

PROUD TO BUGIS: Understanding Faith and the Moral Emotions of The Bugis Community in The Culture of Siri' Na Pesse

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ABSTRACT

This paper examines how the moral emotions, i.e. pride and shame, are formed and manifested within the Bugis community's Siri' culture, especially through its three main values: sipakatau, sipakainge, and sipakalebbi. In sipakatau, the status of the person is dominant, and personal dignity and honor are maintained. According to sipakatau, the spirit of reciprocal respect between human beings known as sipakainge comes out. Moreover, in sipakalebbi, respect and appreciation are the basis of advising and reminding each other, so that the life of the community is in harmony. These three values are an inseparable unity in the Siri' culture that is maintained in the Bugis communal life, which creates the moral emotions of pride and shame. Pride is the ethical feeling that forms the foundation of self-awareness of a person to appreciate himself (sipakatau), which in turn forms the foundation of the Bugis community in establishing harmonious interpersonal relations. Personal dignity affects the respect of others, which is expressed in harmonious and equal social relations. Shame, guilt, and embarrassment are the forces that work together with the realization of pride in sipakatau, sipakainge, and sipakalebbi. The moral emotions of shame, guilt, and embarrassment become integrated as mechanisms to safeguard pride as a Bugis person, ensuring that the pride of being Bugis is internalized throughout an individual's life.

Keywords: Moral Emotions; Bugis Community; Culture of Siri' Na Pesse

INTRODUCTION

The diversity of ethnicities and tribes is accompanied by the diversity of cultures that form social groups that interact with each other. In these interactions, we

are able to see the cultural differences that make each ethnic group different. Culture is what makes a community who they are, individually and collectively, and governs every facet of life in the community (Jenkins, 2008). This is also the case with the Bugis community, where culture is a critical factor in determining their social order. Culture is an ethical and normative norm in the society, which regulates all types of behavior and eventually defines the identity of the Bugis people. The culture of the Bugis can be traced through a number of *lontar* manuscripts, which contain various aspects of Bugis communal life. The “Lontara” consist of writings that record all dimensions of Bugis society. One of the core elements found in the Lontara is the *Siri’* culture. In the Bugis language, *lontarak* is referred to as *sure’ attorilong*, which means texts that contain stories of past generations presented in a chronological narrative (Bahri & Tati, 2019).

Moreover, *lontarak* itself is a word with multiple meanings, some of which are related to the leaves of the *lontar* tree, as the *lontar* leaves were traditionally used as a medium of writing. The *lontarak* are the holy books of the Bugis-Makassar people, which have been transmitted across generations. The earliest manuscript is believed to have been written in 900 AD, the *I La Galigo* manuscript, comprising of about 6,000 pages. The Bugis *lontara* as an ancestral heritage are rich in meanings that can be used as a cultural reference and even as a means of control in the maintenance of cultural traditions.

To the Bugis people, the *Siri’* culture is a system of values that is created and institutionalized in every sphere of life (Subri, 2016). That is, *Siri’* has become a normative standard that governs social life, both individually and collectively, and is still effective today. Interestingly, the culture of *Siri’*, and all the aspects that are incorporated in it, was a result of the cultural interaction between the Bugis people of the past and Islam. This experience of Islamic teachings and Bugis cultural values ultimately influenced the identity of the community, on the one hand, showing obedience to religion, and on the other hand, being very loyal to the traditions of the ancestors that have been living since the times immemorial and still living today.

