

## Transformation of Religious Moderation and Islamic Law: Reflections on *Siri' Na Pesse* Culture in Bugis Community

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### Abstract

*This study discusses the transformation of religious moderation and Islamic law: a reflection of siri' na pesse culture in Bugis community. The research methodology is qualitative, descriptive analytical, normative theological approach, normative juridical and formal, socio-anthropological, data analysis with religious moderation, al-urf and maqasid al-syariah theory in Islamic law. The research results show that siri' na pesse is constructed with various pappaseng which function as advice and benchmarks in Bugis community to strengthen solidarity, unity, create harmony, order, peace and peace in community life. Religious moderation and Islamic law are one unit to maintain human harmony, foster love through siri' na pesse as an inner bond, thoughts, and foster hearts to forgive each other, be full of understanding, eliminate hatred, violence, radicalism, extremism, and terrorism in good human relations.*

**Keywords:** Transformation of religious moderation, Islamic law, *siri' na pesse*, Bugis community

## Transformasi Moderasi Beragama dan Hukum Islam: Refleksi Budaya *Siri' Na Pesse* dalam Masyarakat Bugis

### Abstrak

*Kajian ini membahas tentang transformasi moderasi beragama dan Hukum Islam: refleksi budaya siri' na pesse dalam masyarakat Bugis. Metodologi penelitian adalah kualitatif bersifat deskriptif analitis, pendekatan teologis normatif, yuridis normative dan formal, sosio-antropologis, analisis data dengan moderasi beragama, teori al-urf dan maqasid al-syariah dalam hukum Islam. Hasil penelitian menunjukkan bahwa siri' na pesse dikonstruksi dengan berbagai pappaseng yang berfungsi sebagai petunjuk dan patokan dalam masyarakat Bugis untuk memperkuat solidaritas, persatuan, menciptakan kerukunan, keteraturan, ketenteraman, dan perdamaian dalam kehidupan masyarakat. Moderasi beragama dan hukum Islam merupakan satu kesatuan untuk menjaga harmonisasi kemanusiaan, menumbuhkan cinta melalui siri' na pesse sebagai ikatan batin, pikiran, dan menumbuhkan hati agar saling memaafkan, penuh pengertian, meniadakan kebencian, kekerasan, radikalisme, ekstrimsme, dan terorisme dalam hubungan baik manusia.*

**Kata kunci:** Tranformasi moderasi beragama, hukum Islam, *siri' na pesse*, masyarakat Bugis

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## A. Introduction

In recent years, there have been more and more publications focused on religious moderation,<sup>1</sup> Islamic law and the culture of *siri' na pesse*. The government through the ministry of religious affairs continues to voice religious moderation in Islamic society in Indonesia, the Bugis community in South Sulawesi is no exception. Religious moderation, Islamic law, and the culture of *siri' na pesse* are implementations in the teachings of the *ummatan wasatanin* so that human beings manifest a person with a moderate, softened and tolerant disposition and character. The culture of *siri' na pesse* is also included in the form of *pappaseng* Bugis (Buginese message).<sup>2</sup> The attitude of religious moderation is to model as practiced by the Prophet Muhammad.<sup>3</sup> Religious moderation means democratic attitudes<sup>4</sup> contrary to movements and ideologies of radicalism, extremism, and terrorism.<sup>5</sup>

Indonesia has a great opportunity as a destination country for religious moderation from several countries in the world. This is supported by one of the existences of the Bugis community with a Muslim-majority population. Through religious moderation, Islamic law and the culture of *siri' na pesse*, the Bugis community actualized the Islamic teachings of "*rahmatan lil alamin*". They can absolutely practice the attitude and spirit of love, compassion, safety, peace, happiness, security, comfort, peace and prosperity in their lives.

Historically and empirically, religious moderation, Islamic law, and *siri' na pesse* culture have been ingrained and deeply rooted in Bugis community. The urgency of religious moderation, Islamic law and *siri' na pesse* culture as a middle way, Bugis community can accept multicultural differences. Religious moderation, Islamic law and *siri' na pesse* culture are inseparable in the life of the Bugis

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<sup>1</sup> Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 98.

<sup>2</sup> Hawang Hanafi and Muhammad Rapi Tang, "Educational Value and Character in Pappaseng Bugis (Buginese Message)," *Journal of Language Teaching & Research* 5, no. 5 (2014): 1092.

<sup>3</sup> Ahmad Subair, "Pappasang To Riolo: Belajar Dari Petuah Leluhur Dalam Membentuk Siswa Berkarakter," *Phinisi Integration Review* 4, no. 1 (2021): 26.

