

HARMONY BETWEEN THE VALUES OF AND TAZKIYATUN NAFS IN BUGIS LONTARAK

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Abstract

This study analyzes the harmony between Bugis values and the concept of *tazkiyatun nafs* in Islam by applying a comparative analytical approach that combines philological studies of lontara manuscripts with conceptual analysis in Islamic ethics. Responding to previous studies that tended to treat these two domains separately, either by focusing on as an ethical guideline or *tazkiyatun nafs* as a spiritual discipline, this study offers a new perspective by exploring the conceptual meeting point between the two. Through qualitative literature research and content analysis, this study examines lontarak texts and classical Islamic works on the purification of the soul. The findings show a strong correspondence between the five core values in: *lempu* (honesty), *amaccang* (wisdom), *asitinajang* (propriety), *agetengeng* (steadfastness), and *siri' na pesse* (pride and solidarity) with the main principles of *tazkiyatun nafs*, such as *sidq* (truth), *hikmah* (wisdom), *'adl* (justice), *istiqāmah* (consistency), and *ukhuwah* (brotherhood). Both frameworks emphasize moral integrity, social harmony, and spiritual discipline as the foundation for individual development and community cohesion. This study shows that the Bugis ethical heritage and Islamic spiritual teachings form a mutually reinforcing paradigm in the formation of moral identity, with practical implications for character education and theoretical contributions to the integration of local wisdom and Islamic ethical discourse.

Keywords: *pappaseng*, *tazkiyatun nafs*, Bugis ethics, Islamic spirituality.

Abstrak

Penelitian ini menganalisis keselarasan antara nilai-nilai Bugis dan konsep *tazkiyatun nafs* dalam Islam dengan menerapkan pendekatan analitis-komparatif yang memadukan kajian filologis terhadap manuskrip lontara dengan analisis konseptual dalam etika Islam. Menanggapi penelitian terdahulu yang cenderung memperlakukan kedua ranah ini secara terpisah, baik dengan memfokuskan sebagai pedoman etika maupun *tazkiyatun nafs* sebagai disiplin spiritual, kajian ini menawarkan perspektif baru dengan mengeksplorasi titik temu konseptual keduanya. Melalui penelitian kepustakaan kualitatif dan analisis isi, kajian ini menelaah teks lontarak dan karya-karya klasik Islam mengenai penyucian jiwa. Temuan menunjukkan adanya korespondensi kuat antara lima nilai inti dalam : *lempu* (kejujuran), *amaccang* (kebijaksanaan), *asitinajang* (kepatutan), *agettengeng* (keteguhan), dan *siri' na pesse* (harga diri dan solidaritas) dengan prinsip-prinsip utama *tazkiyatun nafs* seperti *sidq* (kebenaran), hikmah (kebijaksanaan), *'adl* (keadilan), *istiqāmah* (konsistensi), dan *ukhuwah* (persaudaraan). Kedua kerangka tersebut menekankan integritas moral, harmoni sosial, dan disiplin spiritual sebagai landasan pembentukan individu dan kohesi komunitas. Penelitian ini menunjukkan bahwa warisan etika Bugis dan ajaran spiritual Islam membentuk paradigma yang saling menguatkan dalam pembentukan identitas moral, dengan implikasi praktis bagi pendidikan karakter serta kontribusi teoretis bagi integrasi kearifan lokal dan wacana etika Islam.

Kata kunci: *pappaseng*, *tazkiyatun nafs*, etika Bugis, spiritualitas Islam.

A. Introduction

The Bugis people are currently facing major challenges due to the rapid pace of modernization. Social phenomena such as increasing individualism, declining honesty, and weakening social solidarity indicate a shift in moral values. This condition has implications for the destruction of the social order, especially among the younger generation, who are increasingly distanced from local wisdom and religious teachings.¹ In such a situation, efforts to preserve and revitalize traditional values become increasingly important so that local wisdom continues to serve as the ethical and spiritual foundation of modern society.

