

Conference Paper

Culture of Siri' Na Pacce As Part of Legal Awareness of the Bugis-Makassar Community

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This research provides a description of the main values of the Siri' na Pacce culture of the Bugis-Makassar community and investigates the factors contained in the Siri' na Pacce values that shape the legal awareness of the Bugis-Makassar community. The study includes normative and empirical legal research, using a sociological jurisprudence approach. The flow of sociological jurisprudence requires that in the process of forming legal reforms it must pay attention to public awareness and also pay attention to legal values of the society. Based on the research objectives of this law are descriptive legal research, explicative legal research, and prescriptive legal research. The value of Siri' na Pesse (in Bugis terminology) or Siri' na Pacce (in Makassar terminology) in Bugis-Makassarese society teaches about decency in the form of recommendations, prohibitions, rights and obligations that dominate human actions to protect and defend their honor. Three research locations inhabited by Bugis and Makassarese people in South Sulawesi Province were selected for the study, namely Bone Regency, Gowa Regency, and Jeneponto Regency. The results of the study show that the existence of Siri' na Pacce as an abstract value that lives in the midst of Bugis-Makassarese society, this cultural value undergoes a process of concretization in the form of the Pangngaderreng system (legal system) which is then actualized into the five legal norms contained in Pangngaderreng (Ade, Talk, Wari, Rapang, and Sara). Enforcement of these norms is in the framework of realizing the objectives of law, namely justice, legal certainty, and expediency. The realization of the three legal objectives makes the values of Siri' na Pacce even stronger in the eyes of the community, which is seen as a form of legal awareness.

Keywords: Siri' na Pacce culture, legal awareness, Bugis society

1. Introduction

Indonesia is a country known for its pluralistic society which is based on more primordial elements such as culture, ethnicity, customs, traditions and other regional elements. These relatively independent elements then also play a role in the formation of the character and perspective of the community in interacting in each region. These differences require recognition by the state with good management to jointly create a synergistic relationship in building a nation with a firmer foundation based on Pancasila as the nation's philosophy of life.

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One community group that still preserves cultural values and believes in them as a guide in living their daily lives is the Bugis-Makassar community. The Bugis-Makassar community, whose majority population lives in the area of South Sulawesi, like other groups of people who live in this archipelago, continues to develop their culture, but does not necessarily abandon old cultures that once lived and developed and played a direct role. build community character in life. Until now, in the midst of the life of the Bugis-Makassar people, there are still many community activities that were born from old culture, which have been passed down from generation to generation. There are still very many of them who still maintain, maintain and uphold customs which incidentally are cultures that were born from the thoughts of their ancestors.

Abdullah looked: [1]

“In the life of the Makassar Bugis community, adat is a very determining factor. Adat is a manifestation of the “view of life” of Makassar Bugis people in their social institutions and occupies the highest position in social norms that regulate patterns of behavior in social life Makassar Bugis people who have accepted custom totally in their socio-cultural life system , has given birth to a firm belief and belief that only by adhering to adat can peace and happiness for every member of society be guaranteed. The elements of belief and belief that have been manifested by them in the context of supporting and maintaining adat in that social system, are the main supporting factors why these customs can last forever.

One of the many elements of Bugis-Makassar culture that lives and develops is siri’ na pesse or siri na pacce and how this culture is upheld in various social interactions to date. The term Siri’ na Pesse (in Bugis terminology) or Siri’ na Pacce (in Makassar terminology) in South Sulawesi Society teaches about decency morality in the form of recommendations, prohibitions, rights and obligations that dominate human actions to protect and defend their honor. Siri’ according to its meaning is a sense of shame (self-esteem/dignity) and something sacred for the Bugis-Makassar community in interacting with other people. Shelly Errington, an American anthropologist, stated that the word siri’ cannot be translated and/or defined by a word that satisfies and includes all of the culture.[2]

Andaya added that: [13]