<sup>4</sup> Haslina Ibrahim, "The Principle of Wasatiyyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion," *Al-Itqan: Journal of Islamic Sciences and Comparative Studies* 2, no. 2 (2018): 41.

<sup>5</sup> Günes Murat Tezciür, *Muslim Reformers in Iran and Turkey: The Paradox of Moderation* (University of Texas Press, 2010).

community. The implementation of religious moderation with the strength of Islamic law and the *siri' na pesse* culture of the Bugis community includes efforts to reject movements and ideologies of radicalism, extremism and terrorism, as well as intolerance.

As the result of the movement and ideologies of radicalism, extremism, and terrorism, and intolerance <sup>6</sup> are militants or anarchists have caused unrest and fear in society. Unfortunately, religious moderation, Islamic law and the culture of *siri' na pesse* were tarnished after a bomb blast occurred on March 28, 2021 in front of the Makassar Cathedral Church, South Sulawesi. Religious moderation, Islamic law and the culture of *siri' na pesse* in Bugis community can play a crucial role in protecting against movements and ideologies of radicalism, extremism and terrorism, both in political parties, community organizations, and religious organizations. Up to now, the Bugis community can live together with several other tribes, the diversity of cultures, religions and languages are very potential and sensitive to conflict in South Sulawesi.

Referring to previous studies, it has been noted that without religious moderation<sup>7,8,9,10,11</sup>, Islamic law and the culture of *siri' na pesse* can potentially create an ideology that tends to violence,<sup>12</sup> disintegrity, intolerance,<sup>13,14</sup> religious

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<sup>6</sup> M Ahmad, "The Sufi Order against Religious Radicalism in Indonesia," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6417>.

<sup>7</sup> D Speed, "One Size Doesn't Fit All: Religious/Spiritual Identities Moderate Salutary Effects of Religion," *Mental Health, Religion and Culture* 24, no. 2 (2021): 111, <https://doi.org/10.1080/13674676.2020.1863934>.

<sup>8</sup> M Syahnan, "Examining Religious Moderation of The Al-Jam'iyatul Washliyah Fatwa Couchil," *Journal of Indonesian Islam* 15, no. 1 (2021): 21–46, <https://doi.org/10.15642/JIIS.2021.15.1.21-46>.

<sup>9</sup> P Siegers, "Is the Influence of Religiosity on Attitudes and Behaviors Stronger in Less Religious or More Religious Societies? A Review of Theories and Contradictory Evidence," *Kolner Zeitschrift Fur Soziologie Und Sozialpsychologie*, 2019, <https://doi.org/10.1007/s11577-019-00610-0>.

<sup>10</sup> C Freer, "Exclusion-Moderation in the Gulf Context: Tracing the Development of Pragmatic Islamism in Kuwait," *Middle Eastern Studies* 54, no. 1 (2018): 1–21, <https://doi.org/10.1080/00263206.2017.1357031>.

<sup>11</sup> M Y A Rawwas, "Perception of Politics and Job Outcomes: Moderating Role of Islamic Work Ethic," *Personnel Review* 47, no. 1 (2018): 74, <https://doi.org/10.1108/PR-03-2016-0068>.

<sup>12</sup> J E Appel, "Meaning Violations, Religious/Spiritual Struggles, and Meaning in Life in the Face of Stressful Life Events," *International Journal for the Psychology of Religion* 30, no. 1 (2020): 15–16, <https://doi.org/10.1080/10508619.2019.1611127>.

<sup>13</sup> Jamie Bartlett, Jonathan Birdwell, and Michael King, "The Edge of Violence: A Radical Approach to Extremism," *Demos*, 2010, 74–75.

<sup>14</sup> E Akhmetova, "A Framework of Good Governance in Regulating Religious Extremism in Malaysia," *Intellectual Discourse* 29, no. 2 (2021): 283–312, [https://api.elsevier.com/content/abstract/scopus\\_id/85133749938](https://api.elsevier.com/content/abstract/scopus_id/85133749938).

extremism,<sup>15,16</sup>terrorism<sup>17,18</sup>and radicalism<sup>19,20,21,22,23,24</sup>, especially in the Bugis community. On the other hand, religious moderation research that focuses only on implicit and explicit attitudes of same-sex marriage opinions <sup>25</sup>, non-linear between moderation and immoderation of Islamic political parties <sup>26</sup>, questioning the role of moderation of religious identity and religious practice <sup>27</sup>, and antisocial attitudes for parents and children can create moderation towards adults oriented in religiosity and gender <sup>28</sup>.

