

THE EXISTENCE OF SIRI CULTURE IN THE ERA OF DIGITAL COMMUNITY, SULAWESI SELATAN

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Abstract: The existence of Siri culture has been demonstrated by the implementation of local wisdom which is still maintained today. Unity, mutual assistance, and village community concern for one another show a form of Siri's culture that is still quite strong within the village community. The Siri culture is culturally shown through 5 types of local wisdom that still exist, namely: Marakka bola, Masarappo or mabbaruga or mawalasuji, community service, and cooperation. The perspective of the Village Community regarding Siri's culture received various responses. Siri's culture according to the social view is shown by the manners shown by someone. How to behave and treat others. In addition, someone who always takes care of his spirit will also be maintained and will get treatment and appreciation from other people because he is good at taking care of himself.

Keywords: siri's local wisdom culture: perception.

INTRODUCTION

Culture is that complex which includes knowledge, belief, art, morals, laws, and customs, and any other capabilities and habits acquired by man as a member of society. (Abdullah, 2016) states that Siri's Bugis culture is a value that is naturally constructed and institutionalized in Bugis land, South Sulawesi Province. The construction of these values is certainly inseparable from the roles of the Bugis community so this culture is institutionalized and becomes the main value that underlies other cultures. The phenomenon of the designation of Siri' Bugis culture is sometimes found in terms of fights. When someone is masiri' then never back down, it's better to die fighting than to endure Siri'. The unique thing is that sometimes the implementation of Siri' is very rarely based on considerations of ratios but more based on considerations of feelings. Another distinctive feature is seen in the general character of the Bugis people, namely being known as a society with a tough character, but highly upholding honor. To maintain honor, the Bugis people are willing to commit acts of violence. However, behind that tough character, the Bugis people have a friendly attitude, really respect other people, and have solidarity.

In general, it is described that the views of the Bugis people on Siri and the problem of solving Siri are essentially the same. Likewise with the problem of customs as their ancestral heritage. But sometimes in everyday life, emotions often dominate ratios. This is closely related to the problem of the series. That is, when the sense of

honor is offended (identity is disturbed), then that means Siri. Because Siri is the pride or majesty of self-esteem. The Bugis tribe, which is inherited the mandate to uphold their customs (Tenriajeng, 2015).

According to Hamid Abdullah spirit is a principal element within them. There is no single value that is most valuable to be defended and maintained on earth apart from Siri. For the Bugis community, Siri is their soul and self-esteem. Therefore, to uphold and defend siri' which is considered polluted or polluted by other people, the Bugis Bone community will be willing to sacrifice anything, including their most precious soul, for the sake of spirit in their lives.

Siri' is a view of life that contains ethics that distinguishes humans from animals, namely the existence of a sense of self-respect, dignity, honor, and decency inherent in humans, and teaches moral morality in the form of recommendations, rights, and obligations that become life guidelines to protect, maintain or enhance human dignity (Sirajuddin, 2015). The essence of Siri's problem is self-esteem, which is a legacy that must be maintained and maintained in upholding human dignity.

The Bugis place Siri' as something very important to the point that even death can be of equal worth to maintain this Siri'. The background of the many killings in South Sulawesi by Siri shows that to a certain extent, these Bugis cultural values still exist in the daily lives of people in South Sulawesi. Siri is not merely a personal matter that arises spontaneously. Siri' is more to something that is shared and is a form of social solidarity. This can be an

important driving motive for social life and a driving force for achieving a social achievement for the Bugis community. That is why many Bugis intellectuals tend to praise Siri' as a virtue (Tenriajeng, 2015).

Pesse' or complete passes babble which means sharing the suffering of others in one's stomach, indicates a deep feeling of compassion (empathy) towards neighbors, relatives, or fellow members of a social group. This symbolizes solidarity, not only for someone who has been humiliated, but for anyone in the social group who is in a state of deprivation, grieving, experiencing calamity, or suffering from a serious illness. Mutual Pesse' between members of a group is an important unifying force. An agreement between two people to become "fellow brothers", as well as awareness as members of the same group, thus, carries with it a responsibility that cannot be neglected, so as not to lose honor. The saying goes *piano sir, ma'palete passe ri pa'masareng esse'*(honor can lead to your death, and compassion can lead you to the afterlife). That means that between spirit and passed there must be a balance to neutralize each other's extreme points (Pelras et al., 2006).