The *Siri’ na pesse* culture has not been studied in the light of the moral emotions of pride and shame, but such research is worth conducting, since it has been demonstrated in a number of recent studies that *Siri’ na pesse* itself is slowly dying out, although it harbors very valuable principles which ought to be preserved and continued in the Bugis society. *Siri’ na pesse* is considered a dominant cultural foundation of the Bugis people (Darussalam, 2021), with applications spanning almost all areas of life—such as the digitalization of education (Hasni et al., 2022), family life (Maddukelleng & Muhammad, 2021)

which does not bode well for the Bugis. Because “siri” is frequently associated with violence and murder, the slogan “ejapi naeja” is frequently used (red later if you want red, finance and business (Misbach, 2020), economics and women’s issues (Fathimah et al., 2022), governance and leadership (Rosadi et al., 2021), Islamic education (Subri, 2016), and community life, among others. Despite its broad and profound influence, it is unfortunate that several studies indicate that the values of this culture are fading. Research by Alamsyah, (2022) shows that with technological developments that increase access to external cultures, the values of *Siri’ na pesse* are becoming increasingly eroded within Bugis society.

The flow of popular culture has brought about social changes that have affected the behavior of certain members of the Bugis community, leading to the values of *Siri’ na pesse*, which once dictated dignity and governed behavior, to start to weaken. This is evidenced by the rise of criminal activities and sexual violence, which implies a loss of the moral processes that have traditionally underpinned social life. However, other studies indicate that *Siri’* continues to have a lot of normative power and still influences a lot of life in the daily life. Thus, there is a need to reestablish the values of *Siri’* by following the fundamental moral principles that make it up.

This paper focuses the ways in which *Siri’* culture incorporates moral emotions, such as pride, shame, guilt, and embarrassment, into its three primary pillars, which are *sipakatau*, *sipakainge*, and *sipakalebbi*. These principles do not only form an ethic of self-respect and respect towards others but also form a dialectical space between pride and other moral emotions that avoid disgraceful acts, maintain dignity, and honor. Through this, *Siri’* serves as an ethical system that integrates emotions, standards, and action- one that still persists in the internal affairs of the Bugis people and in their relations with the rest of the society.

Moral emotions play a crucial role in human life, as they determine the way people perceive their compliance with moral norms (Tangney et al., 2007). Tangney, referring to Haidt, states that moral emotions are connected with the interests or well-being of the society or at least of other people. Moral emotions are a motivating factor that encourages people to do good and shun evil. This is a distinctly human ability; as early as William James (in Tracy and Robins, 2011), humans have been characterized as having a complex sense of self, self-awareness, and the capacity to represent and judge themselves.

MORAL EMOTION AS CULTURAL LENS IN SEEING BUGIS TRADITIONS

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Moral emotions are self-conscious, evaluative, and other-oriented (Malti and Dys, 2015; Gray et al., 2017). Moral emotions suggest that people consider their actions in terms of the impact that their actions have on other people. They entail incentives that compel an individual to behave in a manner that takes into account the welfare of others. According to Jessica L. Tracy and Richard W. Robins (2007), self-conscious emotions, which include shame, guilt, embarrassment, and pride, are as follows:

“Shame and guilt should be well differentiated. Shame is a negative feeling that cannot be controlled, and guilt is a negative feeling about certain behaviors or actions that the self does but can be controlled. Therefore, in the case of shame, an individual will position themselves as “I am a fool”, and guilt will be positioned as “I did not work hard enough.” Both are related to the sense of wrongdoing, but shame is more global negative self-perception, and guilt is more positive.”

Moreover, the element of embarrassment is also connected with the sense of shame due to the events which are caused by internal factors, which are not controllable and which are publicly revealed. Unlike shame, guilt, and embarrassment, pride is linked to positive self-assessments and can be classified into two categories: authentic pride and hubristic pride. True pride is linked to accomplishments that are the result of one's efforts (confidence and

healthy self-esteem), whereas hubristic pride is linked to accomplishments that result in more undesirable traits (arrogance, conceit, egoism) (Tracy and Robins, 2018).

Guilt takes a more limited place since it is directly connected with moral transgressions, but shame can be provoked by a broader set of circumstances, including moral and non-moral failures. Lying, cheating, and stealing are acts that can cause shame, but they can also lead to guilt. Therefore, the nature of an event does not necessarily give a clear picture of whether an individual will feel shame or guilt (Tangney et al., 2011). This is why attempts to distinguish the two emotions have classified them according to: the types of events that cause them; the public or private nature of the violation; and the degree to which people perceive the event that causes them as a failure of the self or of behavior (Barón et al., 2018).