Referring to some literature, a number of concepts relevant to religious moderation and the culture of *siri' na pesse* tend to be popular today, as a result of the many movements and ideologies of radicalism, extremism, and terrorism in

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<sup>15</sup> N A Karim, "Psychological Immunization for School Students in Facing Extremist Ideology," *Review of International Geographical Education Online* 11, no. 3 (2021): 887, <https://doi.org/10.33403/rigeo.800536>.

<sup>16</sup> Z Barkhordari, "Extremism: A Cover for Ignorance," *HTS Teologiese Studies / Theological Studies* 74, no. 3 (2018): 1–4, <https://doi.org/10.4102/hts.v74i3.5138>.

<sup>17</sup> Justin J Meggitt, "The Problem of Apocalyptic Terrorism," *Journal of Religion and Violence*, no. june, 12 (2020): 58.

<sup>18</sup> Muhammad Harfin Zuhdi, "Potential Islamic Radicalism and Terrorism in the Province of West Nusa Tenggara," *AHKAM: Jurnal Ilmu Syariah* 19, no. 1 (2019): 141–62.

<sup>19</sup> Sekar Ayu Aryani, "Orientation of Religiosity and Radicalism: The Dynamic of an Ex-Terrorist's Religiosity," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 297–321.

<sup>20</sup> Muhammed Kifli et al., "Islamic Radicalism: Twenty-First Century Challenges in Malaysia," *The International Journal of Interdisciplinary Civic and Political Studies* 15, no. 1 (2020): 37.

<sup>21</sup> Mun'im Sirry, "Muslim Student Radicalism and Self-Deradicalization in Indonesia," *Islam and Christian-Muslim Relations* 31, no. 2 (2020): 241.

<sup>22</sup> Marzuki Marzuki, Miftahuddin Miftahuddin, and Mukhamad Murdiono, "Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia," *Jurnal Cakrawala Pendidikan* 39, no. 1 (2020): 12.

<sup>23</sup> Erond Litno Damanik and Yakobus Ndona, "Revelation Is a Symbol: Anti-Radicalism of Pluri-Religious Communities According to Jaspers in the Context of Indonesia," *International Journal of Criminology and Sociology* 9 (2020): 587–603.

<sup>24</sup> Umi Sumbulah, "Preventing Radicalism by Family and Civil Society Organizations in Indonesia," *Pertanika Journal of Social Science and Humanities* 27, no. 1 (2019): 391.

<sup>25</sup> C Y Tang, "Moderating Role of Religion between Implicit and Explicit Attitudes on Opinions Same-Sex Marriage: A Study from Taiwan Implicit Association Test Database," *Bulletin of Educational Psychology* 53, no. 1 (2021): 151–72, [https://doi.org/10.6251/BEP.202109\\_53\(1\).0007](https://doi.org/10.6251/BEP.202109_53(1).0007).

<sup>26</sup> E Kirdis, "Similar Contexts, Different Behaviour: Explaining the Non-Linear Moderation and Immoderation of Islamic Political Parties in Jordan, Morocco, Tunisia, and Turkey," *Politics, Religion and Ideology* 20, no. 4 (2019): 467–83, <https://doi.org/10.1080/21567689.2019.1698421>.

<sup>27</sup> S Zeng, "Is There a Role of Religion? The Moderation Role of Religious Identity and Religious Practice between Traditional Media Usage and Moral Evaluation," *Religions* 12, no. 2 (2021): 1–17, <https://doi.org/10.3390/rel12020137>.

<sup>28</sup> M Stearns, "Parent and Child Antisocial Problems: Moderation by Emerging Adult Religiosity and Gender," *Personality and Individual Differences* 134 (2018): 182–89, <https://doi.org/10.1016/j.paid.2018.06.014>.

religion<sup>29,30,31,32</sup>. Radicalism, extremism, and terrorism, grow and develop as attitudes and expressions shown by certain groups in the name of God and religion<sup>33</sup>. Therefore, this paper examines in depth, the integration of religious moderation, Islamic law and culture of *siri' na pesse* reflects loyalty, a spirit of solidarity and nationalism to maintain the integrity of the Unitary State of the Republic of Indonesia (NKRI) and Pancasila.