“The term siri’ are contained two seemingly contradictory meanings; it can be means ‘shame’ but also ‘self-esteem’ or ‘self-respect’ Once a person has been made a siri’ (shamed), he is than expected by the society to take the steps toward redeeming himself by removing the unjust cause of this shame and thus restore his siri’ (self-respect) in his own and his society’s eyes. ” [4]

Pacce or Pesse means painful or spicy and is a manifestation of compassion and a feeling of bearing the burdens and suffering of others. Laica Marzuki revealed that pesse/pacce as a principle of solidarity from Bugis- Makassar individuals and pointed to the principles of getteng, lempu, acca, warani (firm, straight, smart, brave) as the four main characteristics that determine whether siri' exists or not. The concept of siri' na pesse or siri' na pacce, as stated above, clearly illustrates how the Bugis-Makassarese view the application of siri' na pacce as something very principled and non-negotiable. This description also explains how this culture in its development transformed into customs, then became legal institutions, especially customary law, whose role was to oversee the behavior of the people in order to create harmony in life.

The history of the existence of the application of the concept of siri' na pacce in Bugis-Makassarese society basically comes from advice (paseng) from the previous To Panrita/Anre Gurutta' (wise man) which was then written in the Lontara' book which contained Bugis- Macassar. These writings in the form of the Lontara script then transform into guidelines and principles for how the Bugis-Makassar community should live life as a collective society.

In the context of Bugis-Makassar culture as a form of local culture when it is associated with the development of a legal system that is in accordance with the character and identity of the nation with the foundation of national morality, then siri' na pacce is seen as a culture that is used as a guide for life by the majority of the people of South Sulawesi, so this considered important to study, both in terms of how the existence of siri' na pacce culture in Bugis-Makassarese society as a guide for behaving in life and how the philosophical values of siri' na pacce culture shape the legal awareness of the Bugis-Makassarese community.

This research broadly raises the culture and local wisdom of the Indonesian people as the spearhead in law enforcement so that it is hoped that it can encourage the formation of a new legal order, especially in criminal law in accordance with the national spirit which can accommodate cultural values as a reflection of national identity in order to achieve the ideals Pancasila as the nation's philosophy of life.

2. Method

This research includes normative and empirical legal research, using a sociological jurisprudence approach. The flow of sociological jurisprudence is a school that requires that in the process of forming legal reforms, people's awareness must be taken into account. Pay attention to legal values that live in society.

In the context of this research, this approach is used to examine behavior in the Bugis-Makassar community as a result of their interaction with the values of Siri' na Pacce which are used as principles and guidelines in living their lives. In addition, this research also examines the function and role of values Siri' na Pacce in forming the legal awareness of the Bugis-Makassar community.

3. Results and Discussion

The results of the analysis and discussion in this study examine two main things, namely the main values contained in the siri' na pacce principle of the Bugis-Makassar community and how the main values contained in the siri' na pacce culture shape the legal awareness of the Bugis-Makassar community.

1. The Noble Values of the Siri' na Pacce Principle of the Bugis-Makassar Society Based on the values contained in the Siri Na Pacce culture, it is divided into 3, namely [5]:
2. Philosophical Value. The philosophical value of siri' na pacce is an illustration of the way of life of the Bugis-Makassar people regarding various life issues which include the character of the Bugis-Makassar people who are reactive, militant, optimistic, consistently loyal, brave and constructive.
3. Ethical Value. In sir na pacce's ethical values, there are values that include steadfastness, loyalty, self-knowledge, honesty, wisdom, humility, courtesy, love, and empathy.
4. Aesthetic Value The aesthetic value of siri' na pacce includes aesthetic values in non-humans which consist of inanimate natural objects, vegetable natural objects, and animal natural objects.

Ankersmit [6] reveals about siri', that there is an element of history or more precisely an element of historical philosophy in it which concerns speculative philosophy of history. That the values of this philosophy all come from past advice (paseng) which describe how the Bugis-Makassar people themselves should live their lives. Speculative historical philosophy itself, in its instruments, looks for structures contained in the historical process as a whole. Where the philosophy of speculative history is a philosophical reflection on the nature or characteristics of the historical process.