In Bugis tradition, which is compiled in Lontara manuscripts, has long served as a guide for morality and social ethics. Muhlis Hadrawi notes that contains noble values such as honesty (*lempu*), intelligence (*acca*), propriety (*sitinaja*), steadfastness (*getteng*), and trustworthiness (*reso*).² These values are not only passed down from generation to generation, but also serve as a social instrument that maintains harmony in Bugis society. In a historical context, is an integral part of the value system that governs human relationships with one another, with nature, and with God.³

Meanwhile, in Islamic tradition, the concept of *tazkiyatun nafs* occupies a central position in the formation of character. Scholars such as al-Ghazali and Ibn Qayyim al-Jawziyah explain that purification of the soul involves the processes of *takhalli* (emptying oneself of despicable traits) and *tahalli* (adornment with praiseworthy traits), which ultimately leads to *tajalli* (the reflection of

B. Research Method

This research is a library study using content analysis techniques on written sources. Primary data was obtained from Bugis Lontara manuscripts containing (moral and ethical advice), as well as previous research reports relevant to the study theme. Secondary data was sourced

¹Gustia Tahir, 'Spirituality in Millennial Community', *AL-Hikmah*, 1.24 (2022), pp. 1-17<https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/25749/14928>.

²Ahmad Yani, Susmihara Susmihara, and A Nurkidam, 'Strategi Pewarisan Nilai-Nilai Pappaseng Dalam Masyarakat Bugis Wajo', *PUSAKA*, 11.1 (2023), pp. 82-99.

³Kathryn Robinson, 'Sawerigading vs. Sharia: Identities and Political Contestation in Decentralised Indonesia', *Asian Journal of Social Science*, 39.2, pp. 219-37 <https://brill.com/view/journals/ajss/39/2/article-p219_7.xml>.

from Islamic literature, particularly classical and contemporary Sufi texts that discuss the concept of *tazkiyatun al-nafs*.⁴

The unit of analysis in this study was texts containing moral, spiritual, and social values relevant to the concept of purification of the soul in Islam. Each text is treated as a meaningful unit that is analyzed based on the social and religious context of the Bugis community.⁵

To interpret the data, this study uses a hermeneutic approach as the main interpretation technique. This approach allows researchers to understand the meaning of texts through three layers of interpretation: (1) understanding the historical and social context that shaped the text, (2) analyzing the language structure and symbols used, and (3) interpreting the philosophical and ethical meanings contained therein.⁶ In addition, value categorization techniques are also used to group the contents of into main themes, such as the values of honesty, patience, sincerity, and self-control, which are then compared with the principles of *tazkiyatun al-nafs* in Sufi literature.

Data validation was carried out through source and interpretation triangulation, namely by comparing the results of the interpretation of the *pappaseng* text with the results of previous studies. Validation was also reinforced by testing the consistency of meaning between texts and their relevance to the cultural context and Islamic teachings that are alive in Bugis society.⁷

The approach used was multidisciplinary, combining historical and cultural anthropological perspectives. The historical approach was used to trace the context of the emergence, development, and function of in Bugis society, especially in relation to social dynamics and the acceptance of Islamic teachings. Meanwhile, the cultural anthropology approach was used to understand as an expression of local wisdom that serves to maintain

⁴Nurhayati Rahman, 'The Pau-Paunna Indale Patara: Sufism and the Bugis Adaption and Transformation of the Hikayat Inderaputera', *International Journal of Asia-Pacific Studies*, 12 (2016), pp. 169–86, doi:10.21315/ijaps2016.12.s1.8.

⁵Nurhayati Rahman, 'The Pau-Paunna Indale Patara: Sufism and The Bugis Adaption and Transformation of the Hikayat Inderaputera', *IJAPS*, 12.1 (2016), p. 18 <<https://www.oxis.org/articles-k-z/nurhayati-2016.pdf>>.

⁶Rahman, 'The Pau-Paunna Indale Patara: Sufism and the Bugis Adaption and Transformation of the Hikayat Inderaputera'.

⁷Abd Rahman Hamid dan Muhammad Saleh Madjid, *Pengantar Ilmu Sejarah* (Ombak, 2011).

social order, shape individual character, and become a medium for the internalization of religious values.⁸

C. Results and Discussion

1. The Origins of

Local wisdom is the result of a community's deep reflection on its life experiences. It grows through a long historical process shaped by human interaction with the social, cultural, and spiritual environment. In the context of Bugis society, this wisdom is manifested in *pappaseng*, a collection of advice, counsel, and moral teachings passed down from generation to generation. Although it is difficult to determine exactly when it emerged, *pappaseng* can be understood as a product of history that offers insight into the dynamics of knowledge and values among the Bugis people.