Shame in the context of moral ethics (Tangney et al., 2007) is more directly linked to the breach of communal and divine values or social order-reminding people of their identity and location as human beings. Culturally, shame and guilt are both caused by moral failures, and pride is caused by positive judgments of personal actions, which are linked to personal achievements (Etxebarria et al., 2014). Since ancient times, pride has been a philosophical topic, especially in the works of Aristotle (Gordon, 2017). To Aristotle, pride was considered to be positive, and it was a result of successes that an individual deserves. Pride is a good quality when it is associated with true accomplishments and individual excellence. It may also be directed to others and constructed within the group, which makes people proud to belong to that community. In this regard, pride is what Aristotle calls a virtue. Aristotle (in Weidman, 2013) also differentiates between proper pride (*megalopsuchia*) which is noble and appropriate and excessive pride (*hyperephanos*).

Expanding on the distinction between proper and excessive pride, researchers have identified authentic pride and hubristic pride (Tracy & Robins, 2007; Etxebarria et al., 2014; Weidman et al., 2016; Soriano & Valenzuela, 2022). This difference assists in explaining what is psychologically healthy, virtuous pride and narcissistic pride. Individuals with authentic pride are likely to exhibit high adaptive traits like extraversion, agreeableness, diligence, and true self-esteem. Meanwhile, individuals who have hubristic pride tend to have poorer interpersonal relationships, are more prone to aggressive and antisocial behaviors, and more susceptible to mental health issues, including anxiety and depression (Carter & Gordon, 2017; Liao, 2023)

Moral emotions in the Bugis culture are not only personal psychological reactions but also cultural systems that govern social relations in the context

of *Siri'* na Pesse. Therefore, pride, shame, guilt, and embarrassment are a moral compass that connects actions to individual and group dignity (Haidt, 2003; Tangney et al., 2007). The three primary principles of *Siri'-sipakatau*, *sipakainge*, and *sipakalebbi*- can be interpreted as cultural spheres where self-conscious feelings are aroused and bargained. Self-respect and respect towards others are not only taught normatively but also felt emotionally, which encourages people to maintain honor and shun disgraceful behaviors (Abidin, 2005).

Despite the abundance of research on *Siri'*, little is known about the role of moral emotions as internal processes in the Bugis honor system (Hasni et al., 2022; Jamaluddin et al., 2022), although the literature on honor cultures demonstrates that moral emotions play a central role in maintaining honor-related practices (Mesquita and Walker, 2003). This study fills this gap by showing that *sipakatau*, *sipakainge*, and *sipakalebbi* are not just social rules but a living ethical system that the Bugis people use to define the meaning of respect, maintain dignity, and react to moral violations within their community and in their relationships with the wider social world.

TRIAD OF BUGIS HONOR VALUES: SIPAKATAU, SIPAKAINGE, AND SIPAKALEBBI

Siri' literally translates to shame or a feeling of shame that is closely associated with honor and dignity. This idea is a key ethical pillar of the Bugis people. *Siri'* inspires people to protect their dignity, personal and family, and promotes honest, fair, and honorable conduct (Zainal, 2020). Breaking *Siri'* is a very shameful thing. *Siri'* na pacce (*Siri'* na pesse in the Bugis language) is a pair of significant ideas related to honor and empathy. Pacce or pesse is etymologically translated as pain or sorrow, which is the emotional pain of feeling the pain of another person. Pacce/pesse is a lesson that teaches the Bugis to assist and support each other, particularly in times of difficulty or misfortune (Latief, 2020; Hisbul et al., 2024). This idea creates a strong social connection and a strong sense of unity.

The culture of *Siri'* na pacce/pesse was historically developed in the social and environmental environment of the Bugis-Makassar community. These two ideas are philosophically complementary: *Siri'* protects honor and dignity, whereas pacce/pesse is the lesson of mutual support and solidarity in the face of life challenges. That is, *Siri'*/na pacce/pesse is essentially connected with the dignity and honor of the Bugis people.