Mattulada [7] proves that siri' is none other than the core of Bugis-Makassar culture, which dynamizes and becomes the driving force for pangaderrang as a form of

the totality of Bugis-Makassar culture, as well as the five elements (contents) of the *panggaderreng*, namely:

1. *Ade'*, rules of behavior in society, in the form of rules of life that bind all members of society.
2. *Speak*, judicial rules that determine something that is fair and right, and otherwise fraudulent or wrong.
3. *Wari'*, management rules that regulate everything related to fairness in kinship and genealogy relations.
4. *Rapang*, rules that place past events or events as examples or events that deserve attention or follow as present needs.
5. *Sara*, the rules or Islamic law, which became an element of the *panggaderreng* around 1611 AD, when Islam was accepted as the official and common religion in the Bugis-Makassar community.

In relation to the culture that grows and develops among the Bugis-Makassar people, Marzuki further in his dissertation citing the writings of M. Anwar Ibrahim entitled *Kaitan Siri'* and the Human Concept (1983) observes that there are five *akkatenningeng* (holdings) which Munadjat Danusaputro understands as the five main principles of practice in the life of the Bugis-Makassar people. The five *akkatenningeng* (handle) which are called the five *passaleng* in the *paseng* literary *lontarak* (Bone manuscript) consist of: There are *tongeng* (correct words), meaning that humans hold on to there *tongeng*, to do what is said.

1. *Lempuk* (straight, honest), mainly related to honesty towards wealth
2. *Getteng* (firm in true belief), namely when a truth has been adhered to, humans must be firm in their beliefs and will not be shaken.
3. *Sipakatau* (humanize each other), meaning mutual respect for fellow human beings.
4. *Mappésona ri Dewata Séuaé* (surrender to the One God), meaning surrender to God Almighty.

3.1. The Siri' na Pacce Value of the Bugis-Makassarese Community in Forming Legal Awareness

3.1.1. Siri' na Pacce as a Value

Siri' na Pacce' in Bugis society is highly respected as a philosophy in all aspects of life, and this also applies in aspects of community obedience to certain rules (laws), with an understanding of values (Siri' na Pacce) which greatly influences people's lives. the law.

In this context, the author uses the theory put forward by Max Scheler as an analytical tool to provide a more comprehensive explanation and understanding of how Siri' na Pacce is a cultural value, which then makes this value a principle and guideline both personally and in society. interact socially in the life of the Bugis-Makassar community.

The value theory put forward by Max Scheler as quoted by Paulus Wahana contains five value criteria, using these value criteria a deeper and more solid justification for how to interpret Siri' na Pacce values which are fully reflected in behavior, in cultural systems, and people's thinking patterns [8].

The first criterion is the duration of survival, namely the intrinsic tendency to maintain its existence. Siri' and Pacce which in fact are mutually supportive and enduring principles of all time. This is because the supporting community provides total support to culture and accepts customary traditions as a truth that does not need to be questioned anymore.

The second criterion, the impossibility of being divided. Likewise, the values contained in Siri' na Pacce values are impossible to share but are felt by everyone. As for the meaning of Siri' na Pacce in the context of teaching the second value criterion, it strongly adheres to the depth of understanding of how Siri' na Pacce values shape the character and character of each individual who adheres to it. In this case, the function of internalizing values in the human person is emphasized so that each person's character and disposition will certainly be different, depending on the depth of their understanding of Siri' na Pacce values. This is what makes it impossible to share.

The relative dependence of one value on another is the third criterion. In this third criterion, in the context of the values contained in Siri' na Pacce, it can be concluded that Siri' na Pacce, when interpreted as a value of honor and a value of sensitivity towards others, is a religious value where all values depend on it.

