

ISLAM AND SPIRITUALITY OF BUSINESS HUMAN

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Abstract

This paper examines the relationship between Islam and Bugis spirituality, two elements that have shaped the identity and culture of the South Sulawesi people for centuries. The history of Islam in South Sulawesi shows a dynamic acculturation process, where Islamic teachings were adopted and adapted to local values and traditions. Through trade, preaching, and relations with other Islamic kingdoms, Islam became integral to Bugis culture. The spirituality of the Bugis people, which is rooted in values such as *siri* (honor), *ada tongeng* (truthful words), *lempuk* (honesty), *getteng* (steadfastness), *sipakatau* (mutual respect), and *mappesona ri dewata seuwae* (submission to the will of God), shows how their spiritual and moral identity was formed. This process shows a high level of religious tolerance and a harmonious interaction between Islam and local culture. Thus, this paper highlights the importance of understanding South Sulawesi society's complex and diverse identities, where history, religion, and culture play a role in shaping a rich and dynamic collective identity.

Keywords: Islam, *Siri*, Spirituality, Bugis

INTRODUCTION

There is an opinion that says that the naming of a group of people called Bugis (Ogi or Ugi in Bugis language) was adopted from the last part of the name of La Sattumpogi, the father-in-law of La Galigo, who married Puteri We Cudai, a Chinese woman (apart from Bone Chinese or Chinese Chinese) where their descendants then reproduced and were called 'Ogi', 'Tau Ogi' or Bugis Man.

Another opinion states that the term Ogi comes from the word 'campogi', which is said to mean 'origin' (in Indonesian) to express that Bugis people come from one 'origin' and, therefore, all Bugis people are brothers.

Both of the above opinions seem difficult to argue as something that is in a position between wrong and right because both are not about wrong and right but about perspective with the quality of each interpretation. It is the interpretation that gives it a level of complexity or simplicity

according to the level of quality of the interpreter.

Christian Pelras, in the 'Introduction' of his book 'The Bugis,' tries to answer who the Bugis people are with just one short phrase; 'always changing and yet always the same.' Whatever the interpretation of Pelras brief description, it can also be interpreted that the Bugis people 'live flexibly but firmly in principle'.

METHOD

In science, searching for the information we need sometimes feels like looking for a needle in a haystack. This is where the library research method becomes a lifeline, helping us uncover valuable treasures of information.

But what exactly is the library research method? This method systematically gathers information from existing sources such as books, articles, theses, reports, and online resources. In other words, this method involves visiting

libraries or exploring the digital world to find data relevant to our research topics.

The library research method is one of the essential and commonly used approaches in social sciences and humanities. It is employed to seek and identify the information sources needed for research and academic studies. This approach utilizes libraries, universities, research centers, and various collections of informational resources to examine and analyze relevant data, ultimately yielding reliable conclusions.

The first step in the library research method is defining the problem or research question. At this stage, the researcher must identify and formulate the problem or question precisely. After that, the researcher needs to find suitable information sources to answer these questions. Using relevant and specific keywords is crucial at this stage to ensure the desired information sources are accurately located.

After selecting relevant information sources and collecting data, the next step is analyzing and evaluating the sources. The researcher must carefully read and assess the sources to ensure that the data used is accurate and trustworthy.

By studying and analyzing relevant sources of information, the researcher can achieve the research results and complete their academic study. Some steps involved in this phase include comparing and analyzing data, reviewing findings, interpreting data, and proposing necessary recommendations.

Finally, compiling the final research report is one of the critical components of the library research method. In this section, the researcher must thoroughly explain the research findings, hypotheses, steps taken, and interpretations of the results so that readers can understand the conclusions derived from the research.

In the library research method, information sources are collected from

various collections of books, articles, reports, theses, and other materials available in the library. These sources are usually sought and selected by librarians or information experts, then stored in the library to be accessed by the public.

To gather information using the library research method, various sources such as scientific databases, books, scientific journals, websites, and electronic resources are used. These sources are evaluated based on topics or other categories before being added to the library's collection.