At a time when literacy was not yet widespread, the Bugis community relied on oral tradition as the main means of passing on knowledge. Folktales, poems, and advice became a medium for moral education and the instilling of social ethics. Through the oral transmission, a collective memory was formed that served as a guiding framework for social conduct. With the introduction of written culture, especially through the lontarak tradition, this oral wisdom began to be preserved in written form. According to Rahim⁹, the presence of this written culture created opportunities for palontara (Lontara writers) to transcribe oral messages, ancestral mandates, and important events into manuscripts, in a concise, transparent, and objective style. Therefore, Lontara became a reliable historical source for understanding the value structure and way of thinking of the people of South Sulawesi.

Historically, *pappaseng* did not arise in a cultural vacuum. It developed within a social system that placed *siri'* (honor) and *pesse* (solidarity) as fundamental values. However, since the 17th century, the process of Islamization has brought about significant epistemological changes. Islamic teachings, rooted in revelation and theological rationality, interacted with local wisdom based on social experience and moral

⁸Abd Rahman Hamid dan Muhammad Saleh Madjid.

⁹Abdul Rahim, *Wujud Ide Budaya Bugis Makassar* (Bidang Sejarah dan Kepurbakalaan Dinas Kebudayaan dan Pariwisata Provinsi Sulawesi Selatan, 2012).

observation.¹⁰ The meeting of these two sources of knowledge gave rise to a synthesis of values, in which *pappaseng* not only contained universal moral teachings but also reflected the balance between *ade'* (custom) and *sara'* (sharia). In this process, Islamic values such as trustworthiness, honesty, and justice took on a local form through Bugis concepts such as *lempu'*, *getteng*, and *sitinaja*.¹¹

Epistemologically, *pappaseng* represents a distinctive way of thinking. Knowledge in *pappaseng* is not obtained through rational speculation, as in the philosophical tradition, but through reflection on social experiences tested by time and community legitimacy. It is a form of local wisdom, rooted in the praxis of life and preserved through collective memory. In this context, *pappaseng* can be compared to Islamic epistemology, which emphasizes wisdom as the pinnacle of wisdom resulting from the integration of revelation and reason. If in Islam the source of truth rests on divine revelation, then in *pappaseng* truth is measured by the harmony between reason, conscience, and social experience.¹²

Figures such as Kajao Laliddong from Bone, Arung Bila from Soppeng, Puang ri Maggalatung from Wajo, and Nene Mallomo from Sidenreng are important representatives of the Bugis intellectual tradition. Their advice shows that *pappaseng* not only serves as moral advice, but also as ethical and political guidelines in regulating social life and government. Thus, *pappaseng* can be seen as a system of knowledge that regulates human relationships with oneself, with society, and with power, an ethical system that integrates local wisdom and religious values.¹³

To this day, *pappaseng* continues to thrive in both oral and written forms. In its homeland and abroad, it continues to serve as a moral compass. Practicing *pappaseng* is seen as a form of respect for ancestors as well as a

¹⁰Ahmad Yani, 'Melacak Jejak Islamisasi Di Sidenreng Rappang Abad 17', *Al Hikmah*, 24.Islamic Studies (2022), p. 124 <https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/29425>.

¹¹A. Rahman Rahim, *Nilai-Nilai Utama Kebudayaan Bugis*, Lembaga Penerbit Universitas Hasanuddin, 2011.

¹²Muhammad Bahar Akkase Teng, *Falsafah Hidup Orang Bugis (Studi Tentang Kajaolaliddong Di Kabupateng Bone)* (Universitas Negeri Makassar, 2020).

¹³Departemen Pendidikan dan Kebudayaan Proyek Penelitian dan Pengkajian Kebudayaan Sulawesi Selatan, *Pappasenna to Maccae Ri Luvwu Sibawa Kajao Laliqdong Ri Bone (Transliterasi Dan Terjemahan Ke Dalam Bahasa Indonesia)*.

manifestation of faith and personal integrity. The harmony between the values of *pappaseng* and Islamic teachings is not the result of a coincidence of morals, but rather a historical product of a long process of cultural and religious dialogue. Thus, *pappaseng* is an epistemological heritage that not only records the wisdom of the past but also offers an ethical paradigm that is relevant to the modern life of the Bugis people.