Elements of shame, dignity, self-respect, solidity, empathy and compassion are some of the values which then contribute to the value of Siri' na Pacce as a religious value.

Depth of satisfaction is the fourth criterion. The deeper the satisfaction is generated, the higher the value. The depth of satisfaction when associated with the value of Siri' na Pacce can be described as an example of someone who is required to kill on the basis of upholding Siri' even though his life is at stake or having to deal directly with the

consequences of state law. Agree with the opinion of Zainal Abidin Farid (Abdul Muin Achmad and Muh. Rizani Syam: 27) who says that according to the understanding of the people of South Sulawesi, upholding Siri' is a social obligation.

The fifth criterion for the level of a value, which is the most essential criterion, is the degree of relativity of a value to an absolute value. Max Scheler distinguished primary relativity and secondary relativity. In this case, the principle of Siri' na Pacce value is categorized as primary relativity. The Siri' na Pacce value that is developed in the context of primary relativity gives an understanding that the values contained in the Siri' na Pacce principle make this value non-negotiable (fixed price) in living the daily lives of the Bugis-Makassarese people. This automatically makes these values absolute in the eyes of the people who still adhere to the principles of Siri' na Pacce values.

3.1.2. Pangngaderreng / Pangngadakkang Concept as a Legal System

In order to prove Pangngaderreng/Pangngadakkang as a legal system in Bugis-Makassar society, the writer uses the teachings of Lawrence M. Friedman regarding the elements of the legal system as an analytical tool. The purpose of it is to provide a more comprehensive explanation and understanding of how Pangngaderreng/Pangngadakkang and the five forming norms (ade', speak, wari, rapang, sara') as a manifestation of the concrete value of siri' na pacce play a role in regulating every aspect of the life of the Bugis-Makassar people [9].

The elements of the legal system put forward by Lawrence M. Friedman include three real elements forming the legal system itself, namely, structure, substance and culture where these three elements will then be elaborated with the concept of Pangngaderreng/Pangngadakkang so that it can be proven that Pangngaderreng/Pangngadakkang is as legal system among the Bugis-Makassar community.

The first element is structure. In the form of a simple explanation, the structure can also be interpreted as an institution that forms laws, courts and law enforcement agencies. The concept in Pangngaderreng/Pangngadakkang also has the instruments mentioned above.

In the context of ade', for example, as a concretization or embodiment in all the rules that cover all people in behaving and acting in the life of society and culture, it also means that all people, all circumstances and all objects involved in it are aspects of ade' exists. Thus, in the reality of community life, social institutions are found, in the form of Pakkatenni ade', Pappawa ade' are institutions or community officers (state) who are obliged to supervise and implement ade'. They are personifications in Pangngaderreng

in the reality of community (state) life. In carrying out these obligations, they dissolve themselves into *ade'* obligations, so that very heavy conditions are imposed on them. They must be able to place *ade'* objectivize all their life attitudes in carrying out their duties as community institutions, community (state) officials.

In the context of *Talk* as an element related to all activities and concepts related to judicial matters, it also has a tool in playing the role of adjudicator for all forms of disputes that occur in society, which lies with a *Tomabtalk/Pabspoke*. From a *pabtalk* required honesty, firmness and the education of many people to understand and understand every rule. In carrying out punishment (sanctions) against someone who commits a crime, speaking through *Pabtalk* should not delay. A crime must be rewarded with appropriate punishment, whoever commits the crime.

In the context of *Sara'*, they are also known as *Qadhi*, namely *Sara'*'s officials whose function is to oversee Islamic law so that it continues to grow and develop and is obeyed by all the people. The growing influence of Islam in these kingdoms, supported by officials *Sara'* or *Qadi*.

The second element or elements, namely the substance. In short, substance can be interpreted as norms or rules that live in society. Within the Bugis-Makassarese community, this substance is interpreted as the five elements contained in *Panggaderreng/Pangngadakkang* namely *ade'*, *speak*, *wari'*, *rapang* and *sara'*, where these five norms as a form of their actualization provide guidance both individually and in social interactions. social.

