy of the Bugis about the 'hujung perahu'. The implied meaning is as follows;

i. Palettui alemu riolo tejjokamu

This philosophy taught the travellers not to "blindly", navigate without any definite direction and purpose. A true Bugis traveller did not follow the footsteps of where to go, it cannot be based on the principle of *monro tallettung ajeku, konatu leppang* (where my feet stumble, I stopped). This principle was contrary to the travelling philosophy and was negative. Monitoring required confidence and certainty of the destination, what to do there, the traveller should also make sure that its spirit and soul were present and united with the state of the destination (5). A traveller from *Tana Ugi* that wanted to travel to Malaysia, then it will find information about Malaysia. And troed to compare the similarities and sharing of Malaysian culture with *Tana Ugi* itself.

ii. Akkulu peppeko mulao, abbulu rompengku mulesu

A traveller, should travel with less supplies and return home with as much yield as possible. This philosophy also meant "take a look, when you left for travelling, you are nobody but the moment you come back from the journey, you should be somebody".

iii. Engkakotu manguju melle, aja' mutabbangkakengngi pada pasana Peneki, teggenne balu namele soro

Strong intentions, unwavering determination, burning passion should always be maintained, never giving up on traveling to abroad or even being in a state of the region itself. A traveller should hold on to his intention, determination and spirit. Otherwise, the traveller himself will give up before he achieves his dream, give up before arriving towards the destination, give up on its journey or before reaching at the end of the road. That was the core teaching of this philosophy that can literally be debated as "you are on your way to greatness, do not be ignorant because you can be like the market in Kampung Peneki, the market with its sellers and merchandise is too little that the market itself will close before it reaches noon"

iv. Pura babbara sompeku, pura tangkisi gulikku, ulebbireng tellengnge natowalia

This philosophy emphasized that a person who had chosen to travel as a way of life must be strong and established. There should be no word of defeat or cancellation of travelling, no matter the risk. As a sailor who has

put up his rudder (Pura *tagkisi gulikiku*), I have developed my sails (*pura babbara sompeku*'), I drowned and sunk my boat rather than giving up (*ulebbirengng tellengnge natowalia*). Giving up is shameful. To break a vow, a promise, an oath that has been spoken, announced or known to people is a disgrace (*siri*') to the Bugis people. Self-worth becomes useless, life will be ridiculed and despised and will be called as *paccocoreng manu 'mate* (your bravery is just like the wrinkles of a slaughtered chicken).

v. *Kasiase sanree lopiE kotisu to taro sengereng*

The basic guidelines that the Bugis travellers needed to follow was not being arrogant, feel great and act at own will abroad. Bugis travellers should be able to socialize and adapt to their new environment. The traveller needed to accept and tolerate local customs and culture, thus convincing the local community to accept him as part of the community itself. As the Malay proverb goes, on which soil we stand on, that is where we carry the weight of the sky (when in Rome, do as the Romans do) So this philosophy of Bugis meant that, wherever my boat stays, it is where I cultivate good will.

3. *Hujung Padang (sword)*

This philosophy referred to the nature of the heroes and fighters possessed by the Bugis. Basically the Bugis were the people who love peace and did not like 'backstabbing'. Murder was the last path chosen because of the *siri* being challenged. *Siri* will be restored if one was defeated (dead) and this was not considered wrong but a pride to the Bugis as it restored the dignity of the nation or family (18). The Bugis spoke the *To Ugi* language;
Taniya ugi narekko de'na punnai kuawali

It is not called Bugis if someone does not have Kuawali (knife) (also resembles a *badik*).

The symbol of the struggle of a Bugis man was also symbolized by *kuawali*. *Kuawali* is usually made of iron, nickel, copper, metal, steel, fertilizer and some were covered with gold to enhance its sharpness. The *kuawali*'s handle were usually made of elephant's tusk, animal horns, and carved wood and were then fitted with a sheath for storage. Back at the days, *Kuawali* used to be a weapon of war. The various forms of traditional Bugis weapons, including their form actually acted as a symbol and self-defense weapons, it also symbolised courage and power for the Bugis's son.

These fights and wars can be found in the books of *Tuhfat al-Nafis*, *I La Galigo*, *Hikayat Siak*, *Hikayat Raja-Raja Jojor*, dan *Hikayat Upu Daeng Menambun*. All text recounted a series of wars of the Bugis against the Dutch and the British and the illustrations depicted the dispute between the Bugis and the Malays. Not all of these wars were motivated by ethnicity issue but there were also wars that were intended to provide military assistance because the Bugis was being noble that they did not want to ruin their kinship and loyalty and sometimes the Bugis adopted a neutral attitude (9). *Hujung padang* is the last path because dignity and chastity must be maintained.