Additionally, libraries can use search tools like scientific databases and similar systems to search for and access information more efficiently. These tools typically provide filtering and search features based on topics, authors, publication years, and other criteria.

DISCUSSION AND RESULTS

I. The Nature of Thought and Life of Bugis Humans

Kota Makassar, yang terletak di bagian selatan Sulawesi Selatan, meliputi 175,77 km²

The nature of Bugis people's thoughts and lives reflects the richness of culture and traditions that have developed over centuries. Before the arrival of Islam, the Bugis people, as well as the people of South Sulawesi in general, adhered to animism and dynamism. They believed in ancestral spirits, which were considered to have power and an essential role in everyday life. In addition, they also believed in the power of nature, which was considered to influence significantly their fate and life. Religious practices at that time involved the worship of ancestral spirits and various rituals to communicate with nature and obtain blessings or protection.

The La Galigo manuscript is a classic epic that describes the worldview and life

of the Bugis people in the past. In La Galigo, many elements of mythology and legend reflect the beliefs, values, and culture of the Bugis people.

La Galigo describes the Bugis people as descendants of the gods who came down to earth. Main characters such as Sawerigading and We Cudai are often depicted as having direct relationships with the world of the gods and the world of humans.

The Bugis people in La Galigo are often depicted as strong, intelligent, and brave. They have extraordinary abilities in war, sailing, and negotiating, reflecting the skills of the Bugis people in real life.

This manuscript also describes the values the Bugis uphold, such as courage, honour, loyalty, and wisdom. The stories in La Galigo often convey moral and ethical messages relevant to social life at that time.

La Galigo reflects the animist beliefs and dynamism of the Bugis people before the arrival of Islam. Many stories about ancestral spirits, nature gods, and supernatural powers influence human life.

Although the main characters are often men, such as Sawerigading, women play important roles in the epic. Characters such as We Cudai and We Tenriabeng are depicted as strong, influential, and highly wise.

Through this explanation, La Galigo is a valuable literary heritage and provides deep insight into the culture, values, and life of the Bugis people in the past.

The La Galigo manuscript, once again, describes the Bugis people as entities that live in six different realms of life but interact with each other in an integrative manner. The six realms are as follows:

1. Boting Langi (Highlands): This is the realm of the gods and goddesses. It is considered the place of origin of the Bugis ancestors, including the gods and

goddesses who came down to earth to lead humans.

2. Ale Kawa or Peretiwi (Lowlands) is the realm of humans and other living creatures. The place where the daily life of Bugis people takes place, including all social, economic, and cultural activities.
3. Buri' Liu (Rantau or Negeri Seberang): this is a realm outside the main area where Bugis humans live. Symbolizing the world of wandering and adventure, it reflects the seafaring and trading traditions of the Bugis people, who explored the vast seas and interacted with various foreign cultures.
4. Middle Realm (Lino Tana): a place where humans, supernatural beings, and spirits meet. The transitional realm that connects the human world with the supernatural world is often the setting for stories of magical and mystical events.
5. Undersea Realm (Buri' Bawa): the residence of sea creatures and water spirits. It plays an important role in Bugis mythology, reflecting the people's strong connection with the ocean, the source of life and livelihood.
6. The Underworld (Kaluaran) is where restless spirits and underground creatures live. In traditional Bugis beliefs, this realm is often associated with death and life after death.

The La Galigo manuscript depicts the dynamic interaction between these six realms, where each realm has a specific role and influence in the lives of the Bugis people. Balance and harmony between these realms are key to a prosperous and harmonious life, according to the Bugis worldview as described in La Galigo

II. Post-Mythological Bugis Human

Post-mythological era Bugis people emphasize the need for revival and transformation in understanding and interpreting Bugis cultural heritage. The methods that can be used are:

1. Overcoming Stagnation and Obsolescence.

This can be done by revitalizing the La Galigo manuscript. Digitizing the La Galigo manuscript to make it more accessible to the younger generation. Modern translations and interpretations remain faithful to the original meaning but are relevant to the current context.