Furthermore, a number of studies discuss Islamic law and the *siri' na pesse* culture contained in the *pangngadereng* system<sup>34,35,36</sup> in Bugis community. The *pangngadereng* system became a benchmark for every word, attitude and action of a person in Bugis community. When examining between the two in the *pangngadereng* system, it is difficult to separate between Islamic law and the culture of *siri' na pesse*<sup>37</sup>. Even in some other studies were found that Islamic law and the culture of *siri' na pesse* can humanize human beings<sup>38,39,40</sup> religious, civilized, dignified and honorable human beings. Whether religious moderation,

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<sup>29</sup> As'ad, "Being Al-Wasatiyah Agents: The Role of Azharite Organization in the Moderation of Indonesian Religious Constellation," *Journal of Islamic Thought and Civilization* 11, no. 2 (2021): 124–45, <https://doi.org/10.32350/jitc.11.2.07>.

<sup>30</sup> E Jung, "Bringing Social Movements into the Inclusion-Moderation Thesis: The Influence of Religious Fundamentalism in Indonesia and South Korea," *Asian Survey*, 2021, <https://doi.org/10.1525/as.2021.1422511>.

<sup>31</sup> I Ropi, "Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia," *Studia Islamika*, 2019, <https://doi.org/10.36712/sdi.v26i3.14055>.

<sup>32</sup> Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 47.

<sup>33</sup> Jung, "Bringing Social Movements into the Inclusion-Moderation Thesis: The Influence of Religious Fundamentalism in Indonesia and South Korea"; Ropi, "Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia."

<sup>34</sup> Nining Haslinda Zainal, "Does Local Wisdom Improve Quality of Public Services?: Learn from the Bugis-Makassar Culture," *International Journal of Psychosocial Rehabilitation* 24, no. 03 (2020): 825–39.

<sup>35</sup> Fikri, Rahmawati, and Zulfah, "Idealism and Realism of Islamic Law in Pangngadereng Culture of the Modern Bugis Bone," *IOP Conference Series: Earth and Environmental Science* 175, no. 1 (2018), <https://doi.org/10.1088/1755-1315/175/1/012137>.

<sup>36</sup> Abdul Kahar et al., "Management Control Systems Concept Construction of" Pangngadereng" Based on Local Wisdom Values," *Journal of Business and Management* 8, no. 2 (2013): 21.

<sup>37</sup> Said Nurman, "Religion and Cultural Identity Among the Bugis" (Makassar: Faculty of Islamic Theology of the Alauddin State Institute of Islamic Studies at Makassar, Indonesia, 2004).

<sup>38</sup> Naidah Naing and Karim Hadi, "Vernacular Architecture of Buginese: The Concept of Local-Wisdom in Constructing Buildings Based on Human Anatomy," *International Review for Spatial Planning and Sustainable Development* 8, no. 3 (2020): 1–15.

<sup>39</sup> Muhammad Ardi et al., "House Design Architecture Based on Bugis Ethnic the Local Wisdom of the Environmental Concept," *International Research Journal of Architecture and Planning* 3, no. 2 (2018): 60.

<sup>40</sup> A Akil and W W Osman, "Bugis Local Wisdom in the Housing and Settlement Form: An Architectural Anthropology Study," *Lowland Technology International* 19, no. 1, June (2017): 77.

Islamic law or the culture of *siri' na pesse*, all three have been widely discussed. So far, generally in the studies found to discuss more religious moderation as opposed to the movements and ideologies of radicalism, extremism, and terrorism. However, no systematic analysis has been carried out that transforms religious moderation in Islamic law and the culture of *siri' na pesse* in Bugis community.

Referring to several previous studies, this study is to fill the gap in discussing religious moderation and Islamic law as an inseparable unit from the reflection of *siri' na pesse* culture in Bugis community. This study is very important and intends to be followed up to become a system for solving problems regarding attitudes and actions of hatred, violence, radicalism, extremism and terrorism through the implementation of religious moderation and Islamic law which is reflected in the *siri' na pesse* in Bugis community.

## **B. Research Methods**

This research methodology uses analytical descriptive qualitative research. The approach used is; 1) a normative theological (*syar'i*) approach, namely finding legal formulations that consistently prioritize religious moderation: a reflection of *siri' na pesse* culture in Bugis society, 2) a formal juridical approach, namely highlighting the consistency of the foundations of religious moderation: a reflection of *siri' na pesse* culture in the Bugis community, and 3) the socio-anthropological approach, namely the local wisdom approach in the life of the Bugis community. Data collection by observation, interviews and documentation. Next, data analysis using the theory of religious moderation, *al-urf* theory, *maqasid al-syariah* in Islamic law.