Mattulada explained that from the materials contained in *Panggaderreng*, it can be identified that the ideal aspects of *Panggaderreng* contain 4 (four) basic principles, namely:

1. The principle of *Mappasilassa'e*, embodied in the manifestation of *ade'* so that there is harmony in human attitudes and behavior in treating themselves in *Panggaderreng*. In its operational actions, it expresses itself in preventive efforts as a rescue action.
2. The *Mappasisaue* principle, embodied in the manifestation of *ade'* to inflict punishment on every *ade'* violation stated in speech. This principle is the existence of legality and repressive guidelines which are very consistently implemented. In addition, this principle is equipped with *siariawong* which is manifested in the manifestation of *ade'* to state equal treatment, educate everyone to know right and wrong. This is expressed in *pangoriseng* which is closely related to speech.

3. The Mappasenrupae principle, embodied in the manifestation of ade', is to maintain the continuity and continuity of patterns that existed beforehand for the stability of emerging developments. This is stated in the form.
4. The Mappallaiseng principle is embodied in the manifestation of ade', to provide clear boundaries regarding the relationship between humans and their social institutions, so that society avoids a lack of order and chaos. This is expressed in Wari in all its treatment variations.

The third element or element is culture. Culture is broadly interpreted as a form of human behavior as a form of compliance with the law. The presence of Pangngaderreng also aims to create a good and dynamic culture of the implementation of customary law in the midst of Bugis-Makassarese society.

From the various explanations above, starting from structure, substance and culture (elements of the legal system) have provided clear evidence that the concept of Pangngaderreng or Pangngadakkang which is built on the foundation of Siri' na Pacce values can be said to be a legal system in Bugis-Makassarese society.

3.1.3. Actualization of Pangngaderreng/Pangngadakkang Norms as an Effort to Realize Legal Purposes

Justice is one of the goals of any legal system, in fact it is the most important goal. There are still other legal objectives which are also always the foundation of law, namely legal certainty, benefit and order. Gustav Radbruch as quoted by Sudikno Mertokusumo [10] argues that ideally a decision should contain *idee des recht*, which includes 3 elements, namely justice (*Gerechtigkeit*), legal certainty (*Rechtsicherheit*) and expediency (*Zwechtmassigkeit*).

In the following section, three theories of justice will be described as analytical tools, which according to the author by putting forward these three theories of justice, the *idee des recht* values referred to by Gustav Radbruch can be fulfilled or can be achieved, while at the same time answering that the cultural values Siri' na Pacce of the Bugis community -Makassar which is reflected in the actualization of the five Pangngaderreng norms as a legal system, can meet the requirements to be said as law and how the behavior of the five norms of Pangngaderreng / Pangngadakkang in realizing the legal awareness of the Bugis-Makassar community. The three theories of justice are:

3.1.4. Substantial Justice as the Embodiment of Justice

In Bugis-Makassarese society, the concept of substantial justice is also very strongly felt in the implementation of the norms contained in Panggaderreng/Pangngadakkang as a form of concretization of the value of *Siri' na Pacce* itself. We can take an example in enforcing *Wari'* in the Bugis-Makassar community. In the rules contained in *Wari'* (one of the norms/rules that exist in Pangngaderreng/Pangngadakkang) which divides genealogy according to degrees of descent (*standen*), it can be seen clearly how the arrangement of social strata is so thick that it feels including the distribution of privileges in the Kingdom, marriage and kinship. This is of course different from the treatment of ordinary people, even for ordinary people there are classifications that distinguish one social stratum from another. For example, in *Lontara' Latoa*, as cited by Mattulada, he uses political terms or those related to power, such as *to riwawong* (citizen), *pabbanua* (child of the country), *joa* (follower), *to-rijennangeng* (person who is taken care of), *to-riparenta* (ruled) each of which has logical consequences in its treatment in society.

