The Siri Strategy's Value in Managing the Bugis Family Economy in Surumana Village, South Banawa District, Donggala Regency

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Abstract

Many people regard "siri" as having a bad connotation, which does not bode well for the Bugis. Because "siri" is frequently associated with violence and murder, the slogan "ejapi naeja" is frequently used (red later if you want red) It's always taken as a bloodbath. This value has become a sign associated with the Bugis ethnicity in every part of the country, even where the Bugis ethnicity is found. Siri culture is associated with a fighting attitude. Fight for justice, for humanity, and for the family's dignity. Many Bugis people are encouraged by Siri's ideals to work hard because they want to go on a pilgrimage as a mark of social prestige, and to work hard because they don't want to dishonor their families. If Siri is given room to think in the administration of the family economics, the dominance of the concept of decent value becomes an attractive positive value to be communicated. When it comes to revealing such events, a qualitative technique is ideal to apply because qualitative research takes place in a natural setting and aims to understand and interpret phenomena based on people's interpretations. Qualitative research involves the use and collection of various empirical materials, such as; personal experience, introspection, curriculum vitae, interviews, observations, historical, interactional and visual texts that describe routine and problematic moments, and their meaning in individual lives.

Keywords: Culture, Family Economy, Siri Values

Introduction

The highest and most abstract level of customs is the cultural value system (Istiqomah & Setyobudihono, 2017). This is because cultural values are concepts about something that most people consider valuable, valuable, and important in life so that it can serve as a guide that provides direction and orientation to the lives of the community's members. Although cultural values serve as standards for human behavior in society, the concept of a cultural value is quite vast in scope, and it is sometimes difficult to describe rationally and clearly (Septiana et al., 2016).

Cultural values in a culture are in the emotional region of the emotional domain of the persons who become citizens and the culture of the soul concerned if conformity is generic, wide, and not concrete. Furthermore, these folks have been saturated with the culture that exists in their community since childhood, thus these beliefs have long been ingrained in their character. As a result, cultural values of a culture cannot be quickly supplanted by other cultural values.

With the passage of time, land and sea transportation have become more accessible to the general public, resulting in the simple movement of people from one location to another. In many parts of the world, including Indonesia, cultural clashes between tribes are unavoidable. Although, in principle, various cultures have diverse value systems and hence contribute to the determination of different life objectives, this is not the case in practice (Rusli, 2019).

Indonesia is a country that is rich in culture, including: South Sulawesi Province (Bugis-Makassar) which is essentially has a culture that is a benchmark in living a life called Siri Dhahri & Haris, 2019). In Bugis society, Siri culture is regarded as essential as the Bugis community's identity (Iriyadi, 2018). Siri is one of the most essential values in Bugis society's cultural system, and it has phenomenologically colored the culture of ethnic countries in South Sulawesi. Siri' has pervaded all ethnic communities on the peninsula of South Sulawesi as a value system. Long before the kingdom acknowledged religion as the holder of authority in the process of controlling the kings, the concept of "siri" is said to have existed as a cultural value system for the Bugis people (Sawaty, 2021). Siri's main purpose is to educate people about good morals (Darwis & Dilo 2012). Siri' (honor/shame) is a fundamental concept in the life of the Bugis (Idrus, 2014).

Siri' is a notion that encompasses both dignity and shame, with shame serving as a precursor to dignity. This phrase is used to refer to people who are ashamed (ripakasiri') in some situations, while it is also used to refer to those who are ashamed because of the dignity of others in other situations (Asry, 2017). Like a tradition, from generation to generation this concept of value will always be a guide and guide in the life of the Bugis-Makassar community (Rahayu, 2018).

Siri' is something sacred and is considered a substance in human existence. The expression that embarrass the importance for Bugis people to pay attention to siri' is "iyami makeupeng tau taroie siri' ale'na" (As for what is called a human being is a person who is himself). Therefore, the Bugis are very concerned about the problems that can lead to siri' (Prihartanti ET AL., 2021). Siri is a social system, culture, and values as a system of self-defense and human dignity as people and society, based on all of Siri's senses (Reski et al., 2021). Siri' is one of the value systems that are still firmly held by the Bugis ethnic, interpreted and interpreted as self-respect or honor, mappakasiri (defiled by honor), ritaroang siri (honored), passampo Sisik (shame cover), tomasiri'na (the family of the party who has been tarnished with honor) and siri as a manifestation of a firm attitude for honor, siri as a principle of life (establishment) and others (Mattulada, 1985).

The meanings of these words have a wide range of connotations, but the most important thing is that the Bugis people's philosophy of life, which is founded on the meaning of siri, has inspired practically every Bugis person to live a better life. There are other values of siri that are difficult to quantify, but have an impact on self-confidence to live a better life, so that they can become people who are valued for having better life skills in the future, as the status of Hajj for Bugis people demonstrates. Before going on the hajj, they believe their standing is greater and higher if they have conducted the hajj, which is the motivation that motivates most Bugis people to work harder.

That is what Siri's strategic values, which need to be examined and provide a pattern in interpreting their lives and their lives, finding relevant values to motivate people to be more active and sportier in order to act for the dignity of their families and themselves.

Siri' culture is a naturally formed and institutionalized value in Bugis territory for Bugis people. The Bugis people's responsibilities in the building of these values are inextricably linked to the culture's institutionalization and transformation into the primary value that underpins other cultures. Despite the fact that the siri Bugis culture is institutionalized, it can still be assessed through sharing viewpoints (Taufiq & Majid, 2020). This is very possible because in cultural studies there are at least two questions that always arise, namely: First, is the culture in accordance with the religious values adopted by the local community? Second, is the culture still relevant to today's era/capable of responding to the challenges of the times or not?