2. Education and Cultural Awareness.

Integrating Bugis cultural heritage into the educational curriculum, including in schools and universities. Cultural awareness programs through seminars, workshops, and exhibitions to introduce and promote Bugis history and culture. Eliminating colonial mythology and nostalgic narratives

3. Writing History with a Modern Perspective

Historical research is based on the latest archaeological and anthropological evidence, not just myths or folklore. Publication of the results of this research in the form of books, articles, and documentaries that the wider community can access.

4. Exposing a Figure and Forgotten History

Identifying and reintroducing Bugis historical figures who played important roles but are forgotten or lesser known. Building monuments, museums, and historical sites to celebrate and commemorate past achievements.

5. Rewriting Historical Narratives with a Modern Perspective

This means taking historical events or stories and reinterpreting them using contemporary views, concepts, and understandings. It involves incorporating modern methods in research, analysis, and historical writing and using contemporary perspectives to comprehend and present past events. The detailed explanation is as follows:

- **Critical Approach:** Using modern critical analytical methods such as post-colonial theory, feminism, or cultural theory to re-examine historical narratives. This may mean questioning existing historical sources and seeking new perspectives that may have been overlooked.
- **Interdisciplinary:** Combining disciplines such as anthropology, sociology, psychology, and media studies to provide a more complete and multifaceted picture of historical events. This helps to uncover aspects that may not be visible from a single perspective.
- **Use of Modern Technology:** Using technology such as digital data analysis, 3D reconstruction, and satellite imagery to examine and visualize historical events in ways that were not previously possible.
- **Contextualization with Contemporary Issues:** Relating historical events to contemporary issues and challenges to show their relevance to the modern world. This may include comparisons with current events or lessons learned from the past to solve current problems.
- **Reinterpretation of Characters and Events:** Providing new interpretations of historical figures and events based on modern knowledge and values. This can mean revisiting figures previously considered heroes or villains more nuanced and complexly.
- **Engaging Narrative:** Using modern writing techniques, including more lively and engaging narratives, to make history more accessible and interesting to today's readers. This can include using creative writing styles, non-linear storylines, or fictional elements to bring historical stories to life.
- **Inclusion of Marginalized Voices:** Giving voice to groups or individuals

who may have been overlooked or left out of traditional historical narratives. This can include stories from the perspectives of women, ethnic minorities, or lower social classes.

With this approach, history is not just a series of rigid and irrelevant events but something alive, dynamic, and meaningful for today's generation.

6. Creating New Artworks and Literature.

The way to achieve this goal is to compose La Galigo stories into contemporary works of art such as theatre, film, and music that are interesting for the younger generation—writing novels, poems, and short stories that raise themes of Bugis history and culture in a modern context.

7. Egalitarian and Elegant Approach

Developing an inclusive narrative that respects the role of all groups in society, including women, minorities, and the marginalized. Promoting egalitarian values in all cultural and historical preservation efforts, ensuring that all voices are heard and respected.

8. Revealing Hope in Poetry

- Using traditional poetry and songs as a medium to instill positive and inspiring values in children and the younger generation.
- Mentorship and guidance programs that connect the younger generation with cultural and historical experts to ensure the transfer of knowledge and fighting spirit.
- With these steps, Bugis people can rise and revive the glory of the past in a context that is relevant and meaningful for the present and the future.

III. Buginese People in the Islamic Era

The only available source on the historical background of Bugis religiosity/spirituality is the La Galigo manuscript. There is some information about the early life of the Bugis people, such as some notes made by Western travelers who mention the Bugis people. Still, because they are mentioned only in passing, the information is rather limited. The information provided by the La Galigo cycle can be used as tentative material, to some extent, although on the basis that the information is more imaginative than historical.