The importance of social institutions in the form of kinship systems and social stratification in Bugis-Makassar society which is then regulated in *Wari'* is explained in general by Anhar Gonggong who says that [11]:

In many ways the kinship structure brings many important political consequences, so if we use a historical perspective, then we will know that social stratification is an orderly social institution. It is a permanent characteristic of any organized society. This situation is in line with the fact that all societies are heterogeneous to varying degrees, as well as stratification and power are in many ways interrelated.

The existence of a classification in order to distinguish social strata is interpreted as not only giving rise to rights, obligations and privileges, but also giving rise to different legal consequences including the application of sanctions to each individual according to their role and function in Bugis-Makassar society. In general explained by Sudikno Mertokusumo, that:

the element of guilt (*schuld*) is not important in customary law. Regarding accountability in customary law, there are known levels of accountability in customary law, depending on the position of the person. According to the circumstances seek excuses. In Sulawesi, or in living associations that still recognize levels in a particular society (*standenmaatschappijen*), whether an act is unlawful or not depends on the position of the person who committed it; action for the "little" person is theft, for the "big lord" it is not.

When there is a violation of custom that harms the spirit of the values of *Siri' na Pacce*, a leader or king will of course receive much more severe sanctions than the customary violation committed by an ordinary citizen. So with the explanation above, it can be identified the implementation of two models of justice, namely concrete justice and equity justice, as two forms of justice that are carried out in the framework of realizing substantial justice. This can be seen from historical examples when the enforcement of judges through judge decisions (*Speech*) in the past was carried out without distinction of class, caste or social strata. Justice is upheld even against the closest family relatives. *La Pagale Nene' Allomo*, a magistrate of the *Sidenreng* kingdom in the 16th century, once sentenced his own son to death because he was accused of taking someone else's *luku* ('*sangilak*') located next to his rice field without the owner's knowledge.

In another example, narrated in *Lontara' Attoriolong* as quoted by *Laica Marzuki*, King of Bone VIII, *La Ica* was known to have slept with other people's wives, so that the people's anger broke out. The king fled, but the wife of the man he slept with was killed by many people. *La Ica* was finally killed by his grandfather *Arung Majang* who slashed his neck as he sat leaning against the palace steps. At the time of his death, *La Ica* received the title *Matinroe ri Addenenna*, meaning the king who died on the steps of the palace.

The various examples above prove that enforcing the *Wari* norm does not necessarily impede the law (*talk*) when there is an allusion between the two. This is also reflected in the *pappaseng* of ancestors such as "*Puang, siri' ku mi kipoata*" (*Bugis* language), "*Karaeng, siri' kuji ki atai*" (*Makassarese* language), meaning, "My lord, only because of *siri'* you will serve me ". This illustrates how the value of *Siri'* is sovereign over the king's power and when the king commits a *siri'* violation, the king's power can end

3.1.5. Procedural Justice as the Embodiment of Legal Certainty

Legal certainty can be defined as a guarantee that a law must be implemented or enforced in a good and proper manner. The law functions as a guide and protector which aims to provide protection for the community from various crimes. Legal certainty in the context of Indonesian criminal law is manifested from the principle of legality as contained in Article 1 paragraph (1) of the Criminal Code.

It should be noted that according to *Mattulada's* principle "*nulla poena sino lege*" which is contained in the principle of legality, it means that something is not punished before there are regulations, as adhered to by our Criminal Code today, not adhered to

by Talk-Panggaderreng. According to Latoa, mistakes are not determined by something new (rules), but can be known based on general decency which lies in human nature.

It can be described as clearly as possible in the Speech Norm, that in fact the role of human nature is very much emphasized to give a clear meaning to Panggaderreng forms based on the potential of the human will to do good to others. Punishing those who should be punished, should not delay its implementation, because it can serve as a lesson for others. This will educate people to act with certainty, without hesitation and treat themselves as they should according to Panggaderreng. He applies to all, even the king is no exception.