4. *Hujung Lidah (tongue)*

The Malays are the people who are concerned with ethics in every action and behaviour that is full of tradition and culture, one of them was treating the proverb as the gems of the Malays way of thinking (20). Nurhayati Rahman (2008) states that the thinking gems of the Bugis are inherited from *Pampawa Adeq* (customs officer) and *To ri olo* (old man / old man's advice).

Pampawa Adeq and *To ri olo* were Bugis's diplomatic guardians. The problems faced by the Bugis people related to marriage or love and war will refer to the *pampawa adeq* and *To ri olo*. The role of the *pampawa adeq* and *To ri olo* was important in upholding the Bugis principle or philosophy of *Siri na Pesse*. This role was reflected in *I La Galigo*, a work of the Bugis oral tradition. Examples of the verses of the poem;

Menyembah sambil berkata La Pananrang, “Yang diperintahkan kepadaku oleh Sawe’rigading, Sang Raja adikku itu, adalah menghaturkan keinginan Tinggal di negeri ini menjadi pendamping, Menjaga ruangan, dan mengawasi negeri. Kalau Tuan memberikan izin Bisa saja diperluas ruanga Dan dibangun pancangan yang tinggi Pagar negeri penjanga kampung. Apa pun yang Tuanku sebut, hamba mengiyakan, Apa pun yang Tuanku ucapkan, hamba terima Untuk kubawa ke perahuku. Mudah-mudahan Tuanku memberi rahmat Dan menerima orang yang tak tampak asap apinya.”

(11).

Translation

La Pananrang come forward and say

“I was ordered by Sawe’ rigading”

My brother the King, arranges the need,

Living in the state and find companionship,

Take care of the space and watching over the state,

If given the permission,

The space may be bigger,

And developed with high towers.

Secured by gates,

Whatever the royal highness demands, I would provide,

Whatever the royal highness orders, I gladly accept,

I’ll bring them to my boat.

May Your Royal Highness give blessings,

And accept people who can’t see the vision

The poem quoted from *I La Galigo* was one of the passages that illustrates the decency and sweet words conveyed by *Pampanga Pampawa Adeq* which was *La Pananrang* as he proposed the daughter of another royal for his brother Raja Sawe’rigading, another royal granddaughter to King Sawe'rigading.

For the Bugis people in Malaysia, the role of *Pampawa Adeq* and *To ri olo* still exists but their role was more towards preserving the Bugis culture and identity. For example, in the custom of marriage. In some places, the role of *Pampawa Adeq* and *To ri olo* had weaken due to mixed marriages and in the change of times such as modernization and Islamization that destroy customs and cultures contrary to Islamic law. Nevertheless, the articulation of the Bugis language still stands in the wake of every Bugis people itself. Although the words were quite modern, there was still a little of the philosophy of *Siri* that remains unknowingly the legacy of *Pampawa Adeq* and *To ri olo*. The following is an example of modern and Islamic Bugis poetry. Examples of Bugis poems are later followed by Quranic verse surah Al-Hujurat verse 13;

Lelaki

Otak berfikir secara logis,

Perempuan

Mustahil hidup tak berdasar,

Logis diasah hingga petang,	Dasar lautan hendak menguji,
Saya terlahir bersuku Bugis,	Aku berdarah suku Makassar,
Bugis perantau pulang berpantang,	Adat tinggi akhlak terpuji,
Pantang pulang sebelum berhasil,	Terpujilah wahai guru,
Berhasil kerja belum diambil,	Guru pahlawan tanda berjasa,
Dari usaha yang paling kecil,	Hati siapa tak berderu,
Kita bersua walau mustahil.	Bersama kakanda sepanjang masa.

Masa silam ingatan belaka,	Ayah berasal dari Sengkang,
Jadi kenangan setiap hari,	Sedangkan ibu Sungguminasa,
Masa kecil di Kota Kolaka,	Masa kecil di Ujung Pandang,
Kolaka indah elok berseri.	Tempat aku merajut asa.

Apapun itu Bone tempat ayah ibuku,	<i>Daengku sanna' kungainta,</i>
Makassar tempat aku terdidik,	(kekandaku, aku sangat mencintaimu),
Cinta ini akan tumbuh,	<i>Teaki ianre pangngainta ri nakke,</i>
Tumbuh tetaplah menjadi cantik.	(tetaplah mencintaiku selamanya).