The entry of Islam into the Bugis world - in various versions of history, it is said - in the 14th or 16th century marked a turning point in the daily life of the Bugis people. The transition from pre-Islamic syncretism to Islamic formalism placed them, to some extent, among the people whose Islamic identity is strong. Since then, religion has become an integral and essential part of Bugis culture and way of life (Pelras, 1996:4).

It is not surprising that Islam has become a fundamental aspect of Bugis culture. For the Bugis, considering ethnicity as Bugis must also be accompanied by the status as Muslims. Although they are devout Muslims, some of them still maintain pre-Islamic beliefs that, to some extent, contradict Islamic beliefs, especially those who adhere to Islamic orthodoxy. Most of those who still maintain these beliefs live mainly in remote villages where Islamic missionaries cannot reach them due to communication and transportation problems.

Based on the information contained in La Galigo, it is clear that indigenous religiosity may be rooted in local and imported systems. These local beliefs grew gradually over a long period of time, starting from the beginning of the Bugis

tribe's history. This process introduced the Bugis people to several belief systems, such as animism, dynamism, and polytheism, before the arrival of Hinduism and Buddhism. The results of this process can be seen from the existence of elements of the belief system that are still adhered to by some Bugis families. This process took place from the beginning of Bugis history until the first arrival of Christian missionaries to this area, which almost coincided with the arrival of Islamic preachers who tried to convert the Bugis people to Islam.

The main religion practiced by the Bugis tribe is Islam. Around 95 percent of the Bugis population is Muslim. There is a small portion of the Bugis community who do not make Islam their religion. The Bugis community living in Amparita, Sidenreng Rappang Regency, still adheres to pre-Islamic beliefs and is called Tolotang. Some Bugis people converted to Christianity through marriage. However, their numbers are still small. The Bugis tribe first came into contact with Islam sometime before the end of the 16th century (Mattulada, 1983:216-219). Since then, Islamization has occurred throughout the Bugis region, mainly carried out by Islamic missionaries who received much support from the Bugis Kingdom.

According to several local reports, the Islamization of the Bugis people was first carried out by three missionaries from West Sumatra. These three figures are traditionally known as Datuk, a special term mainly used in the Malay tradition. They are Datuk Sulaiman, Datuk Ri Bandang, and Datuk Ri Tiro. It is not wrong if we assume that the process of Islamization of the Bugis tribe took place over a very long period of time, starting from when the people in this region, especially those who traded, came into contact with people in the western region of Indonesia who had converted to Islam.

This is because Islam, like other missionary religions, requires its adherents to become missionaries. The process of Islamization of the Bugis tribe was consolidated when the Bugis kingdoms officially accepted Islam as the official religion of their kingdoms. This process took place in the early 17th century in three major phases:

1. Official acceptance of Islam as the formal religion of the Bugis kingdom. This phase occurred from the late 16th century to the early 17th century.
2. Islamic teachings should be institutionalized in implementing political power in each kingdom.
3. Integration and application of Islamic teachings in the daily life of the Bugis people. This especially happened during the independence period.

Acceptance of Islam, which in turn is treated as an integral part of pangngadereng (a system of behavior), marks a pivotal point in the lives of the Bugis people about their religiosity. By accepting Islam as part of pangngadereng, every Bugis person must try to understand Islam to be able to practice it in their lives.

Integrating Islamic law into the entire pangngadereng system allows Islamization to run smoothly. The acceptance of Islam by the Bugis people has strengthened their cultural identity, as seen from the formation of their perspective. Several main cultural concepts are known among the Bugis people as important foundations in Bugis cultural life.