Literature Review

Culture

Culture is very closely related to society. Melville J. Herskovits and Bronislaw Malinowski argued that everything contained in society is determined by the culture that belongs to the community itself. The term for that opinion is Cultural Determinism. Herskovits views culture as something that is passed down from one generation to another, which is then

referred to as superorganic. According to Andreas Eppink, culture contains the whole understanding, values, norms, knowledge, and all social, religious, and other structures, plus all intellectual and artistic statements that characterize a society.

According to Edward B. Tylor, culture is that complex whole that includes knowledge, belief, art, morals, law, customs, and any other capabilities acquired by a person as a member of society. Meanwhile, according to Selo Soemardjan and Soelaiman Soemardi, culture is a means of creation, taste, and creation of society. From these various definitions, an understanding of culture can be obtained which will affect the level of knowledge and includes the system of ideas or ideas contained in the human mind, so that in everyday life, culture is abstract, while cultural embodiments are objects created by humans. Humans as cultured beings, in the form of behavior and objects that are real, for example, behavior patterns, language, tools of life, social organizations, religion, art, etc., all of which are intended to help humans carry out social life (Maulida, 2016).

Thus, culture or culture concerns all aspects of human life, both material and non-material. Most of the experts who interpret culture like this are most likely heavily influenced by the view of evolutionism, namely a theory that says that culture will develop from simple stages to more complex stages.

The idea of 'culture' is more metaphorical than descriptive and philologically, is a variation of agricultural or horticultural processes which include cultivating the land, farming, and raising

the concept mentioned above, 'civilization'. Describes a kind of stasis, a member state of belonging to an entity, even a status once earned, is never relinquished whereas the latter, 'culture', resonates with other ideas about emergence in change, perhaps even with transformation.

The culture of every nation or society consists of large elements as well as small elements which are part of a unified whole. According to Melville J. Herkovits, there are four main elements of culture, namely (1) technological tools, (2) economic system, (3) family, and (4) political power. Koetjaningrat divides cultural elements namely:

1. Language

A beautiful pronunciation in cultural elements and at the same time being the main intermediary tool for humans to continue or adapt to the culture. There are two forms of language, spoken and written.

2. Knowledge System

This element revolves around knowledge about the natural conditions around it and the properties of the equipment it uses. The knowledge system includes the knowledge space about the natural surroundings, flora and fauna, time, space and numbers, the characteristics and behavior of fellow human beings, and the human body.

3. Community system and social organization

It is interpreted as a group of people whose members feel one with each other. Social organizations include kinship, associations and associations, the state system, the

system of living units, and associations.

4. Life equipment system and technology

Technology here is interpreted as the total number of techniques possessed by the members of society, including the whole way of acting and acting about the collection of raw materials, the processing of these materials to be made into work tools, storage, clothing, housing, and means of transportation. and other needs in the form of material objects. The most prominent technological element is a physical culture which includes the means of production, weapons, containers, food, and beverages.

5. Live livelihood system

This is all human efforts to obtain the goods and services needed. This economic system includes hunting and gathering, farming, animal husbandry, fishing, and trade.

6. Religious system

A combination of religious beliefs and practices that are related to sacred things and are beyond the reach of reason. This system includes belief systems, value systems and outlooks on life, religious communication, and religious ceremonies.

7. Art

Art can be interpreted as all human desires for beauty. The various forms of beauty arise from creative imagination that can provide inner satisfaction for humans. The mapping of art forms can be divided into three

broad outlines, namely: fine arts, sound arts, and dance arts.

Perspectives on Siri's Culture

Siri' in the cultural system is an institution of defense of self-esteem, decency, and religious law as one of the main values that influence and color the human mind, feelings, and will. Siri' in the social system is to manipulate the balance of the existence of individual and community relations to maintain the balance of kinship. Siri' in the personality system is a concrete embodiment in the human mind which upholds honesty, and balance to maintain human dignity.