The *Siri'* cultural system was a result of the adherence to the cultural values- such as the value of respecting others. This is why it is considered that insulting or

humiliating a person in front of people is automatically considered *napakasiri*, or shaming or disgracing another person in front of people (Jamaluddin et al., 2022).

Siri', as a type of shame in Bugis life traditions, has a deep philosophical meaning. One of the principles of *Siri*' is the philosophy of values of life. The Bugis aim to coexist in a spirit of kinship, to shun aggression, and to avoid offending or demeaning each other (Sawaty, 2021; Badewi, 2019; Ruyadi and Wilodati, 2025). Based on these descriptions, it is clear that the Bugis are supposed to maintain traditional norms by living with a sense of family, mutual respect, and harmony not only in their own community but also in their relations with anyone they meet.

The *Siri' na pacce/pesse* culture teaches the Bugis people to create harmony in life to prevent shame (Indayanti et al., 2019). But when the ideals represented in *Siri' na pacce/pesse* are not followed, that is, when there are insults, hostility, and acts that degrade one's dignity or self-worth, then *Siri'* is said to be violated. The result of this is usually a question of life and death, since to the Bugis, it is preferable to die than to lose honor or *Siri'*. The introduction of *Siri'* in social life is directly related to other traditional cultural values that are deeply embedded in the Bugis society, i.e., *sipakatau*, *sipakainge*, and *sipakalebbi* (Huzain et al., 2016; Salim et al., 2018; Khaeruddin, 2022). The outcome of interviews on these three core values of *Siri' na pacce/pesse* is as follows:

Sipakatau translates to mutual respect. This philosophy is based on the notion that all human beings are not the same. Thus, an individual possesses both rights and duties that should be appreciated and honored (Rahim, 2019; Haslinda and Latief, 2022). According to this philosophy, Bugis people, individually and collectively, respect human dignity and honor in their social relations. It is a duty of Bugis people to maintain the values of *sipakatau*, not only in the family but also in the broader social community.

The informants stated that the values of *sipakatau* in the family are reflected in the attitudes of respect to all the family members, both younger and older. *Sipakatau* is also manifested in social life, such as the way an employer treats his or her workers in a fair and human way. *Sipakatau* therefore translates to treating each other as human beings or respecting the humanity of one another. It is also a platform that promotes the respect of dignity and self-worth of others. One can protect his or her *Siri'* by respecting others and make sure that the social relations are organized in a proper and peaceful manner.

The data collected from the informants reveal that the values of character, justice, and social responsibility are behind the idea of *sipakatau*. Every Bugis

person must uphold these values as a way of living and integrity, by which they are defined. The implications of the Bugis commitment to treat others humanely are character, justice, and social values. This is not the duty of fellow Bugis people but of all human beings regardless of their location.

According to the interview data, the practice of *sipakatau* in family life involves children who are devout and respectful to their parents. It also encompasses the Bugis spirit of being open to meet anyone irrespective of social status, ethnicity, tribe, or religion and the fair treatment accorded by the superiors to their subordinates. Moreover, Bugis people are open to remind or correct each other, both within the Bugis community (among themselves) and outside the community (toward non-Bugis).

Then there is *sipakainge*, which means reminding or advising each other. The idea of *sipakainge* is based on the fact that humans are forgetful creatures (Rahim, 2019; Haslinda and Latief, 2022). Here we may observe the Bugis philosophy of community life and kinship. The culture of *sipakainge* can be seen in everyday life in the form of neighborly relations, such as reminding each other of the need to keep the environment clean. *Sipakainge* is also applied in the academic setting, where lecturers remind students to submit assignments on time, study hard, etc. In the *Siri'* culture, *sipakainge* is a social process that ensures the preservation of norms and the upholding of honor values (Hidayat, 2021). By reminding each other, the community as a whole maintains *Siri'*, so that each member acts in accordance with accepted norms of dignity.