2. Noble Values in *Pappaseng*

In Bugis tradition, *pappaseng* serves as a guide to life that contains moral and ethical teachings. The main values contained therein form the foundation for personal development and social order.¹⁴ The five most prominent values are *lempu*, *amaccang*, *asitinajang*, *agettengeng*, and *siri' na pesse*.

a. *Lempu* (Honesty)

For the Bugis people, honesty (*lempu*) is considered the core of morality. A person is judged to be good or bad, civilized or uncivilized, based on the extent to which they uphold the principle of honesty.¹⁵ *Lempu* is not just about telling the truth, but also includes being trustworthy, not taking the rights of others, and upholding justice. Honesty is believed to bring blessings to society, while dishonesty causes unrest and social damage.

This view is also emphasized in the *pappaseng* contained in the *lontarak*. It states:

*Eppai gauna lempu'e: mula-mulanna riasalaie naddampeng, maduanna riparennuwangi temmaceko bettuanna risanresie teppabelleyang, matellunna temmangowaengngi tania olona, maeppana tennaseng deceng rekko deceng ri alena, iyami naseng deceng rekko nassamaini pudecengngi.*¹⁶

Meaning:

There are four characteristics of an honest person: first, willing to forgive those who have wronged them; second, trustworthy and not treacherous; third, not greedy for things that are not theirs; and fourth, not considering something good unless that goodness can be felt by everyone.

¹⁴A. Rahman Rahim.

¹⁵Abd. Rahim Yunus.

¹⁶Dinas Kebudayaan Kabupaten Sidrap, *Lontarak Pananrang*.

Thus, *pappaseng tentang lempu* shows that honesty in Bugis tradition is not only of individual value, but also has social and spiritual dimensions. It is the foundation for creating harmony in communal life, as well as an absolute requirement for a person to be recognized as a true Bugis (tau).

b. *Amaccang* (Intelligence)

Amaccang means cleverness or wisdom in thinking and acting. A *macca* person is not only measured by the breadth of their knowledge, but also by their ability to consider the consequences of every action, speak at the right time, and maintain humility.^{17; 18} In Bugis society, intelligence is seen as an important requirement for a leader, because only with intelligence can they uphold justice and make wise decisions.

This is emphasized in *pappaseng*, which mentions four characteristics of an intelligent person: "*naitai riolona gau'e majeppuiwi munrinna, mappasitinaja ada mappasiratang wenru, saroi mase risilasanae pakkatunai alena, poadai ada matojo enrennge ada malemma.*"¹⁹ This means that intelligent people are those who understand the background of an issue and its consequences, are able to speak appropriately and act reasonably, are humble without losing their dignity, and speak firmly but gently.

Thus, in the Bugis view, *amaccang* is not merely cognitive intelligence, but a wisdom that unites knowledge, ethics, and social behavior, thereby becoming the moral foundation for leadership and community life.

c. *Asitinajang* (Propriety)

This value relates to appropriateness and suitability in action. *Asitinajang* teaches that everything must be placed proportionally: what is above remains above, what is below remains below. This principle promotes social justice and discourages arbitrariness. In everyday life, propriety is reflected in behavior that respects others, maintains politeness, and fulfils rights and obligations in a balanced manner.

¹⁷Herlin Herlin and others, 'Eksplorasi Nilai-Nilai Sipakatau Sipakainge Sipakalebbi Bugis Makassar Dalam Upaya Pencegahan Sikap Intoleransi', *Alauddin Law Development Journal*, 2.3 (2020), pp. 284–92, doi:10.24252/aldev.v2i3.16997.

¹⁸A. Rahman Rahim.

¹⁹Badan Perpustakaan dan Arsip Daerah Sulsel, *Lontarak Rol 60 No. 7*.

This moral message is in line with the *pappaseng*, which reads: “*Potudangi tudammu, puonroi onrommu*,”²⁰ which means “Take your place, occupy your position.” This expression emphasizes that everyone must understand their role and position, not overstep their boundaries, and not take what is not theirs. Similarly, another *pappaseng* states: “*Alai cede'e risesena engkai mappadeceng, sampeangngi maegae risesena engkai maega makkasolang*,”²¹ which means “Take a little if it brings good, and reject a lot if it brings destruction.”