Siri' na posse are two syllables consisting of the word spirit and the word posse. C.H Alam Basjah and Sappena quoted in Mattulada's work provide a limitation on the word spirit by providing three categories of meaning, namely (a). Siri means shame, Isin (Javanese), and Shame (English). (b). Siri' is the driving force to eliminate, alienate, expel, and so on anything or anyone who offends. This is a customary obligation, an obligation of customary norms that has customary sanctions, namely punishment according to customary norms if it is not carried out. (c). Siri' is a driving force that can also be aimed at generating energy to work hard, work furiously, for a job or business (Mattulada, 2015).

Meanwhile, please or complete pesse babua which means sharing the suffering of others in one's stomach, indicates a deep feeling of compassion (empathy) towards neighbors, relatives, or fellow members of a social group. This symbolizes solidarity, not only for someone who has been humiliated, but also for anyone in a social

group who is in a state of deprivation, grieving, experiencing a disaster, or suffering from serious illness (Pelras et al., 2006).

The concept of spirit na posse for the Bugis community is the foundation that makes the Bugis community a dignified social society, and capable of creating a harmonious environment. Siri as a value that arises within the Bugis community which is capable of being a driving force in taking steps to produce what is desired, and passes is a feeling that can balance steps in achieving goals and plays an important role in creating harmony in the Bugis community environment, so it is not surprising that in every activity of the Bugis, the community is often attached to the word spirit na posse.

The personal characteristics of spirit na posse are manifested in the human person who is Tawakkal to Allah SWT has a good heart, is sincere, honest, intelligent, courageous, firm in his convictions, consistent in taking action, highly competitive, tenacious, believes in hard work and perseverance, so that success can be achieved by creating, acting fairly or properly, careful, responsible, open, independent, solid, creating (referring to the ultimate goal).

It is not surprising that at this time outsiders view the Bugis community as sensitive, easily offended, aggressive, and with high prestige. This happens when the concept of spirit only contains the meaning of self-esteem, while not accompanied by shame as usual (Masiri'-siri'), shame when being an unproductive human being (Sri'-Masiri'), and juxtaposed with Pesse. So, this often causes social problems in Bugis

society.

MATERIALS AND METHODS

The purpose of this study is to analyze more deeply the existence of Siri's culture and how the perspective of the Bugis community in Makassar City relates to Siri's culture. This research is a phenomenological study using 7 informants with data collection methods using interview methods and analyzed descriptively qualitatively. Analysis of research data in the form of interviews and observations through re-checking of various informants.

RESULTS AND DISCUSSION

Siri' is a culture that has been institutionalized and trusted by the Bugis tribe, so to discuss further this philosophy it is necessary to conduct research and studies on the history and concept of spirit that existed in the Bugis tribe since ancient times. The Bugis tribe who inhabit parts of South Sulawesi are indigenous people who already have their cultural institutions, long before the official birth of the kingdom of Gowa which is a kingdom from Eastern Indonesia that has considerable influence. The Kingdom of Gowa began when Tumanurunga arrived at Takakbassia Tamalate, based on a government agreement between Tumanurunga and Nine Kasuwang which occurred around 1300 AD (Limpo, 1995).

The existence of the Siri culture in the research in question is the existence of the spiritual culture which is applied by the Bugis people who live in Makassar City

both in behavior and in the local wisdom of the Bugis culture itself. The researchers asked for responses from informants about the persistence of the Siri culture regarding what local wisdom exists in South Sulawesi.

Furthermore, the informant explained:

"local wisdom that still exists such as markka bola, Making sarape, and Ala suji"

Local wisdom that is still maintained today includes activities such as what the informant mentioned. Marakka bola means lifting the house, where the community lifts the house together without overhauling the house which is moved using bamboo.

Furthermore, other informants gave quite different answers, viz:

"Talking about local wisdom a lot, including, in this case, cooperation which is usually done in the community"

Gotong royong is one of the local wisdom which is still maintained by the people of Bonto Padang village, where cooperation activities are always carried out without coercion but with awareness from the people themselves. Like what was done in the Marakka ball activity, making Sappo, and so on.