Although Bugis society has undergone a transition from traditional to modern through a long and complex process, many specific cultural elements inherited from the past are still alive. Some of them have been considered important aspects of the cultural identity of the Bugis tribe to preserve and protect the uniqueness of Bugis culture. Some basic cultural values

that most Bugis people have considered as an integral part of their religious awareness on the basis that these cultural concepts have also been put forward by religion, especially Islam, namely;

1. Siri': Self Respect
2. Ada' Tongeng (Honest Words)
3. Lempuk
4. Sipakatau
5. Mappasenoa Ri Dewata Seuwae

▪ **Siri: Self Respect**

Siri' can mean honor, dignity or politeness. In the daily life of the Bugis people, siri' is applied in two main forms: siri' as personal respect, and siri' as communal respect. As personal honor, siri' shows how valuable a human being is. This means that everyone has their honor since birth. The higher the social status, the greater the honor they bear. This means that a person with a higher social status in a particular Bugis community will be protected from any action that could disrupt their dignity as a highly respected member of society. In addition, they must try to maintain their behavior to avoid doing things that could damage their honor.

The importance of spirit in Bugis society has been explained by Hamid Abdullah, who said that Siri is the most basic element in the life of Bugis society and the other three main tribes of South Sulawesi. For Bugis society, siri' is always identified with the value of life. Therefore they are willing to sacrifice everything, including life, for siri' (Hamid Abdullah, 1985:37).

Siri' as a priority must be in line with *pesse* which means pain. The full form is *pesse babua* which means pain in the stomach as a form of sympathy. This shows a feeling of deep affection for someone who needs something like food, medicine, affection, and the like (Pelras, 1996:207).

Siri' is both individual and communal. As an individual feeling, siri' encourages

a person to behave well in everyday life. This means that a person must always work hard to achieve success in all aspects of life, including economics and politics. As a communal feeling, siri' plays an important role in supporting a person's group or community to achieve a better life.

Siri' can honestly be misunderstood by both individuals and groups of people, so it can lead to forbidden things. This may happen if siri' is understood to the extreme. When a Bugis person feels humiliated by someone, he assumes that his siri' has been challenged. As a result, he thinks he has the right to take revenge to protect or restore his siri'. One example mentioned here is siri' in relation to marriage. If a Bugis man plans to marry a Bugis woman and his proposal is rejected, he feels that his honor is dead. He will have no way out except to make a plan to run away with the girl. If this happens, the girl's family considers that they have the right to protect their family's honor, so they justify killing the perpetrator to restore the family's honor. It can be imagined that if the murder happened, the impact would be even more complicated (Pelras, 1996:206).

Cases like the above seem to be decreasing along with the implementation of law enforcement in society. However, because siri' has strong roots in Bugis society, the possible reactions can be in other forms such as personal or communal insults. Therefore, someone often causes harm, or even death, because they feel offended by others.

The entry of Islam into Bugis society has changed the image of siri' among Bugis society. Siri' is no longer understood in the sense of showing violence towards others but is better understood as a mental condition that can motivate someone to behave well and motivate them to work hard to improve their welfare. quality of life socially, politically, or economically.

Siri' tends to uphold individual and communal integrity. In an individual context, siri' motivates not to do anything that could harm one's honor. Everyone in society must behave as an honorable person by doing good deeds. In a communal context, siri' means the obligation to support group solidarity among members of society by showing sympathy to anyone in need.

From the perspective of siri', several cultural concepts are considered an integral part of Bugis culture. These concepts have been considered as a starting point in responding to others. The application of siri' in the daily social life of the Bugis people is manifested in five principles of behavior:

1. *Ada' Tongeng* (honest words)
2. *Lempuk* (honesty)
3. *Getteng* (steadfastness)
4. *Sipakatau* (mutual respect)
5. *Mappesona ri dewata seuwae* (submit to God's will)

▪ **Ada' Tongeng (Honest Words)**

Ada' tongeng is a principle of speech where one must tell the truth. This contains a moral obligation for every Bugis person to be honest in telling anything. In addition, ade'tongeng also means that every word spoken must always bring goodness to life. One should always avoid words that can harm other individuals or groups.

▪ **Lempuk**

Lempuk is a principle of action where a person must always do the right thing. He must try to avoid doing something that is not right. This principle contains an obligation for everyone in Bugis society to be honest both in words and actions.