Idi' mi ndi' upoji ri linoe lettu akherat.
(hanya kamu yang kucintai selamanya).
(17).

Translation

Man

The mind is thinking logically,
Thoughts were sharpened until evening,
I was born Bugis,
A Bugis traveller comes home with a yield,
Won't come home before acquiring the yield,
The yield is not touched and kept safe,
From the smallest effort,
We greet through the impossible.
A vivid recollection of the past,
Becomes an everyday memory,
My childhood in Kolaka City,
The heavenly Kolaka City.

Whatever it is, Bone is still my parents' place,
Makassar is where I learnt,
The love will grow,
Grow gracefully

You are the only one I love.

Woman

It is possible to live with no stance,
The ocean is testing,
I have Makassar blood in my veins,
High with customs and courtesy,
Be proud, my teacher,
The one who does good deeds,
The heart is trembling,
Being with my sister, all the time.
Father who comes from Sengkang,
Whereas Sungguminasa is where mother comes from,
Live a childhood in Ujung Pandang,
A place where I grow.
My dear, I love you,
Love me forever.
Surah Al Hujurat verse 13, which means;

“O mankind, indeed We created you from men and women and made you nations and tribes, that you might know one another. Indeed, the most honourable among you by Allah is the most feared among you. Verily, Allah is All-Knowing.”

This poem was a modernized poem but it still contained the Bugis philosophies that could convey on how important it was to maintain integrity in maintaining the Bugis identity.

5. *Hujung zuriat* (descendants)

The sharpness of the Bugis does not lie solely on their wit, their sword and their tongue but the Bugis were also ‘sharpened’ in its *laso* (private parts) (male genitalia), *hujung zuriat* (descendants). The Book of *Tuhfat al-Nafis* and Poetry of the Siak War illustrated that the Bugis were not only known as warriors and saviours but the Bugis also had family ties between the families of the Sultan of Johor through the marriage of Tengku Tengah with Daeng Parani and Tengku Mandak with Daeng Chelak son of Sultan Abdul Syrian Riayat Syah. The involvement and domination of the Bugis were not only in Johor but also in Kedah, Perak and Selangor. This involvement and domination not only in response to military protests but also reflected the progress of the Bugis community through marriage.

Hujung zuriat as it was in the Book of *Tuhfat al-Nafis* that recorded the names of grandparents, fathers, children and grandchildren of Daeng Chelak's great-grandson name which was the warrior of the Bugis people. Daeng Chelak's geneology are mentioned in prose such as;

“...Opu Daheng Chelak is the royal highness the second from the Bugis side which married Sultan Abdul Jalil, the Malay King's daughter who became the wife who was related to Sultan Sulaiman Badrul Alam Syah who has the same parent called Tengku Mandak...it was when Opu Daheng Chelak had two first daughters whom he named Tengku Putih and Tengku Hitam respectively.

When Tengku Putih became the wife of Marhum Abdul Jalil Raja in Baroh, Prince Marhum Sultan Sulaiman Badrul Alam Syah have two first sons named Tengku Ahmad and Tengku Mahmud Syah Al-MArhum respectively. Once the royal highnesses die, Tengku Husin's first two sons which were Sultan Husin in Singapore and secondly Tengku Jumaat's which was Sultan Abdul Rahman, Marhum Bungkit Cengkeh."

The philosophy of the *hujung zuriat* was also reflected in the history of the Bugis in Sabah especially in Tawau. The placement of the Bugis in Tawau was initially led by Puado, a Bugis tribal leader with 25 Bugis men. This was what the sons of open fields and eventually married the locals like Tidung, Arabs, Suluk, Banjar, Jawa and Kokos who eventually called themselves as Malay Bugis Tawau (3, 15, 16, 18).

IV. CONCLUSION

The value of the *Siri Na Pesse* serves as a stronghold of Bugis identity in four key areas which are as a determinant of national pride, as a catalyst for the courage of the nation, especially of men, as a benchmark in determining one's human values and as a driving force in the dynamical work ethic. This value develops into a new philosophy as modernization and Islamization develop into a philosophy that begins with the 'hujung'; *hujung pandang, hujung perahu, hujung pedang, hujung lidah and hujung zuriat*. This "hujung" philosophy is the "root" of the "pillar" of the Bugis nation's own philosophy, *Siri na Pesse*. The 'root' of this philosophy is the basis of the Bugis life philosophy in Malaysia.

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