Environmental cleanliness is a social responsibility, and everyone in the society has a role to play in ensuring that the environment is healthy and clean. Likewise, in the academic world, the success of a student cannot be achieved without the contribution and the role of the lecturer. Thus, when a social space is contaminated, Bugis people traditionally feel shame as a group; the infringement of *Siri'* is not only the fault of the person who contaminated the space, but also of the neighbors who did not remind or correct them. Similarly in the academic world, failure of a student is also perceived as failure of the lecturer.

Therefore, *sipakainge* is necessary in Bugis culture to prevent *Siri'*, as the informant stated:

This culture reminds people of good things to avoid doing things that can be considered mappakasiri-siri' (actions that bring shame). Siri' in Bugis culture is synonymous with self-worth, dignity, good name, reputation, and the honor of self or family- all of which must be preserved and maintained

in everyday life.

In the Bugis language, *sipakalebbi* translates to honoring, respecting, or giving esteem. The idea of *sipakalebbi*-mutual honoring- comes about due to the realization that human beings are noble creatures that God honors irrespective of their differences in belief. Regardless of religion or ethnicity, all humans are descendants of Adam who is honored by God (Rahim, 2019; Haslinda and Latief, 2022). *Sipakalebbi* is an idea that promotes equality. This knowledge makes Bugis people respect and value each other. Therefore, *sipakalebbi* is directly connected with shame and empathy, as in the case of *sipakalebbi*, the dignity of people and society is maintained.

Sipakalebbi translates to honoring or giving respect to each other. It is a show of respect and recognition of the accomplishments or good acts of a person. When applied to *Siri'*, rewarding an individual who has done something honorable reinforces the principles of honor in society and encourages others to do the same (Hidayat, 2021). *Sipakalebbi* is expressed in daily life by means of greetings, politeness, and respect of differences. Children are taught to respect their parents and elders in the family set up. As an informant explained:

*The Bugis people have communication norms that focus on propriety in speech. An example is that a person is rude when he or she refers to another person as 'you' (iko). It is regarded as rude; hence, one is supposed to call people kindly with *kita* (idi'). *Sipakalebbi* is observable in social life where Bugis people are very hospitable and respectful to their guests.*

Sipakalebbi has a very strong relevance to Islamic teachings as mentioned in Surah An-Nisa, verse 86:

"And when you are greeted, respond with a better greeting or at least similarly. Surely Allah is a vigilant Reckoner of all things."

The teachings of Islam highly uphold an attitude of respect towards anyone.

According to the interviews with informants, the interaction of *Siri'* in *sipakatau*, *sipakainge*, and *sipakalebbi* can be explained as follows:

*"Developing and sustaining honor, where *sipakatau* makes sure that all people are treated with dignity and respect as human beings. This is the initial step towards protecting *Siri'*. *Sipakainge* serves as a reminder to always follow the rules of honor, to keep people on the right track.*

Sipakalebbi rewards those who effectively maintain or reestablish *Siri'*, thus reinforcing positive values in the community.”

“Preventing and resolving conflict, in which the practice of *sipakatau* reduces the possibility of conflict since all feel valued and respected. *Sipakainge* is significant in averting activities that can contravene *Siri'* by giving advice and reminders. By the act of giving appreciation, *Sipakalebbi* promotes peaceful and honorable conflict resolution, strengthening social ties within the community.”

“Restoring *Siri'*, in which case when the *Siri'* of a person is offended, *sipakatau* makes sure that the process of recovery is done in a respectful manner to all the parties involved. *Sipakainge* offers the moral support and guidance required to heal *Siri'*. *Sipakalebbi* then recognizes and respects these healing actions, and makes sure that personal and collective dignity is reinstated and preserved.”

In this way, the *Siri'* culture, along with *sipakatau*, *sipakainge*, and *sipakalebbi*, constitutes a complete system of values in the Bugis-Makassar society. The three interrelate to protect honor, avoid war, and rebuild dignity, thus creating a solid base of social harmony and personal integrity in the society.