▪ **Getteng**

Getteng is the principle of attitude, which states that a person must always have a firm or firm attitude toward something. For the Bugis, maintaining or defending a position that is believed to be true is a must. This causes the Bugis

people to remain in whatever position they choose.

▪ **Sipakatau**

Sipakatau is a principle of communication where one must greet others in the best possible way. This implies certain requirements that must be carried out in dealing with others. Humans are truly special and unique entities for the Bugis people and must be treated with full respect. This is because each person has rational and emotional talents that must be considered.

▪ **Mappesona Ri Dewata Seuwae**

Mappesona ri dewata seuwae is a principle of religiosity that states that every human being must surrender to the will of God. This principle implies that humanity must surrender everything related to their lives to the will of God. This principle implies that every Bugis person must be religious and, therefore, always follow the teachings of their religion.

The above principles have strong roots in the entire system of Islamic teachings, the religion practiced by most Bugis people. The integration of siri' into the entire system of Islamic ethics can be seen in the Bugis paseng:

Tellui ri ala sappo Tau'e ri dewata Siri;'e ri watakkale Siri'e ri padatta tau

There are three principles: Faith in God, Respect for yourself, and Respect for fellow human beings (A.Moein MG, 1994:46)

La Side, a prominent Bugis thinker, stated that siri' consists of two important elements: virtue and dignity (La Side, 1977:4). Virtue motivates a person to be pure, thus enabling a person to live a blameless life. This state can only be achieved by someone who tries to avoid sinful acts. Dignity shows that everyone should be treated according to their wishes. And if every individual has the will to make these elements the basis for

their actions, society will benefit in the form of stability and harmony.

Any disobedience to the values of siri' in society will cause disharmony and chaos. Anyone who does not have siri's awareness will easily commit haram acts. And if this happens, then society will feel the impact. Those who do not have siri' can be considered animals. There is a famous Bugis proverb:

Naia tau de'e siri'na Dek lainna olokok'e Siri' emmitu tariaseng tau. Whoever does not have siri' is just an animal. Only siri' makes a person human (La Side, 1977:4).

The main role of siri' in society is to protect all members and enable them to live in harmony. If all members of society continue to appreciate siri' as the main reference in regulating good morals, then all members of society will enjoy the benefits generated and will live in good conditions. Based on this, it is clear that Bugis culture's core values align with the universal message of all religions, namely, to bring goodness to humanity.

CONCLUSION

The history of Islam in South Sulawesi and the spirituality of the Bugis people are two interrelated topics that can provide a deep understanding of how religion and culture can shape the identity of a society.

Islam has been an integral part of the history and culture of South Sulawesi. The development of Islam in this region has unique characteristics, with influences from various Islamic traditions entering through trade, preaching, and relations with Islamic kingdoms in other regions. This history illustrates religious tolerance and the integration of Islam with local culture, which contributes to the cultural diversity and ethnic diversity of South Sulawesi.

Spirituality in Bugis culture reflects a view of life that is rich in the values of family, courage, and justice. The concepts of siri' (honor) as the foundation of Bugis human values and spirituality form 5 basic values and spirituality of Bugis people; 1. Ada' Tongeng (Honest Words), 2. Lempuk (Honesty), 3. Getteng (Steadfastness), 4. Sipakatau (Mutual respect), 5. Mappesona ri dewata seuwae (Submission to God's will). That is the core of Bugis spirituality. Religious practices such as the pillars of Islam are also carried out with full confidence but are often aligned with distinctive local values.

The history of Islam in South Sulawesi shows an acculturation process between Islam and local culture, where Islamic teachings were adapted to existing cultural values and practices. This is reflected in religious practices that mix Islamic elements with Bugis customary traditions. This process shows that Islam in this region replaced local culture and interacted dynamically with it.

These two topics highlight the importance of understanding society's complex and diverse identities. South Sulawesi, with its rich Islamic history and strong Bugis culture, shows that the identity of a society cannot be reduced to one dimension but is the result of the interaction between various historical, religious, cultural, and political factors.

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