Said Latoa (Latoa, al. 211) as quoted by Mattulada (1995):

“...because of Ade’, while the king must be dethroned if he doesn’t want to walk according to Panggaderreng, and make Arumpone Matinroe ri-addenenna, who dares to do things that are not according to Panggaderreng as Rapang, so that people also agreed to kill him on the top of the stairs, and called Arumpone who collided on the top of the stairs.

It has been carefully observed that the court’s actions in the form of speaking are a reflection of the consistency of Patak as a bodyguard in enforcing rules that are impartial to anyone without exception because all decisions taken are based on the interest of providing lessons to others in order to correct mistakes, both mistakes that have existed or errors that may arise in the future in the context of Rapang. The prohibition to let a mistake or crime pass without being punished, is believed to cause difficulties for the ruler himself. This can be seen from the lontara’ Latoa text (Latoa, al. 122) as quoted by Mattulada:

“If there is a guilty person in your country, hasten the appropriate punishment for that mistake, so that he does not commit the mistake again, and no one who follows him commits a mistake. If you do not hasten your whipping, then surely you are the king who will experience difficulties ... etc. “

Another meaning that is also contained in the enforcement of Speech is the involvement of all parties, both from the kingdom and the common people who are represented by the Pakkatenni Ade’ apparatus in formulating the rules that apply in the Speech norms. The purpose of involving all parties from various circles is none other than to achieve the common good which is based on ethics and morals which are also seen as common decency. This is reflected in the prohibition against changing Speak, unless it is known that doing so will lead to disaster. Changes can be made by agreement between the king and all Pakkatenni Ade’. The result of the agreement is what is implemented, because what is called Panggaderreng is the best done according to the agreement.

3.1.6. Distributive Justice as a Manifestation of Benefit

Adat for the Bugis-Makassar people does not mean just habits, but is a key concept in understanding Bugis-Makassar people. Adat is the personality of their culture. Adat is a way of life for the Bugis- Makassar people. As a view of life and personal, customary culture for the Bugis-Makassar people is considered the same as the conditions of human life. Adat in its position in Bugis-Makassar life is consciously believed that every human being is bound directly or indirectly in a system that regulates leadership patterns, regulates social interaction between humans, regulates the responsibilities of community members, regulates the ruling group for its responsibilities to society, regulate social justice in society, guide people not to waver in their belief in the power of God Almighty, and regulate social sanctions or customary sanctions against those who violate customs and so on.

With all the explanation above, it can be concluded that the value of Siri' na Pacce which is then concretized into the Pangngaderreng legal system is believed to be able to realize distributive justice in the context of creating aspects of benefit that can be felt by the whole community because every individual in the Bugis-Makassar community has their own roles and functions. -each of which is then also bound by the legal consequences of the actions of each individual and attached to their position in society.

4. Conclusion

Based on the results of the research and discussion of some of the hypotheses, it can be concluded that the law is not primarily a formal rule in the form of a law. It is the norm that lives in people's hearts. Therefore Theodor Geiger, as quoted by Bernard L Tanya [12], distinguishes two kinds of norms, namely "actual norms", referring to norms that have not yet been included in state legislation. It is a habitual norm. Meanwhile, "non- actual norms" are *normasatz*, norms that have been formulated in state laws and regulations. the reality of a norm (actual norm) lies in the fact that the norm is incarnated in the behavior of members of society, and (certainly) everyone will react if the norm is violated.

One example of "true norms" that can be used as reference material is how we see the culture of siri' na pesse or siri' na pacce as sacred values which have been used as the cultural philosophy of the Bugis-Makassarese people in behaving and how these values This culture is transformed into legal values that live and develop in the community.

Values are things that are very much needed in every aspect of life and in the context of law, these values become a basis or reference in law enforcement, these values live in a society and become a philosophy of life in certain societies as well as the Bugis and Makassar people who of course also have a philosophy life that is highly respected by him, namely siri' na pesse or siri' na pacce.

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