Based on the results of the interviews, it was found that 5 types of local wisdom still exist and are related to Siri's culture. Among them namely:

- a. Marakka bola

Marakka ball or lift, move the House. This is a local wisdom that is always maintained because of the Siri culture. Where the people of the Bonto Padang village always carry out markka ball activities in a crowd.

As shown in the following image:

As explained by one of the informants who took part in the markka ball activity:

"it's embarrassing to see people helping each other and I'm just watching, even though I'm able to help"

This site culture then becomes the foundation so that local wisdom is maintained.

b. Masarappo atau mabbaruga atau mawalasuji.

Masarappo means making a place for the party to be prepared. This activity is always carried out when a wedding ceremony is held in Bugis custom. Decorating the house of the owner of the event with bamboo which is made as an entrance gate and a sign for the bride and groom's welcoming gate.

Wala Suji is shaped like a gate but resembles the front of a house on stilts for the Bugis-Makassar tribe. As shown in the following figure:

The roof is triangular in shape and supported by a series of woven bamboo. As a decoration, don't forget to give coconut leaves. As explained by the informant:

"Masarappo activities cannot be carried out alone, since ancient times until now masarappo activities have always been carried out by a group of people both from within the family and from outsiders, we as neighbors always participate, there is no need for calls, because we

uphold the culture of mutual respect. help each other"

This mascara implementation shows that the Siri culture is still strong and attached to the Bugis community who live in Makassar City.

c. Community service

Community service is a routine for the Bontopadang village community to carry out, whether it's welcoming the seventeenth celebration or just cleaning the yard of their own house or around the village. This activity is a separate agenda for the village community, who always gather and talk. Build good communication through community work activities.

As explained by one of the informants about the implementation of community service:

"We are always cleaning around the village, the aim is to keep the environment clean too, right, now because it concerns the shared environment, we are embarrassed if we don't participate, now this is our village, where we live, if the village looks dirty then those who are ashamed and responsible Yes, we are also the people of the village of Bonto Padang"

The awareness of the Bontopadang village community regarding village cleanliness always creates togetherness and is a manifestation of the Siri culture which

is always maintained by the community.

d. Basenji

Entering the month of Rabi'ul Awal (Mawlid month), some Muslims always celebrate barasanji culture. To welcome the birth of the Prophet Muhammad SAW, the chanting of shawat and praise for the Prophet is always heard from mosques and prayer rooms. With a melodious voice, accompanied by the strains of a tambourine, it makes the charm of the joy of the month of Mawlid.

Berzanji or Barzanji is a prayer, praise, and storytelling of the history of the Prophet Muhammad which is recited with a rhythm or tone that is usually sung at the birth, circumcision, marriage, and birthday of the Prophet Muhammad. The contents of Berzanji tell about Muhammad's life, which is mentioned successively, namely his genealogy, childhood, youth, and youth until he was appointed as an apostle. It also tells of the noble qualities of the prophet Muhammad, as well as various events to serve as role models for mankind.

Besides being done to welcome the birth of the Prophet Muhammad, it is also done during births, circumcisions, and marriages. This culture has been carried out since ancient times and is the legacy of our ancestors.

This barasanji activity is always carried out by the village community, where each house provides a male representative to participate in

reciting the prayers, guided by a religious figure. This became a moment to strengthen the relationship between the head of the family and the sons. The reflection of the Siri culture in the implementation of barasanji is always visible, where their obedience helps each other and maintains the culture which is a manifestation of the Siri culture itself.

e. Gotong royong

Gotong royong activities for the community are not new. This activity will be carried out without any request. The community is always aware if someone in the community needs help. As seen in the following image:

The activity in the picture above shows the cooperation of the community helping one of the residents who will mappalecce the ball. As explained by the informant:

"mappalcce bola activity there are people but for mappable bola, it requires a lot of tools, for example, bamboo, the bamboo is lifted from afar, there we work together, it's impossible for us to just look around there are people who are busy going here and there and we are just watching, yes please help, called not called let's help, there is a feeling of joy When working together and telling stories about many things, that's a moment for us men in the village to become role models too later with our sons, right, seeing his father not

doing nothing"

They are personally called to help. This is a reflection of the existence of the Siri culture which is still preserved in local wisdom. The Siri culture, according to the informant, has existed since ancient times and is still being maintained today. Where the Siri culture is one of the legacies that is always passed down from generation to generation to posterity so that they always have a spirit within themselves. So that the Siri culture will protect us from actions that violate religious, social, cultural, and government regulations.

Local wisdom is not a new thing for the people of Bonto Padang village, this local wisdom has been around for a long time, passed down from generation to generation, and is still being maintained today.

Siri's culture can be interpreted broadly and can be flexibly applied to keep up with the times in the era of globalization. Where when a person instills a culture of spirit in himself, that person will be ashamed to do things that will cause embarrassment to himself let alone other people. So, in other words, this Sri culture can prevent us from doing shame.

A similar opinion was also given by a member of the community who was the head of the neighborhood (RT) responding to the application of Siri's culture to local wisdom:

"In terms of maintaining it, we have to provide an understanding to the public about the rules and

how to maintain the spirit culture.

Maintaining Siri's culture can be done by providing understanding to children as the next generation with various approaches that can be understood by various groups.

Meanwhile, the opinion of one of the youth leaders responded quite differently regarding the application of Siri's culture to local wisdom:

"There are two guidelines that have always been implemented, namely the first is taro ada taro gau which is when someone makes a promise he must be consistent with what he said, the same goes for Siri na pace"

The application of spirit culture by several informants implemented through local wisdom that had long existed, namely by instilling the principle of taro ada taro gau, which is often used as the regional motto of the Buis community so that when speaking or making promises one will behave according to promises and carry out according to what is said. said.

Various opinions were given by informants, all of which show that the application of Siri's culture to local wisdom itself lies in the understanding of the community in interpreting the site's culture into local wisdom.

As explained by the head of the village, the response to the spiritual culture is understanding in implementing it in the field of government so that it runs according to the rules, while the religious leaders mention the slogan of local wisdom based on the spiritual culture of

Sipakaiga, Sipalalebbi, Sipakatau, and Taro, there is taro gau, which means that Sigunakanngge means reminding each other, speak or means humanizing each other in any condition, and sipakalebbi means mutual respect for one another.

Meanwhile, taro ada taro gau means fulfilling promises, or what is said is not different from what is done. The application of this local wisdom continues to be passed on to generations starting with introducing the Siri culture itself to generations since childhood.

Maintaining the Siri culture among the people is not an easy thing. Where sometimes misunderstandings occur due to a lack of communication or because one of the parties is emotional. However, when conflicts or disputes do occur and can be mitigated without violence or matters that have legal implications, the Siri culture is maintained because it has been able to defuse and resolve conflicts as a family.

Various conflicts and incidents that violate the rules, be it the rules of religion, government, and the culture itself are sometimes unavoidable, but in this case, the culture of spirit can still be applied, namely in conflict resolution. Such as incidents of pregnancy out of wedlock, can be resolved by legally marrying the two of them and providing assistance so that this does not happen again and becomes a lesson for other people.

Meanwhile, disputes over inheritance can be carried out through deliberations and take legal action if necessary. Do not take the law into your

own hands, this is already an application of the Siri culture in society.

Based on the responses of each informant explained that many violations occurred when the Siri Culture was being implemented. The application of Siri's culture in the era of globalization cannot be underestimated, whereas technology develops, the door to foreign cultures opens wide and influences society, especially children.

But along with these violations, it shows that the Siri culture still exists and is maintained through the efforts of parents in providing understanding to the family about keeping shame means protecting oneself, and protecting one's name.

Even though according to the informants' view that there has been a shift in the Siri culture, there are still many who continue to apply the Siri culture to their families and other communities. As in the results of interviews related to efforts to instill a culture of spirit carried out through various efforts and approaches. Such as bringing a shift in the existing Siri culture by placing spirit culture on cultural understanding only, but it has been instilled in social aspects as well.