When confronted with the conditions of society, where culture is now the foundation of conduct that has begun to be undermined by the times, the academic challenge becomes an intriguing phenomenon. On the other hand, how does it relate to the religion he follows? Cultural and religious issues, as long as they do not violate religious rules, are certainly not a problem. What needs to be considered, however, is how culture strengthens the growth of religious values, strengthens togetherness, encourages the growth of the desire to share, and encourages more active work and become a motivator in influencing his future life. One of the cultural values that is always debated is whether life in the millennium era cultural values are able to continue to adapt to the growth and development of social and economic values. Bugis has siri' values to guide the Bugis people to live in society (Tanra & Amat, 2021). This culture is faced with the conditions of the times that continue to develop, namely this value can continue to adapt to environmental conditions if the community makes it a form of living behavior, or becomes the foundation of character to behave, whether in the form of a motivator, or becoming a value that has been attached to everyone. (Bugis), not only always judged by things that are negative.

The phenomenon of Siri' Bugis culture designation encountered in terms of violence, fights, due to encouragement when someone feels they are already masiri' then abstinence to fight, is better than fighting with Siri' (Abdullah, 2016). Uniquely, sometimes Siri' implementation is very rarely based on ratio considerations but more on feelings. So that in its implementation a person does not have much consideration, but only Siri' is felt, the next impact of Siri' which leads to violence without being based on considerations of beauty, truth, and goodness. The number of Siri' behaviors that deviate from the values of goodness, becomes a question whether the cultural concept of Siri' is indeed as understood by most people (deviating from the values of goodness)?, or there is an over-interpretation in the meaning of Siri'. Based on the explanation above, the author considers it necessary to study the reconstruction of the Siri' Bugis culture as an effort to see the meaning and designation of Siri'' culture. CH Salam Basjah and Sappena Mustaring define Siri' into three groups: 1) Siri is synonymous with shame, isin (Javanese), shame (English) 2) Siri'' is the driving force to eliminate (kill), alienate, expel and so on to what or anyone that offended them (Rahayu et al., 2018). This is a customary obligation, customary norms if not implemented. 3) Siri'' is a driving force that can also be directed towards generating energy to work hard, work hard for a job or business.

The negative image that has always been carried by the Bugis people so far is not wrong, but it needs to be straightened out because siri has more meaning in it which gives great benefits to people who are in this cultural sphere, and even motivates the surrounding community to participate. and the consequences of the role of these cultural values. Then what is the meaning of the value of siri in the philosophy of the Bugis migrants in Central Sulawesi and what is the value of the siri strategy in the management of the family economy in the Bugis people of overseas in Central Sulawesi. These two big questions become burdens that need to be revealed, so that they can change behavior that adds value to the economic aspect as well as harmonization in ethnic, religious and racial diversity. Surumana Village, in the South Banawa District, has long been a Bugis migratory hotspot. Siri values can be a driving force to survive and rise in the midst of the lives of other inhabitants in a country where they struggle to start a new life. They coexist quietly with the people of Kaili and Mandar, blending into one civilization without causing a ruckus.

This situation will not endure long if it is linked to Siri conduct, which has a bad connotation for Bugis people. In fact, they coexist, are able to collaborate, and appreciate one another. The Bugis residents of Lamola Hamlet in Surumana Village have developed economic conditions compared to other ethnic groups around them. If it is associated with the value of "siri" is the meaning of this siri a strategy in managing the family economy? It is interesting to reveal in

the modern world like this, that siri culture for Bugis people can mean good but it can also mean bad things.

This study aims to ensure that the cultural value of siri in Bugis migrants has strategic value, and that it becomes a driving tool and motivator in supporting the family economy, as well as a life principle to uphold the values of truth, rather than a tool that triggers criminal and violent acts that occur on a regular basis. Bugis ethnicity was identified.

Methods

This study employs a qualitative descriptive method, which is a type of research that describes and summarizes a variety of conditions and situations related to community expectations in order to demonstrate the value of the Siri strategy in assisting family economic improvement and believing in the value of truth (Creswell, 2016).

Excavation of the values and principles of community life will be described and connected with other conditions which will then produce a description of the object under study (Kuncoro, 2013). The best technique to reveal the data in depth is to conduct an in-depth interview by snowballing the informants, which begins with identifying the important figures among the Bugis people present at the research site and interviewing them one by one. Norman (Denzin & Lincoln, 2009). said that the most suitable data collection strategy with field research is how to understand the social setting being studied, because that is what researchers often use to combine several techniques; Observation, participation, interview, and document analysis, even observation and interview data serve as a guide for using the FGD (Focus Group Discussion) method, with the aim of making it easier for researchers to mediate and at the same time observe various in-depth conversations among participants based on their perspective on what they are learning. natural. The results of observations, in-depth interviews, document analysis and reinforcement through FGD (Focus Group Discussion) will be analyzed, reduced to get the right conclusions (Denzin & Lincoln, 2009).

The analysis of data will not be delayed till the full data collection procedure is done (Jogiyanto Hartono, 2018). . The analysis is carried out in parallel with the data gathering process, and it is regarded complete when the researcher believes he has reached a saturation point for the data profile and has discovered the pattern he seeks. The following stages of data analysis were completed: data collecting, data transcription, data analysis, and final findings

Results and Discussion

Bugis Nomad Survival Strategy

Bugis people dwell and develop in places near beaches, lakes, and rivers, with stilted buildings. Since time immemorial, rivers and oceans have been a source of physical exposure to sustain their lives, it's no surprise that they're well-known as great sailors. They continue to battle to survive with their families despite harsh natural hurdles, clearing rice fields and plantations while at sea with the only purpose of elevating the dignity of themselves and their families, because failure is a humiliation or "siri" for him.