These two messages show that *asitinajang* is not only a social norm, but also a guideline for ethical living. It teaches justice, proportionality, and appropriateness as the basis for creating harmony in social life.

d. *Agettengeng* (Steadfastness)

Steadfastness or consistency (*agetengeng*) means being faithful to one's promises, not easily swayed by temptation, and firm in one's principles. This value teaches the importance of loyalty to commitments, both to fellow human beings and to God. For the Bugis people, a leader or individual who does not adhere to principles is considered unfit to be a role model. This is emphasized in the *pappaseng*, which reads: “*Eppa'i gau'na getteng: tessalaie janci, tessorosi ulu ada, tellukkae anu pura, teppinrae assituruseng. Narekko mabbicarai naparapi mabbinnrui tepupi napaja*.”²² This means that there are four characteristics of a steadfast person: they do not break promises, they do not cancel agreements, they do not interfere with what has been decided, and they do not change agreements. If they say or decide something, they do not stop until it is finished. Thus, *agetengeng* is not only a personal attitude, but also a moral foundation that determines the trust of society. Steadfastness is an absolute requirement for the formation of authoritative leadership and a society with a strong character.

e. *Siri' na Pesse* (Honor and Solidarity)

Siri' reflects self-esteem and shame that maintain a person's dignity, while *pesse* emphasizes solidarity, empathy, and humanity. These two values complement each other: *siri'* prevents a person from engaging in despicable behavior, while *pesse* fosters a sense of caring and willingness to

²⁰Dinas Perpustakaan dan Arsip Daerah Kabupaten Wajo, *Lontarak Latoa*.

²¹*Lontarak Wajo Tawang Matellue*.

²²Badan Perpustakaan dan Arsip Daerah Sulsel, *Lontarak Sidenreng*.

sacrifice for others. Together, they are the pillars of Bugis social life as well as symbols of collective honor.²³

This value is emphasized in *pappaseng*: "*Sirie'mi to riaseng tau*,"²⁴ which means that it is only because of *siri'* that a person is recognized as human. Without *siri'*, humans are considered to have lost their dignity and are no longer worthy of being called tau. This is reinforced by another expression: "*Cirinai sirimu nasaba siri'e mitu ri onroang ri lino. Nako teddengi sirimu, wajo-wajomiitu monroang, malebbiwi mualai amatengnge*,"²⁵ which emphasizes that the loss of *siri'* is tantamount to the loss of self-respect, and that it is better to die than to live without honor. Meanwhile, the value of *pesse* is reflected in the Bugis proverb: "*Pada idi pada elo, mali siparappe, rebba sipatokkong, malilu sipakainge*,"²⁶ which teaches the importance of supporting each other in times of difficulty, lifting each other up when they fall, and reminding each other to do good. This *pappaseng* affirms that *siri'* and *pesse* are not only moral norms, but also the foundation of togetherness that binds the Bugis people in a social and spiritual bond.

3. The Harmony of *Pappaseng* Values with *Tazkiyatun Nafs*

a. *Lempu* (Honesty) and *Sidiq* (Truth)

In Bugis *pappaseng*, it is explained that an honest person has four main characteristics. First, they always forgive the mistakes of others. Second, when entrusted with something, they do not betray or abuse that trust. Third, they are not greedy for things that are not theirs. Fourth, they only consider an action to be good if it benefits not only themselves but also others.

This ancestral mandate shows that honesty (*lempu*) is not just about speaking the truth, but rather an attitude of life that involves sincerity, loyalty to one's trust, and commitment to the common good. By maintaining honesty, a person not only builds a personal reputation but also maintains social harmony in community life.

²³Muhamad Hadis Badewi, 'Nilai Siri' Dan Pesse Dalam Kebudayaan Bugis-Makassar, Dan Relevansinya Terhadap Penguatan Nilai Kebangsaan', *JSW (Jurnal Sosiologi Walisongo)*, 3.1 (2019), pp. 79-96, doi:10.21580/jsw.2019.3.1.3291.

²⁴Lontarak Wajo Tawang Matellue.

²⁵Lontarak Wajo Tawang Matellue.

²⁶Lontarak Wajo Tawang Matellue.