MORAL EMOTIONS AS REFLECTION OF HONOR IN *SIRI'*

The *Siri'* culture, comprising three fundamental values, namely, *sipakatau*, *sipakainge*, and *sipakalebbi*, is a vital component of Bugis life in all spheres of their life (Hadawiah, 2025). This culture is thus established as a norm that all Bugis individuals should observe in their conduct and their internal affairs with other Bugis individuals, and their relations with other people who are not Bugis. By placing it in this manner, the *Siri'* culture becomes a norm that appeals to moral emotions that help one make the right moral choices. Why is it a standard? Since all actions or choices that a Bugis individual has to make are based on the *Siri'* culture with the three principles of *sipakatau*, *sipakainge*, and *sipakalebbi* as the basis. Is it good for me to do this? Is it a noble thing that I should do this? Will it be a disgrace to do so? These values are the main origin of moral emotions of the Bugis in making their actions and decisions (Mustikasari & Rahayu, 2023)- decisions about oneself, about the family, and about the Bugis community (internally), but also about the society (not only the Bugis).

The moral emotions that are evident in *sipakatau*, *sipakainge*, and *sipakalebbi* are not just shame, guilt, and embarrassment, but also pride. Naturally, the main force is a personal sense of pride as a Bugis, but this pride should be expressed in life in a tangible form by maintaining honor, in the right and

dignified forms (Singh & Bhushan, 2025). Honor as a Bugis places them in a position to keep good relations with fellow Bugis and non-Bugis, to guarantee continuity of humanitarian values, and to uphold truth-at-whatever-cost. The Bugis can do anything as long as it is in the name of truth. In this case, their Bugis pride is tested in reality. The moral emotions that are represented in the *Siri*' culture are reflected in *sipakatau*, which humanizes individuals by the principles of self-respect and respect to others; *sipakainge*, which is mutual reminders among humans; and *sipakalebbi*, which is the honoring and giving appreciation to others, especially their accomplishments. How does the dialectic among these three values function, with moral emotions serving as the foundation that determines a person's actions or decisions?

In *sipakalebbi*, the prevailing moral feeling is pride--or rather, true pride. This is what both Bugis and non-Bugis ought to appreciate and be proud of any major successes that they have acquired in life. On the inside, it reinforces the pride of being Bugis by the achievements in life. Success here is not simply perceived as winning competitions or contests, but in the real sense of true pride, where one is appreciated because of what he or she has achieved. This pride even starts with the identity of being a member of the ethnic group called the Bugis. According to Syamsul Rijal As (Subakti, 2014), the Bugis is one of the largest ethnic groups in South Sulawesi Province. This people is categorized as belonging to the Deutero-Malay peoples, and the name Bugis is derived out of To Ugi, which means Bugis people. Pride in being Bugis has been there since their ancient glory in great kingdoms, their great seafaring and migratory skills- even as early as the mid-17th and 18th centuries. This pride has been historically constructed and documented in the communal life of the Bugis people. These accomplishments strengthen pride as an internal aspect of Bugis identity. This pride is not limited to that, as the worth of *sipakalebbi* encourages the Bugis to seek success, and the successes acquired in life at that time become the foundation of the pride in being Bugis. The pride of historical achievements is a source of future generations of Bugis descendants to also achieve success in life-lives that must be empowered by meaningful achievements-so that they can proudly and loudly proclaim themselves, Proud to be Bugis.

The two fundamental values in *Siri*' culture, i.e., *sipakatau* and *sipakainge*, then support the achievements that the Bugis must achieve. *Sipakatau* is the basic principle that all human beings have in their relations with others. Out of the consciousness of this fundamental human principle, *sipakainge* is achievable. This implies that self-respect is the starting point of care and respect towards others. The realization of self-humanity makes one open up to the experiences

of other people with the understanding that we are all human beings. Mutual respect is observed among human beings. *Sipakatau* and *sipakainge* motivate people to do their best in life-*sipakalebbi* (Abdulloh & Sulo, 2018).