The Bugis' tradition of never giving up, as well as many influences from the natural environment, are reflected in many traditions and customs. Dances to entertain guests, soccer "raga," father soap, and marenggeng jonga (capturing deer in groups using horses) are examples of nobility traditions that involve the surrounding community. Even war is a form of amusement for men to some extent. It's also a place where the brave's virility is put to the test (to warani). Chopsticks (seppu') with poisoned arrows, spears (bessi), short swords (alameng), stabbing weapons, or badik (gajang) are among the weapons used in combat.

For the Bugis people, the keris or badik is an inheritance with an aura and status that is thought to have magical powers. Keris (Kwali) is designed to be utilized for welfare, peace, and self-defense or safety, not for fighting, harming, or killing others.

When Bugis parents wish their children to travel overseas, they do not give them enormous sums of money (doi), but rather a keris or badik. This is so that if a youngster encounters troubles while abroad, he does not flee the problem but must confront whatever risk he faces, including death; as a result, Bugis immigrants are familiar with the proverb "It is better to die in a pool of blood than to return home with shame" (siri).

The Bugis have a very basic and principled element in their lives called "Siri"(Badewi, 2019). There is no single value on our planet that is more valuable to defend and defend than "Siri" (Kadir & Thaba, 2019). "Siri" is the Bugis' essence, their self-respect, and dignity. As a result, Bugis people are willing to sacrifice anything, including their most precious soul, to protect and defend "Siri" in their lives, which is regarded polluted or polluted by others.

Traditions like the one above allow the player to see how his abilities become a source of pride in his family, environment, and even his king (akkarunengeng), such as hunting deer, winning chickens, defeating opponents, and thriving overseas. Because of their victory in a battle, they are deemed chosen people who should be praised by akkarungeng or arajatta (king). Failure in such traditions, on the other hand, is a disgrace to him, and he would do whatever to hide his shame.

Overseas Bugis in Surumana Village

In the year 1970, the Bugis peratnau tribe embarked on a lengthy journey of the Bugis peratnau tribe who now live and reside in Surumana Village, South Banawa District, precisely in Tamaola Hamlet, Donggala Regency. Tamaola is the name given by H. Nasaruddin and his friends as the first person to set foot in that place. Tamaola implies rarely traveled, not worked (bugis) because this place is regarded sacred (local ethnicity), has many wild animals, and marshy conditions, and no one in the community ventured to farm it at the time.

Bugis nomads from Maros don't care about the stories of the villagers, since 1970 they have opened plantations in Tamaola Hamlet as the beginning they opened a swamp area full of wild animals (big snakes, crocodiles,) even filled with stories of local residents as a very haunted area. The arrival of the Bugis from Maros was warmly welcomed by local residents, because they were happy that the area would be crowded. The Bugis from Maros who arrived by sande (sail) boat at the mouth of the Surumana river immediately reported themselves to the Surumana Village Head, who was then led by Mr. Ali Juhaefa, and were given temporary housing in a rattan warehouse for about a year, after which they built huts around the beach while working to clear land as much as they could. The fight to open land for the seven Maros people on the Surumana coast served as a predecessor to the establishment of gardens, rice fields, and ponds, and it marked the start of a new existence that grew and developed to organize their future and family.

Despite the fact that the situation was extremely dangerous, H. Nasrullah, Dg. Taming, H. Manco, Muin, Settaring, and several others, who were among the first to arrive in this area, continued to clear as much land as they could after receiving permission from the local village head. It all began with a great desire and commitment to progressively open up swampy terrain along the Makassar Straits coast across an area of around 450 ha, beginning with short-term gardens for daily necessities, then rice fields, ponds, and fishing around the Surumana area.

They arrived in Tamaola in 1974 with their families from Maros Regency, as the second wave of Bugis migrants. Their presence brought joyous colors because there was already a vast tract

of land to be worked together, so the rice fields and ponds grew larger and larger, and they eventually had children and grandkids. The residents of Tamaola or Dusun II of Surumana Village's hard work has yielded very encouraging results, as evidenced by ponds covering 100 ha, rice fields covering 130 ha, and gardens covering 70 ha, which have become the main work of the residents of Tamaola or Village II of Surumana to this day.

A large expanse of land, lined with permanent houses with productive trees around their houses (coconut trees, oranges, mangoes, and guavas) and good road conditions, our impression is that the residents in the area must contribute to the community's weak economy, despite the fact that they are not classified as wealthy. There is power, a TV, a refrigerator in their home, motorized vehicles, some cars, android phones for their children, and even the grandson of the first person to reach this neighborhood has become a lecturer at one of Palu City's institutions.

The Maros Bugis ethnicity, which now numbers 94 families and 349 persons, is overjoyed because they have been accepted by locals. So far, they have coexisted peacefully with other ethnic groups in Surumana Village, including the Kaili, Mandar, and Gorontalo. There has never been a problem between ethnicities, even if there is something about young people, it is only incidental because our relationship with other residents is good, helping each other if there are things that need to be done, visiting each other at parties, celebrating Islamic days, thanksgiving events and celebration events other.

Even if people believe Bugis are loud, like to fight, kill, and have other misconceptions about them, we in Surumana village, thank God, are not like that. We regard the value of "siri" as a vital aspect of taking care of each other, especially with other ethnic groups, and we see the principle of "siri" as something that other people around us need to be wary of. Harmony and unity become social capital to demonstrate that we are people who respect others. We want to believe that we (Bugis) want to help others, that we Bugis have a strong feeling of brotherhood, and that we do not like or insult other people.