## **C. Results and Discussion**

### **Local Wisdom in the *Siri' na Pesse* Culture in the Bugis community**

The Bugis community's understanding and principle of religious moderation is closely related to the actualization of the command of worship to Allah Almighty. One of the important reasons is to maintain and protect the Unitary State of the Republic of Indonesia from the threat of movements and ideologies of radicalism, extremism, terrorism, and intolerance. Therefore, in the view of the Bugis

community as muslims cannot be separated from the Unitary State of the Republic of Indonesia and Pancasila which unify the nation and state.

The existence of the Bugis community has its own way of maintaining the unity of the nation and state, based on a very strong and solid religious spirit, even though it is in the midst of a plurality of cultures and societies. The Bugis community actualized Islamic law by strengthening religious moderation in the life of the Indonesian nation and state. The Bugis community applies the principles of moderation, balance, justice in harmonizing three important things, namely Islam, Pancasila and the Unitary State of The Republic of Indonesia.

The Bugis community's perspective on religious moderation, they try not to clash between Islamic law, the state and the ideology of Pancasila by applying various local wisdom. Through various local wisdom, the Bugis community can realize religious moderation. Although Indonesia is not an Islamic state, the existence of Bugis community is more moderate, prioritizing harmony, transforming order and peace, avoiding conflicts and violence in the lives of society, nations and states.

In accordance with civilization characterized by religious moderation as a middle ground, Bugis community can accept any multicultural differences. Behind the view of religious moderation, the Bugis community played a role in countering the movements and ideologies of radicalism, extremism, terrorism, and intolerance in South Sulawesi.

Starting from the movement and ideology of radicalism tends to provoke people to fight the government, even considered unfair causing not a few of them to disobey <sup>41</sup>. The Bugis community in South Sulawesi transparently rejects the movements and ideologies of radicalism, extremism, terrorism, and intolerance with the aim of replacing the Unitary State of the Republic of Indonesia and the ideology of Pancasila. Movements and ideologies of radicalism, extremism, terrorism, and intolerance can disturb the peace in the life of the Bugis community.

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<sup>41</sup> Amin Farih, "Konsistensi Nahdlatul Ulama'dalam Mempertahankan Pancasila Dan Kedaulatan Negara Kesatuan Republik Indonesia Di Tengah Wacana Negara Islam," *JPW (Jurnal Politik Walisongo)* 1, no. 1 (2019): 4.

In addition, *siri' na pesse* as a local wisdom that is very famous in the Bugis community in South Sulawesi, showing a society that has a high culture and civilization <sup>42</sup>. The value of a person's life in Bugis community is determined and measured by their commitment to *siri'*. Someone who has *siri'* is considered a dignified human being, able to manifest noble and commendable thoughts, words and actions. *Siri'* in Bugis community is a benchmark in determining values in words, attitudes and actions. People who enforce *siri'* by the Bugis community like them are *mate nigollai* (die noble) and *mate nisantangi* (die commendable) <sup>43</sup>.

The *siri'* function prevents anarchy, violence, radicals and intolerance from causing disturbances and noise and anxiety in society. A person who does not have *siri'* is like an animal in Bugis community. Therefore, *siri'* in Bugis community is a very fundamental value system. Maintaining and caring for *siri'* in everyone is absolutely necessary for the Bugis community.

*Pesse* in Bugis community is full of affection, loyal friends and social solidarity. *Pesse* contains a deep emotional bond that fuses both physically and mentally into the Bugis community. Like a stick of bamboo to maintain the unity that is represented by everyone in the Bugis community. *Siri'* in a social context, can reflect its personal implications while not ignoring its social implications, but *pesse* is directed towards the social good by not giving up his personal aspects, and *siri* can lead to excessive altruism.

The spirit of *siri' na pesse* as local wisdom is upheld and integrated in the soul of everyone in Bugis community. The local wisdom of *siri' na pesse* is an inspiration in Bugis community to give priority to religious moderation, rejecting the movements and ideologies of radicalism, extremism, terrorism and intolerance.

The local wisdom of *siri' na pesse* is constructed from various *ada' pappaseng* (messages), including *pangaja'* (advice) in the Bugis community <sup>44</sup>. The essence of local wisdom *siri' na pesse* and *ada' pappaseng* is the power to bind everyone in

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<sup>42</sup> Hannani Hannani, St Aminah, and Firman Firman, "Membendung Paham Radikalisme Keagamaan (Respons Dan Metode Dakwah Anregurutta Se-Ajatappareng Sulawesi Selatan)" (Orbit Publishing Jakarta, 2019).