As for the existence of the Siri culture, it can be seen from the local wisdom that has survived to this day and is carried out jointly. Local wisdom that is maintained is influenced by the preservation of the Siri culture so that it is still firmly held as a principle and guideline for life.

If related to social theory, the existence of Siri's culture is consistent

with social facts according to Emile Durkheim. Where this theory states that social facts can occur in two ways, namely social facts that are experienced as external coercion rather than internal encouragement.

Social facts such as external coercion, not internal encouragement, are the initial stages of implementing the Siri culture itself. At the beginning of the application, a person feels a lot about why we should be ashamed of others, why we should care about others, and why we should take care of ourselves. However, in line with the cultivation of the Siri culture and as people get older, a person will feel that spirit is important and must be owned. Because Siri itself protects us from something that will harm us.

Siri's culture is also very flexible in its application if it is developed in the realm of religion, culture, society, and government. In the realm of religion, spirit or shame before God, of course, will prevent us from sinning before the Creator, while in the realm of crocodiles, with the spirit we will protect what is the message and advice of our parents.

Furthermore, in the social realm, with the Siri culture, we will always maintain our good name, and protect ourselves by not committing offenses that will embarrass us in front of society. Meanwhile, in the realm of government, we will carry out what is our duty and obligation as best as possible. It will be a shame if we deny many people's trust, which will also hurt us.

3 serial cultures are still very strong in being maintained. The description is

as follows:

a. Traditional party

The feast there is a tradition that is still very strong and is an ancestral heritage. Adat is a cultural notion consisting of cultural values, norms, habits, institutions, and customary laws that are commonly practiced in an area. If this custom is not implemented, confusion will occur which will result in unwritten sanctions by the local community against perpetrators who are deemed to deviate from Wikipedia sources. That's a little description of the culture and the following is a typical South Sulawesi ceremony that must be included in planning destinations if you visit South Sulawesi.

In Bone Regency, several rituals are known, such as the pane party, custom, and mappaddekko. This tradition is carried out in cooperation and rollicking. Community participation in the implementation of this tradition is obtained voluntarily. Awareness of the people who think that they are part of the tradition. The implementation of the party is reflected in how the togetherness and spirit culture persist in the community.

The Siri culture itself can be seen from the participation of the people who always keep the tradition going and keep the sacredness of each of these traditions.

b. Enthusiasm (overseas)

Migrants or commonly called people who leave their hometown and try their luck to other people's areas which are quite far away. The principle of migrating for the Bugis community is

"never go home before success" This principle in turn makes the nomads enthusiastic at work.

Their persistence in working and trying their luck in other people's areas is due to economic factors. The desire to change their destiny makes those who migrate determined to leave their hometown armed with predecessors who are always successful and will only return when they are successful. As for the Siri culture, which is reflected in the spirit of work, reflected in the independent attitude of those who work abroad, aka far from home and family, they are certainly more independent individuals. Being away from their family makes them have to be prepared to face everything on their own. Everything must be done alone. Manage everything yourself, from getting up early, preparing food, going to the doctor when sick, monthly shopping, and more. There will be no parents or household assistants to accompany you like when you were at home. Automatically, independent living becomes a necessity and eventually turns into a habit.

The next attitude shown in other positive things by migrant workers is courage. Dare to try new things and ultimately be open-minded. By working in other cities or even countries, workers who migrate are still migrants. They do not know the customs or customs in a place. Not to mention the intricacies of locations that are still unfamiliar and must be mastered. Feeling foreign will make people dare to ask questions, dare to socialize, dare to make acquaintances, and dare to mingle with new

surroundings. Courage like this is finally implemented in work. Overseas workers are usually more courageous in providing ideas, suggestions, and arguments.

Migrating work makes a person more responsible with his life, especially work. You have sacrificed away from your family and the results are in vain. Overseas workers will do everything, especially work to the best of their ability.