The Bugis people in Surumana Village become calm, get along well, and are never bothered by outsiders as a result of their behavior and attitudes. The principle of siri values turns out to be in accordance with which is very valuable if it is interpreted with a positive attitude, interpreted with positive behavior, other people will feel ashamed if they disturb others for no apparent reason. That is where the siri values principle must be incorporated in everyday attitudes and actions.

Give as much space as possible to the idea that the worth of Siri is at the most noble place in one's life if it is interpreted and used as a guide for behavior. The idea of respecting others states that if you want to be appreciated, give them a cool demeanor when engaging with them, and we will obtain a cool result. If the delivery method is also varied, each action has a different effect. Sending a student out of the room for disrupting him in a nasty manner, for example, would have a different effect than using calm, courteous language. Such are the ideals of "Siri" if you can incorporate them into every activity, the result will be positive rather than painful and emotional.

Siri in the Perspective of the Bugis Nomads in Surumana

In Bugis, the word siri' signifies shame or embarrassment, hence siri' means humiliated when performing a dishonorable conduct (Safitri & Suharno, 2020). The definition of siri according to the term can be seen from the opinions of several figures, such as: B. F. Matthes explained as explained by Koentjaraningrat, that the term siri' is translated with shame, his sense of honor is quoted and so on (Darwis & Dilo, 2013). According to C.H. Salam Basjah, who was referenced by Mattulada, the concept of siri' has three meanings: first, humiliation, second, the

desire to destroy somebody who has violated someone's honor, and third, as a driving force to work or attempt. to the greatest extent possible.

According to Mattulada (1985) the issue of "siri" for the Bugis people could not be viewed in isolation, nor could it be limited to one element or one manifestation, because "siri" is an abstract concept with only concrete repercussions that can be noticed and observed (Mattulada, 1985). Many issues are frequently associated with feelings of shame, and are even thought to be transgressions of social norms, such as marital practices (silariang) (Sairah & Rokhmat, 2011). Observations made on Bugis individuals who are easy, violent, violent, and even real can be seen in those who are successful in their roles as a result of such a social phenomenon.

According to Kamaruddin (46), the head of Dusun Tamaola, the value of "siri" is a life philosophy that is the core value of a Bugis. What turns Bugis people fierce or into something very simple is being here pointing at his chest. Being fierce or violent because of the offense of dignity, offending the intrinsic feelings of him. Scratched his sense of self-esteem, and it must be experienced by everyone, any tribe that is still healthy and conscious, except for crazy people, even crazy people if disturbed can rage. If you can comprehend his sentiments, appreciate him, and persuade him that we need each other, be modest.

Bugis nomads in Tamaola have attitudes and values of the nature of life that have turned into something that is good at respecting others, because they are slowly utilizing the value of siri as the spirit of daily behavior. They realized that being in Tamaola from the start, other people must be worried, it could be interpreted with various perceptions. Like a murderer, maybe a robber, quick-tempered and other negative responses as we always hear so far. Because of that, the Bugis Tamaola from the beginning tried to change their attitude, that what other people had perceived all this time, turned out to be not true and on the contrary became part of their kinship with other residents around them.

One of the youth leaders, Syarifuddin (41) stated that such issues must have arisen in the past. But now that things have changed, we want to demonstrate that the Bugis are nice people who value friendship and are willing to make sacrifices for the sake of family, friends, and community. In fact, we are ashamed (siri) if we make a mistake or do anything wrong since it would set a pattern for other's perceptions of the Bugis people. This is something we want to change in our area so that the impression becomes positive or has positive values in collective life.

Siri values something that means good to us, not something that has a bad impact. Because it is a proper guideline for interacting so that it has positive value for others. Not something of a provocative value, which has a negative impact on oneself and a negative impact on others. That is how we build pride in our family, so that living together becomes a source of pride for us, since we are ashamed if we are not always free, ashamed if we do something bad, ashamed if we injure others. Everything will be OK if you are constantly ashamed of something that causes hurt to others. Implementation of Siri' Values of the Overseas Bugis in Surumana Village.

The Bugis people's chivalrous attitude of constantly succeeding in their life path provides a powerful push to be able to exist wherever, particularly if they leave their hometown. That is what has been engraved in the Bugis Maros people who have relocated to Tamaola Hamlet, Surumana Village over the years; they have survived because of their perseverance and ability to work hard in the face of a harsh environment. As a result of leaving one's hometown, one must be able to fight at any time and in any location as a life danger. The Bugis people are fully aware of this; if they dare to take a step, they must also have the guts to fight in order to live.

A nomad's capital of courage, drive, and hope is a way of life that must be passed, one that entails many dangers because they must work hard to live better than they did at home. The promotion of Siri values becomes a drive to work and succeed, a drive to strive because he is ashamed to leave his hometown, ashamed to return home if he is unsuccessful abroad. Bugis migrants' success can be judged by their ability to marry outside of their home country, possess a home, and participate in religious pilgrimages. If Bugis people believe they have achieved success in the international world, they return home with pride and stories to tell their family. Bugis people choose to go home if they feel that they have succeeded in the overseas, there is pride and storytelling among their families.

The Bugis immigrants' humiliation principle became a driving factor for him to keep attempting to attain success in his ambitions. Even if they have not been able to meet the criteria for success, such as going on a pilgrimage, marrying, and owning a home, Bugis people generally invite their family or close relatives to visit them where they live as a form of kinship and pride that there is great hope for something better in their place the time has come. Even if they have not been able to meet the criteria of success such as going on a pilgrimage, marrying and having their own place to live, generally Bugis people call their family or close relatives to come where they live as a form of kinship and a sense of pride that in their place there is great hope for something better. times come. That is what has happened to the Bugis people in Tamaola Hamlet, Surumana Village until now.