This value is in line with Islamic teachings as stated in the words of Allah SWT: “O you who believe, fear Allah and be with those who are true” (QS. At-Taubah [9]:119).²⁷ This verse emphasizes that honesty is a key characteristic of believers. In the framework of *tazkiyatun nafs*, honesty is the foundation of soul purification, because lies, betrayal, and greed are seen as inner filth that can damage the heart. Thus, Bugis *pappaseng* and Islamic teachings converge in placing honesty as the basis for the formation of a noble character.

b. *Amaccang* (intelligence) and Hikmah (wisdom)

In the view of the Bugis people, true intelligence is not only measured by the extent to which a person masters knowledge, but also by their ability to control themselves, speak at the right time, and act with wisdom. A *macca* (intelligent) person is not only knowledgeable, but also able to consider the consequences of every action taken, so that their knowledge brings benefit, not harm. This is emphasized in one of the *pappaseng*, which reads: “*Iyaro teppaja risappa tau macca namalempu*,”²⁸ which means that ideal people are those who are both intelligent and honest. This message implies that intelligence without honesty will lose its direction, while honesty without intelligence risks difficulty in upholding the truth. The value of *amaccang* in Bugis culture finds harmony with the concept of wisdom in Islam. Wisdom is understood as prudence that arises from knowledge that is practiced with full justice. In the Qur'an, hikmah is often associated with the ability to use knowledge to bring about goodness and reject evil. The Prophet Muhammad emphasized the importance of spiritual or *ruhiyah* intelligence, not just intellectual intelligence. This *ruhiyah* intelligence enables a person to see the truth clearly, weigh everything fairly, and direct their life towards the pleasure of Allah SWT.

Thus, *amaccang* and wisdom intersect in shaping an intelligent and wise personality. Both emphasize that knowledge should not stop at the intellectual level, but must be manifested in a fair, honest, humble attitude that benefits others.

c. *Asitinajang* (propriety) and *Adl* (Justice)

²⁷Departemen Agama RI, *Al Quran Dan Terjemahnya* (Proyek Pengadaan Kitab Suci al-Qur'an, 2002).

²⁸Museum Fakultas Adab dan Humaniora UIN Alauddin, *Lontarak Latoa*.

In Bugis tradition, *asitinajang* is understood as the value of propriety and appropriateness in action, both in social life and in interpersonal relationships. This value teaches the importance of putting everything in its proper place, so that there is no imbalance or arbitrariness. One *pappaseng* emphasizes this principle with the expression: “put those above above, and those below below”.^{29; 30} This mandate emphasizes that social harmony can only be achieved if the rights and obligations of each person are carried out proportionally according to their position.

The principle of *asitinajang* shows a collective awareness that improper placement will lead to injustice and ultimately social destruction. Therefore, this value is very close to the Islamic teaching of '*adl* (justice). In the Qur'an, Allah SWT says: “Indeed, Allah commands you to convey the trust to those entitled to receive it, and when you judge between people, judge with justice” (QS. An-Nisa [4]:58). This verse emphasizes that justice is a key pillar in maintaining social balance, including in the context of leadership and decision-making.

Thus, *asitinajang* in Bugis culture can be seen as a local form of implementing the value of '*adl* in Islam. Both emphasize the importance of proportionality, respect for the rights of others, and the enforcement of justice in all aspects of life. This harmony shows that local wisdom and Islamic teachings do not run separately, but complement each other in forming a just and harmonious social order.

d. *Agettengeng* (Resolve) and *Istiqamah*

For the Bugis people, resolve (*agetengeng*) is one of the main pillars in assessing the suitability of a leader or individual. A leader is considered unfit to be followed if they are easily swayed, break promises, or abandon principles of truth. Therefore, *pappaseng* emphasizes the importance of *warani na magetteng*—courage combined with steadfastness—as a key requirement for those who bear great responsibility. This expression affirms that courage without steadfastness will easily slip, while steadfastness without courage will lose the power to uphold the truth.

²⁹Yunus Yunus, 'NILAI-NILAI KEARIFAN LOKAL DALAM PERIODE TOMANURUNG', *Mimbar Agama Budaya* (LP2M Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2020), pp. 29–42, doi:10.15408/mimbar.v37i2.18202.

³⁰Mattalitti, *To Rioluta; Wasiat Orang Dahulu* (Pendidikan dan Kebudayaan, Proyek Penerbitan Buku Sastra Indonesia dan Daerah, 1986).