It could be that this job is what you have been fighting for and dreaming of, even though you have to be far away from your family. Every behavior at work can be accounted for. They will not waste the opportunity.

c. Honor and dignity

In general, human dignity is the value of humans as creatures of God Almighty, who are equipped with creativity, taste, and initiative as well as human rights and obligations, while dignity is the level of human dignity and an honorable position.

Respect and dignity for the Bugis community are self-respect. With honor and dignity, it is the same as keeping Siri'. The Bugis people care about Siri' in their social life. Therefore, the Bugis are very, very obedient to custom because they violate custom, they are considered as humans who do not have Siri.

A popular case of the biggest violation of adat is silariang (elopement). Traditional jurists argue that silariang is when a girl/woman and a young man leave the household without the knowledge or consent of the family and then they get married. Chabot

continued to say that the two of them still create Siri, whether the will is mutual or not.

This type of violation becomes Siri and can result in murder. This shows that the Bugis people are very loyal in guarding Siri'. In addition to maintaining Siri's (self-esteem) in a social environment, the Bugis maintain kinship, namely the concept of Pakatan, sipakalebbi. As an expression of high brotherhood, Rebba Sipatokkong, Mali Siparape, Malili Sigunakange, Siriu Menre Te Siriu QR¥ (lying down on one another, drifting against each other and disappearing, awaken one another, and receive advice).

As a form of kinship that is built, it is implicated in an attitude of unity, solidarity, togetherness, loyalty, and a sense of humanity. These attitudes are implemented into cooperation. Cooperation is very prominent, such as building houses, working on rice fields, and helping others who experience disaster. In addition, activities that are social and religious in nature such as building mosques, repairing roads, and ceremonial Islamic holidays.

Subsequent social facts are generally inherent in all societies or not inherent in any particular individual, this is relevant to the existence of spiritual culture. Siri' has existed in humans since birth, where there will be a feeling of guilt when you make a mistake. But sometimes these feelings are eroded along with the development of the association and wrong upbringing. So that the spiritual culture that is applied will further strengthen one's principles

of behavior.

Siri's culture is inseparable from the cultural system of society. The cultural system is abstract, cannot be seen, and cannot be touched, it is identical to people or individuals, resides in everyone's head, and consists of concepts, ideas, beliefs, and values. The cultural system is accepted by every person or group of people from the results of their cultural development. Consciously or unconsciously, humans are influenced by and receive various legacies, teachings, beliefs, interactions, and results of group work through internalization and socialization from within the household to the influence of the community environment in which the human grows.

If the site's cultural tradition in society has been impregnated by each person or group, then his behavior will almost become automatic, without realizing that his behavior has been socially accepted.

There are three general cultural patterns found in various societies, namely:

- a. guilt-culture
- b. shame-culture
- c. fear and-culture

Reflection of cultural behavior, different for each ethnic group or community group. The three kinds of culture above can be an encouragement for someone to behave by the prevailing norms, but can also be an obstacle. The culture of shame (shame-culture) is very prominent for the Bugis tribe, it can be identified with spirit. Siri shapes a person's mood, if there is a violation of

social norms and values. Moods are formed, often by filiation (family ties), regardless of life and property, namely trying to restore self-esteem, resulting in killing or sacrificing others. Other people's sacrifices are not felt as a mistake (guilt culture) but are even felt as pride because such things involve self-esteem.

Thus, it can be concluded that social facts correspond to the existence of spiritual culture which is related to how to behave in individuals as external coercion, or it can also be said that social facts are ways of acting that are commonly used by society and at the same time exist regardless of individual manifestations.

CONCLUSIONS

The existence of Siri culture has been shown by the implementation of local wisdom which is still maintained today. Unity, mutual assistance, and village community concern for one another show a form of Siri culture that is still quite strong in the community. The Siri culture is culturally shown through 5 types of local wisdom that still exist, namely: Marakka bola, Masarappo or mabbaruga or mawalasuji, community service, and cooperation. The government must provide an understanding of Siri' Pacce culture as a whole both in cities and in rural areas so that this culture continues to exist and is not forgotten. The government can also hold cultural festivals every year for the continued existence of culture

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