Keeping the value of siri, self-esteem or integrity is the most valuable currency for Bugis people, and losing self-esteem is equivalent to losing everything. It is preferable to lose money than to lose one's self-esteem because while losing money is a minor setback, losing one's self-esteem means losing everything. Holding fast to the principle of being able to sense the suffering of others will inspire a desire to aid people who are in need.

The philosophy of life embodied in the value of siri is often found in the term, *Reso Tamanginggi Naletai Pammase Puang* which means that in navigating this life the Bugis will work hard, persevere and never give up, so success will be achieved because of the blessings of the ruler of nature, namely Allah Subhanahuataala. This way of life teaches Bugis people to never give up and to keep working hard since the harder we work, the more hurdles we confront, such as failure, and the closer we get to success.

There are several examples throughout human history that show that all successful people in the world have failed at some point. The physique is built based on the failures suffered if it is raised by training it to lift barbells. All attempts can only be realized by hard labor, and God loves people who work hard.

"*Tea Tamakua idipanajaji*" which means your success depends on yourself what you choose in the past the results are what you feel at this time. If you want to change your destiny then there is no other way, only you can change it, therefore respect yourself, know yourself and your potential and continue and never focus on your shortcomings because if you focus on your shortcomings then you can only complain, but focus on your strengths then you will be able to do whatever you aspire. The fate of a person will not change unless he changes it himself, according to God's warning.

Other philosophies that have become part of the life behavior of the Bugis people are "*Silapaknga, Sipakatau, and sipakalebbi*" (reminiscing, respecting, and supporting each other). Malilu Sipakinge, Mali Siparappe, Rebba Sipatokkong (mistakenly reminding each other, difficult to help each other) and *Taro Ada Taro Gau* (consistent in words with actions). All of these life philosophies include an appeal to work for the common good, to not be haughty, to support, remember, and uplift one another.

This attitude teaches us how to achieve success and relate to fellow humans, because success cannot be achieved without the assistance and interaction of those around us, in establishing relationships with humans, including business relationships and our coworkers reminding each other, and mutual respect. If you apply these three attitudes, your business will certainly run smoothly.

Sipakinge is an action to always remind each other, admonish each other, evaluate each other and guide each other to the right path if someone is experiencing problems or difficulties in life right now without distinguishing between good and right. *Sipakatau* is a reflection of always appreciating and not being hostile to one another, alternating elbows and stamping in securing positions or chasing fortune, and we should always humanize fellow human beings. *Sipakalebbi* is a picture in living life in society to always respect each other between fellow human beings by respecting each other, the relationship will be closer and far from hostility and hatred.

Make more friends, the old people used to say, if you want to be safe, secure, and prosperous. Friendship is one of the keys to success; "many friends are a lot of nourishment," every human being is born with his own nutrition through other humans, so multiply friends who know among all those friends, and that is where our sustenance comes from. Never be frightened of failure, and never count how many times you have failed and fallen; instead, count and remember how many times you have risen from failure.

The *kisap of Taro Ada Taro Gau* is one of the principles for creating many friends (Bugis). This principle emphasizes the importance of having a trustworthy mindset. "Taro ada taro gau" says that as a leader or in whatever profession you are in, you must constantly be consistent in your words and actions. When your words and actions are in sync, you can be confident that the people you know, the people you lead, and those who are in your immediate vicinity will trust you. With trust, you have successfully climbed the ladder of life and the ladder of leadership that is trusted by those who surround us. or establish yourself as a dependable leader. When a leader can be trusted, his followers will naturally love him. When people adore you or the people you lead, your influence grows stronger with time, and you eventually become a charismatic leader.

Siri in the Economic Management of Overseas Bugis Families in Surumana

The Bugis have long been regarded for being skilled sailors who work hard and never give up. They were so tenacious on the high seas that they even made it to parts of Africa. They also enjoy wandering and sailing the oceans in order to settle in a new location and establish civilization. The Bugis have a deep commitment to the families who have been left behind; if they succeed in a location, relatives are encouraged to help build the area in which they grow and thrive, as well as enhance the kinship system. At the very least, the fruits of their labor can be discovered in numerous cultural heritage pieces. Some of these crafts, such as silk weaving, phinisi boats, and even the name of the hamlet, which we often encounter in many locations, or the country, is known as the Bugis village, have been preserved till now. Strong work achievements, such as agricultural harvesting and plentiful ponds, might also be evidence of this tribe's perseverance in working. This demonstrates that the Bugis' different creations are based on a labor ethic. People Mattulada said that, Bugis human work ethic can be known through a study of the Bugis

human mentality. The Bugis human mentality is contained in the concept of Panggadereng. Panggadereng is a system of norms and customary rules that contain normative values and include things when a person in his behavior and in treating himself in social activities, not

only feels "must" to do it, but further than that, is the existence of a kind of "solution of feeling" that a person is an integral part of the panngadereng.

The essence of panngadereng as quoted by Rokhmat Sairah from Mattulada is to maintain and grow human dignity and values. So, if the implementation of customary rules is only a habit without contemplating the nature of the customary rules, then it is not panngadereng. This is the difference between panngadereng and adat, because adat means habit, can contain arbitrariness and is finally accepted as it is in the social system. But panngadereng does not, he upholds equality and wisdom. Therefore, panngadereng derives its strength from siri', as an essential human value.

Siri becomes emotional because of the values of togetherness and wisdom for a Bugis. There are manners in acting, and a sense of kinship and high solidarity, when one is in a community to fight. Struggling in the sense of being the values contained in pangadereng, the goal is very noble when the principles of pangadereng values become a strong foundation for action. That is one of the roles of siri in managing the family economy, especially for Bugis nomads in Surumana village.