The value of *agettengeng* is strongly aligned with the Islamic teaching of *istiqamah*, which is consistency in upholding Allah's commands and avoiding His prohibitions, even when facing various challenges. The Qur'an emphasizes: "So remain steadfast on the right path, as you have been commanded" (QS. Hud [11]:112).³¹ This verse emphasizes that *istiqamah* is a form of complete obedience that does not compromise with falsehood.

In the framework of *tazkiyatun nafs*, steadfastness is part of *tahalli* – adornment with praiseworthy qualities. Consistency in truth shows a servant's loyalty to divine principles, while also forming a soul that is strong in the face of worldly temptations. Thus, *agettengeng* and *istiqamah* both emphasize the importance of moral and spiritual commitment, both in leadership and in daily life, in order to realize a strong, fair, and integrity-filled personality.

e. *Siri na Pesse* and *Ukhuwah Islamiyah*

In Bugis society, *siri'* is a concept related to pride, shame, and dignity. Someone who no longer upholds *siri'* is considered to have lost their humanity, because it is this value that protects a person from despicable behavior. Meanwhile, *pesse* means empathy, solidarity, and a sense of shared responsibility for the suffering of others. The two form a complementary foundation of social ethics: *siri'* maintains personal and collective honor, while *pesse* fosters a spirit of togetherness and a willingness to sacrifice for others.

The values of *siri' na pesse* are deeply relevant to Islamic teachings on *ukhuwah*. The Prophet Muhammad said: "A Muslim is a brother to another Muslim; he does not wrong him and does not allow him to be harmed" (HR. Bukhari-Muslim).³² This hadith emphasizes that true brotherhood in Islam is born from mutual respect, mutual protection, and mutual care. Thus, *siri'* strengthens the dimension of self-respect in *ukhuwah*, while *pesse* presents the aspects of compassion and social solidarity.

In the framework of *tazkiyatun nafs*, this value is in line with the process of *takhalli* (emptying oneself of despicable traits such as arrogance and selfishness) and *tahalli* (adorn oneself with noble character in the form

³¹Departemen Agama RI.

³²Abū Sulaiman Muhammad bin Yazid Ibn Majah, *Sunan Ibn Majah Dalam CD. Rom Hadīś Al-Syarif Al-Kutub Al Tis'ah, Kitab Nikah Hadis Nomor 1751*.

of compassion and respect). A Muslim who maintains *siri' na pesse* not only protects himself from humiliation, but also revives the collective spirit that strengthens human brotherhood (*ukhuwah insaniyah*) as well as religious brotherhood (*ukhuwah Islamiyah*). Thus, this noble Bugis value is in line with the Islamic vision of forming a dignified, caring, and just society.

D. Conclusion

This study shows that a comparative analysis between Bugis *pappaseng* and *tazkiyatun nafs* in Islam produces strong conceptual similarities. The five main values of *pappaseng*: *lempu* (honesty), *amaccang* (wisdom), *asitinajang* (propriety), *agetengeng* (steadfastness), and *siri' na pesse* (pride and solidarity) have functional equivalents in the principles of *tazkiyatun nafs*, such as *sidq* (truth), *hikmah* (wisdom), *'adl* (justice), *istiqamah* (consistency), and *ukhuwah* (brotherhood). A comparison of these two ethical frameworks shows that both emphasize the process of self-purification, the formation of moral integrity, and the strengthening of social responsibility as the foundation of individual character and social harmony. The results of this comparison confirm that Bugis local values are not only in line with Islamic teachings but also serve as a medium for the internalization of spiritual teachings in a cultural context.

Practically, this study shows that *pappaseng* can be optimized as a means of instilling Islamic ethics that are contextual and close to the community's experience. Theoretically, these findings reinforce the idea that the integration of local wisdom and Islamic ethics can give birth to a more complete moral paradigm that is relevant to contemporary social needs. Therefore, the harmony between *pappaseng* and *tazkiyatun nafs* not only enriches the study of Islamic civilization but also encourages the preservation of Bugis cultural heritage as a source of living values.

Further research can expand this comparative approach by examining the suitability of ethical values from other local cultures, thus opening up a broader perspective on the dialogue between local wisdom and Islamic spirituality.

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