The presence of moral emotions in *Siri'* culture is observable in the way the Bugis establish *Siri'* as the main source of morality, in which the main values of *Siri'* are shame and dignity (Agustina et al., 2024). The value of shame is the attempts of the Bugis to prevent the actions that do not correspond to their cultural values. When a Bugis person does something disgraceful or breaks the customary norms, he or she is classified as a person who has no shame. When an individual is declared to have no shame, he or she loses his or her dignity. Where is this shame, in this case, shame, guilt, or embarrassment? It may be placed in *sipakatau* and *sipakainge*. The sense of shame that comes with the failure to live up to the moral standards set by culture can manifest in a positive and negative way. Shame, guilt, and even embarrassment can be caused by the shame of not becoming a good human being or not being able to make others good. Shame comes about when one feels helpless and incapable of placing oneself as a good Bugis person. Guilt arises when a person believes that he or she has not done enough, thus, what is good and ought to happen does not happen (Andani & Yuwono, 2024).

In the meantime, embarrassment is evident when the failure to be a good Bugis person, that is, to do what is morally right, not only affects the individual himself, but also the honor of his family, and more generally, the Bugis people as a whole. It is not surprising, then, that studies of Bugis customary law (Nawawi, 2015; Rahmatiar et al., 2021) explicitly distinguish four basic types of *Siri'*: *Siri' rapak Siri'*, which is about personal dignity; *Siri' mappakasiri'*, which is about work ethic, which is philosophically stated as: “*narekko degage Siri"mu inrengko Siri*,” meaning “If you have no shame, borrow it to someone who does.” Similarly, when one already possesses shame, he must not squander it, or disgrace himself, which is said: “*narekko engka Siri"mu, aja' mumapaka' Siri*.” Then there is *Siri' tappela Siri'* (*teddeng Siri'*), the sting of shame when one does not keep agreements or promises. Finally, *Siri' mate Siri'* is bound to faith: when a person has lost his sense of shame altogether, i.e. has lost faith, he is reduced to the rank of a living corpse.

According to the above explanation, the three types of moral shame, namely, shame, guilt, and embarrassment, are all entrenched in the culture. The moral emotions of guilt to unbearable shame are experienced when Bugis individuals are negligent or unable to perform their duties and responsibilities in the right way. The shame is a result of guilt--when one fails to work hard enough to live up to expectations; of feeling powerless; and finally of being punished with a

profound sense of humiliation that culturally is a condition of living but not really living, due to failure to perform his or her duties as a good Bugis person. The pride of being Bugis comes with a set of expectations that one has to meet in his or her life, and the moral standards that are used towards other Bugis and all other human beings. When one can no longer bear or represent the pride of being Bugis, then one can still live, but without the identity or honor of being known as Bugis.

CONCLUSION

A phenomenological approach to culture creates a platform of knowing *Siri'* in the consciousness of cultural actors- not just in behavior or social structure. This implies that although the social norm of *Siri'* influences behavior (social structure), the subjective interpretation of *Siri'* influences individual consciousness. *Siri'* *na Pacce/Pesse*, whose main principles are *sipakatau*, *sipakainge*, and *sipakalebbi*, is a holistic value system that builds the moral and social structure of the Bugis society. Shame, guilt, embarrassment, and pride are moral emotions that are central to maintaining honor, integrity, and social harmony and are the basis of ethical decision-making by individuals in their cultural context. *Siri'* is not just a sense of shame, but an existential norm that holds people socially and spiritually together; therefore, any breach of *Siri'* has grave implications of identity and social survival. The study of *Siri'* culture has so far been largely dominated by anthropological and sociological studies. Thus, a phenomenological cultural approach is a research breakthrough, which enables the study of culture in a new light. This opens up space for other approaches, such as psychic psychology, gender studies, local philosophy, and ethics, in order to enrich the treasury of knowledge.

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