Living side by side with other ethnic groups for decades has become a joy because there are values of togetherness and kinship that are shown on the basis of the value of pangadereng. Respecting others, being very wise because the Bugis people have very high solidarity, being a solid bull of a community if they consider themselves part of the community.

This attitude becomes their social capital in building their family's dignity in the Surumana area, they live side by side in peace full of kinship among themselves, and among other ethnicities. The essence of that behavior bears the fruit of happiness because they are safe to work, there is not the slightest interference from outsiders, all the efforts they make go according to plan because all aspects of life together are smooth and very conducive. The Bugis nomads in Tamaola Hamlet, Surumana Village have two (two) attitudes toward managing the family economy based on the concepts of siri values:

Adaptability

People are often separated into two groups in order to adapt to varied environments: in- group and out-group. People who belong to in-group groups are unquestionably different from those who belong to out-group groups; in-group members always generate emotional attitudes among themselves, and there is a strong tie that helps them form their own identity and is shared within the group. Unlike the out group, which has attitudes and feelings toward everyone, the in group is part of a certain group with its own set of traits, necessitating adaptation to other parties/groups.

According to Soekanto & Mamudji (1985) adaptation can occur in people's lives if four basic concepts are developed: 1) Interactions between immigrant communities and local communities; 2) Interactions between immigrant communities and local communities; and 3) Interactions between immigrant communities and local communities. 2) The process of overcoming environmental constraints. 3) Norms and culture adaptation 4) resources for the environment and systems' benefit (Soekanto & Mamudji, 1985).

The Kaili Tribe (Iedo), a native of Surumana Community, and the Bugis Tribe (Maros), an immigrant population who maintains the property in Surumana Village, are the two dominant tribes who dwell or inhabit this village. Farmers, fishing fisherman (using boats), pond fishermen (ponds), businesspeople, and civil servants are among the Kaili and Bugis tribesmen who work in Surumana Village. The Bugis tribe is usually carried out by pond fishermen

because these tribes are mostly found in the area around the coast. The Kaili Tribe is responsible for the majority of fishermen's catches.

The two tribes have had a long-standing relationship in which they understand each other; this has been done since the two tribes have lived together and there has never been a conflict; until now, the two tribes have lived in harmony and side by side, working together, and there is an accommodating mutual relationship. According to the following informant, the interaction between the tribes in Surumana Village has been going on for quite some time.

According to H. Hasim (73 years) the Bugis said that:

“Initially we entered this village in 1970 with 15 people, our goal to migrate from Maros to this village was to change our fate for the better than before, when we arrived here we saw a lot of vacant land so we agreed to stay and complain here, over time we are allowed to manage the existing land with the permission of the village head at that time. This is where we cleared the land with the indigenous people of Surumana, which used to be a forest, now it is rice fields and ponds.”

This was confirmed by Masahudin (72 years) from the Kaili tribe that:

“The arrival of the Bugis Maros tribe to Surumana Village in 1970, we happily continued, and I myself also picked them up at (Pentinga) or on the beach. Their arrival was greeted with joy by the village community, because according to the community at that time the village became crowded if anyone wanted to live and settle in this village

It appears that these two tribes share a sense of belonging, practice the same religion, and share a sense of responsibility for a still-quiet area, so it takes a lot of effort to open it. They are incredibly close because of their togetherness.

The following are the results of the interview with Mr. Abdillah S.s, the Head of Surumana Village (Kaili) as follows: In my opinion, the interaction between the Kaili tribe and the Bugis is good, this is marked by a sense of mutual need, for example in terms of work, because most of the residents of Surumana Village make a living as farmers, especially rice farmers, they work together together, during the construction season. fields help each other. He further said that when the rice harvest season had arrived, the two tribes carried out measurements together in the rice fields. This means staying in touch with each other on certain days.

The same thing was expressed by Sukur (Bugis) as follows:

I can say the closeness between the Bugis and the Kaili tribe in this village is like brothers, they need each other, for example in the form of work, every season when the rice fields arrive, so we clean up waterways together for the smooth running of our work in the fields because most of the people Surmana village works as a rice field farmer so I think the interaction is self-sustaining.

The results of the interview demonstrate that the two tribes in Surumana Village have a very excellent connection, which is distinguished by a sense of mutual need for employment. To keep the connection between the two tribes alive, support each other and celebrate together in the rice fields when rice harvest season approaches.

The Kaili tribe and the Bugis tribe in Surumana Village have a healthy relationship thanks to their adaptability. This is how the adaption link between them is constantly maintained, Even though they are of different ethnic groups, the community cooperates or works together in daily life such that, without recognizing it, they maintain a pattern of adaptation in society that does not explicitly retain a sense of connection and kinship.

Even though they are of different ethnicities, the residents of Surumana Village are like brothers. If you throw a party, everyone will undoubtedly work together in terms of erecting bamboo tents, gathering firewood, and most people will not be invited but will show up out of the goodness of their hearts, indicating that the community recognizes the importance of living in peace and helping one another. Based on the statements of the two informants above, it is true that the adaptability of the Bugis tribe in Surumana Village is very good. They have a reciprocal relationship between the two tribes. The two tribes help each other in every way regardless of ethnic differences.

The Bugis have been recognized by religious authorities and the Kaili tribe, demonstrating that they are not only hard laborers, but also one of the ethnic groups capable of living and respecting one another. The Bugis are genuinely people who have the principle of kinship, not because of their severe attitude and being used for negative things, as seen by the acknowledgment of figures from other tribes. Bugis people place a strong emphasis on brotherhood and camaraderie, and they are willing to die for their kin. On the other side, if they feel their dignity is being harmed, they are extremely unpleasant.

As emphasized by H. Ashar Sahuni he said:

Indeed, here there are two different cultures but adapt to each other, because here the majority of Kaili people are here, so it's no wonder that there are many Bugis people who speak Kaili, and many Kaili people know how to speak Bugis. why this can happen, because in the past our parents here were indeed mostly Bugis people too, so the existence of these two tribes definitely understands each other and I think that's why the interaction between the tribes here is going well.

Based on the findings of the interview, it can be inferred that the two tribes' adaptability in Surumana Village has its own patterns, resulting in the community's ability to coexist for a long time. The existence of marriage between the two tribes, recognizing each other's linguistic meanings, and the parents in Surumana Village, many of whom appear to be of Bugis ethnic ancestry, are among them.

In Surumana Village, the pattern of contact between the two tribes does not only involve the government, traditional leaders, and other figures, but the Youth Leader is also very influential in the interaction process and the ability to adapt between the two tribes. According to the following sources:

According to Nur Hidayat Antasari (37 years) Bugis figures stated that:

The relationship between the Kaili and Bugis tribes is not only in certain fields but also marital relations. This relationship has a positive impact because there are many Kaili tribes who are good at speaking Bugis and vice versa. Tolerance and mutual respect between the two tribes must be maintained so that the unity and integrity in Surumana Village is maintained. The Bugis already consider that Surumana is their land because many of our children were born in this village and we should keep this village safe and peaceful.

The Bugis Maros migrants are well aware that they are immigrants, and as a result of this awareness, they are able to be friendly, polite, and instill an attitude of respect and respect for the people around them, both fellow immigrants and natives, particularly those of the Kaili ethnicity, who are native to Surumana. This was demonstrated when they first arrived in Surumana village; they did not immediately enter and cultivate the land around them, but instead reported himself to community leaders, traditional leaders, religious leaders, and especially the local government; local residents regarded such an attitude as a form of

appreciation that was priceless. As a result, they were allowed to settle down and clear the wetlands surrounding them, and they gradually began to labor until it ultimately became a village area, which he named "Tamaolah" hamlet, which means "uncultivated hamlet." Abdillah (70), the head of Surumana Village, acknowledges that what the Bugis people have done thus far is a source of gratitude for all of us in the Surumana area. They are polite and diligent, and they do not discriminate between anyone. Things like these must be recognised as evidence that they are people who aspire to be better, and the way to do so is to work hard. The Bugis Maros demonstrate that they are hard workers who can adjust to new situation. The Bugis Maros nomads' attitude truly had a role in ensuring that he did not fail in the process of passing through life where he started. Similarly, they adopt to local conventions and culture in order to fit into the Surumana Village community's social milieu. It is clear that the newcomers (the Bugis Maros) are capable of accepting and respecting the culture that exists in Surumana Village's social milieu. Similarly, the area they inhabit or the resources they use around them can aid the local community, and what they do will undoubtedly generate results. He learned that managing the marsh area supplied by the local government at the time was a difficult task because everyone claimed it was haunted and no one wanted to maintain it. But, because of the life ideals he established, he continues to live his life.

Surumana Village's Bugis Maros residents are well-known in the surrounding area. They have Bugis characteristics (home, village name) and the capacity to interact/adapt with anyone in the area they reside in, in addition to the location they live in. They are of Kaili ethnicity, with a tiny contingent of Gorontalo and Javanese. During parties, celebrations, and even funerals, they get along well and aid each other through the mutual cooperation system. Some of them have married members of other ethnic groups, created farmer cooperatives with members of other ethnic groups, and mixed with them. This is influenced by the similarities of their religions and nearly identical cultures in Kaili and Gorontalo. Because they do not want to be humiliated by others, the Bugis ethnic group has a great sense of etiquette. Speaks respectfully, always respects people without discriminating against them, and refrains from talking excessively. They are more active in the fields, ponds, and gardens, beginning in the morning before praying in the suburbs, then eating breakfast and going to work, returning home before midday prayers and praying, then relaxing before heading to the Azhar. Unless there are parties, funerals, or other events in their neighborhood, that is their everyday routine. This approach is used to protect oneself when dealing with other people; if the situation is not critical, it is preferable to work rather than joking and causing offense, which can harm the relationship (quoted from the story of Dusun Tamaola's head).

The Bugis Maros people of Surumana Village's adaptation may be seen in their daily life, which demonstrates their similarities. Able to cooperate with anyone, able to adapt to other people, in addition to the ability to adapt socially such as in the social aspect, it is seen that they have a high enthusiasm to participate in various community activities, environmental clean-up work, prayer rooms, other public places, even in the aspect of education they are able to adapt, enter universities to become lecturers, become employees in several government agencies. This shows that the Bugis Maros people who play a role or in Tamaola Hamlet exist quite a lot in living their lives. These nomad Bugis people also have the ability to adapt to economic aspects and environmental adaptation.

The Bugis Maros nomads, for example, use their natural surroundings as objects of life from all walks of life, including the sea around Tamaola Hamlet, in terms of economics and ability to adapt to the environment. They exploited the sea surrounding them as a source of daily living from the beginning, while cultivating land that took time, by being fisherman, planting short-term crops, vegetables, and corn, and preparing rice fields and ponds. The Bugis nomads in Dusun Tamaola's ability to adapt to their surroundings, aided by their aptitude to

read circumstances and phenomena around them. Using the sea as a source of daily necessities does not stop there; it also takes advantage of natural factors that are seen to necessitate fish demands, so the effort to capture fish in the sea is used not only for eating, but also to earn money by selling fish caught in their community. They have entered many sectors of life, selling the produce they cultivated and looking for possibilities to sell, so that their anxieties of a difficult existence are dissipating, and they now have the will to survive because their sources of money are rising. The ability of the Bugis people to confront life is challenging for other ethnic groups in this area, notably the Kaili ethnic, according to Pak Abdillah, the Head of Surumana Village. They understand that having strong relationships with the people around them provides a lot of nourishment, and that all of their initiatives receive support from people in the village and even outside of Surumana village.

Hight Motivation

Bugis people have a lot of friends, sometimes even more than they can handle. They prefer to fantasize about being wealthy, going on pilgrimages, and having everything; nevertheless, their fantasies are sometimes unrealistic. That is their hallmark, and becomes an impetus to be able to do better, the saying "hang your dreams as high as the sky", is not something despicable and ugly, in fact we often hear among the Bugis that a very strong principle influences their behavior in navigating their life journey. namely "once the sail is developed, the dipper never recedes to the beach". The full script

"Pura babbara' somekku, Pura tangkisi' golikku, Ulebbirenni tellenge na towalie".

Jokowi mentioned this proverb after the inauguration of his second term, even though it was not complete, "Pura babbara' somekku, pura tanki' golikk. My screen is done developed, my rudder is mounted. We are together towards advancing Indonesia!" Jokowi said.

This Bugis proverb quotes Pak Jokowi when after being sworn in as President of the Republic of Indonesia for the 2019-2024 period, as a thank you to JK (Yusuf Kalla) for accompanying him as vice president for 5 years. The proverb reveals about the readiness of a captain to hit the waves on a voyage, when the sails and rudders have been installed, start a voyage that is full of preparation to pass the ocean. When you have sailed, be determined to get to your destination. "And the pasompe (nomads) are more willing to sink to the bottom of the ocean than to retreat back to their place of origin." Pasompe's determination and belief in sailing the seas is often used as a philosophy of life for the Bugis people when they have left their hometown, including in their daily life.

The spirit of prudence and cautious and reasonable consideration can be seen in the adage above. Bugis sailors will not sail until they have thoroughly examined the masts, sails, and rigging. Similarly, in life and in leadership, each action must be carefully considered and planned. This way of life is ingrained in the Bugis people's souls, especially when they leave their birthplace and set out to achieve their objectives. They are ashamed (masiri) to return home without a lovely narrative to tell; to achieve their life goals, they must struggle, never give up, and work hard. Makassar Bugis are called like this; *Kualleangi Talanga Natowalia*" under a picture of a typical Phinisi boat. Then it is freely translated into: "Once the sail stretches, the Big Dipper never recedes to the beach" But actually the word "*Kualleangi Talanga Natowalia*" is "I'd rather sink (in the ocean) than have to go back again (to the beach)". A Bugis-Makassar proverb that represents the courage to carry out a principle, but only with full wisdom and thorough calculation. This proverb unearths old records about the migration of Bugis-Makassarese people in the seventeenth century; some argue that the motivation for migration was due to the "bitter experience" they had in their own country, and that they intended to

"exile" themselves and their pain in a faraway Overseas Country. War in the sea is unavoidable and must be faced bravely.

Although this was taken by I Mallombassi Daeng Mattawang Sultan Hasanuddin. Sombayyang Gowa with the excuse of saving the people who are increasingly suffering. "Courage is a virtue, but everything requires wisdom in thinking".

From birth to age, the Bugis Makassar people's philosophy of life blossomed into a tremendous force in their minds. It is simple for them to leave their hometown when they sense something is wrong with their lives in their own hamlet. This is what occurred to the Bugis Maros people in Surumana Village's Tamaola Hamlet as a prelude to their quest to discover something better and make their family prouder.

The output of this research is to find the method that Siri culture is a concept that is appropriate for the Makassar Bugis people in managing the family economy, not a value or culture of violence, let alone murder. Therefore, the results of the study are very important if they are able to meet widely, and are able to image the community, especially the Bugis Makassar people. This can be achieved at the end of research activities in the first year. It is hoped that in the second year it will receive financial support, for structuring the method and socialization of siri culture as a strategic value for Bugis Makassar in managing the family economy, and siri culture as a principle of life that has positive values.

The Bugis Maros can adapt to a variety of situations in order to attain their aims, including the Kaili ethnic group's traditional values and conventions. That is why every traditional activity is shared with other residents, such as harvest rituals, major holidays, and so on, all of which reinforces their belief that what they are doing is establishing unity, and that if togetherness is maintained, their aspirations will be realized. the way to success.

The following is an excerpt from an interview with one of the Bugis personalities, Mr. Sukur as a Bugis tribe member in Surumana Village: The values of life that we use here are more directed to religious rules because in our village all of them are Muslim, the Bugis consider the Kaili tribe to be brothers (salesureng) and vice versa. I think this is what makes our relationship fine.

Conclusion

In the Bugis Overseas community in Surumana Village, the concept of "siri" has evolved into a philosophy of life that continues to be nurtured in order to maintain solidarity among Bugis migrants and other ethnic groups in the area. The value of siri is not something bad for them, in fact the value of siri always keeps themselves from being embarrassed (masiri), for example being embarrassed by their neighbors, close relatives, and the people around them. Because of speech, behavior is always based on things that have no impact on shame. Siri's values for the Bugis ethnic are encouraging to be successful. Worth the drive to work, work to be successful. Because that success will keep his family from feeling ashamed of his family back home. The meaning contained in the values of "siri", becomes social capital that is able to maintain friendship, becomes a tool for developing social networks, and becomes capital for creating trust. Siri, something that is of bad value if we take good care of it. It deserves bad if there no other way.

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