<sup>43</sup> Nurman Said, *Masyarakat Muslim Makassar: Studi Pola-Pola Integrasi Sosial Antara Muslim Pagama Dengan Musim Sossorang* (Jakarta: Balai Libang dan Diklat Departemen Agama RI, 2009).

<sup>44</sup> Djunawir Syafar et al., *Rumah Moderasi Beragama: Perspektif Lintas Keilmuan* (CV. Bening Pustaka, 2019).



Bugis community. *Siri' na pesse* and *ada' pappaseng* also contain life guidelines for eliminating social conflicts. *Siri' na pesse* contains of religious values, moral, ethical culture, education, and philosophical. The contribution of *siri' na Pesse's* to Islamic law and education shaped the human character and moral guidelines of Bugis community.

Therefore, *siri' na pesse* in *to ugi'* (Bugis people) does not incarnate instantly, but can be formed through the presence of *pappaseng*. It is believed by *to ugi'* that *pappaseng* plays a very important role in transforming *siri' na pesse* in his life. That is why it is found that there are very varied *pappasengs* in Bugis community, depending on the conditions of the intention when it was expressed.

*Siri' na pesse* can be incarnated in the *to ugi'* constructed through various *pappaseng* which become advice that functions as a will or message. In general *siri' na pesse* by Bugis community is very solid in interacting with one another in gluing and strengthening the strength of solidarity and unity. For example, the local wisdom of *pappaseng* with *mabbulo sipappa* in Bugis society which is very common applies to strengthen each other and maintain unity and integrity.

*Pappaseng* is a holy book of a custom or culture for *to' ugi* in every word and behavior when interacting with other people. The understanding found that the religion *mappakarajai* (respect) with custom, as well as customs *mappakarajai* with religion. For example, *pappaseng mabbulo sipappa* indicates that the Bugis community should not be separated from each other, there are people arbitrarily between humans and one another which in the end can become a fragile and weak society. The Bugis community of *pappaseng mabbulo sipappa* must always strengthen them with *rebba sipatokkong, mali siparappe, malilu sibawange, sirui menre tessirui noo'* which means falling down on each other, drifting against each other, pulling up instead of pulling down, making mistakes in warning each other until they realize.”<sup>45</sup>

*Pappaseng* which is believed by *to' ugi* is very sacred, because it contains the values of *mashalat* with the teachings of goodness. That way, *pappaseng* will later

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<sup>45</sup> A. Anwar Saenong, “Interview” at Mangkoso, Kabupaten Barru, 14 Nopember 2021.

transform to' ugi to enforce *siri' na pesse*. The description of *siri' na pesse* can be expressed in a number of subsequent *pappasengs*.

The contextualization of *pappaseng rebba sipatokkong, mali siparappe, malilu sipakinge, sirui menre tessirui noo'* is so that humans can uphold each other, be able to stand firmly and stand strong, sturdy and majestic on this earth of life. Drifting away from each other is helping each other, releasing one's self from the difficulties of the currents of life. It is natural in Bugis community that everyone believes that there is no way of life without obstacles and crossroads, so it is important to advise and guide each other to the right path. If everything is integrated with each other, then it becomes a perfect mutual cooperation.<sup>46</sup>

*Pappaseng rebba sipatokkong, mali siparappe, malilu sibawange, sirui menre tessirui noo'* should always be a benchmark in the Bugis society under any conditions. *Pappaseng rebba sipatokkong, mali siparappe, malilu sipapale, sirui menre tessirui noo'*, for example, in the life of the Bugis community, which continues to experience dynamics and modernity, it is not permissible to ignore the *pappaseng*. *Pappaseng rebba sipatokkong, mali siparappe, malilu sipapale, sirui menre tessirui noo'* must be upheld by anyone as a member of society in modern life, but remain consistent in carrying out *pappaseng* from the previous people (*to' riyolo*).

*Pappaseng rebba sipatokkong, mali siparappe, malilu sibawange, sirui menre tessirui noo'* shows a very strong and deep closeness and closeness, giving rise to a sense of brotherhood to love one another. The *pappaseng* function inspires the Bugis people to be difficult and inseparable from each other as well as being a sign to uphold *siri'* and *pesse*, respect each other to live together.

Referring to the essence of *pappaseng* in implanting *siri' na pesse* The Bugis community is in line with the Pancasila philosophy, especially the implementation of the first principle "God Almighty", the second principle "Just and civilized humanity", and the third principle "Indonesian Unity". *Siri' na pesse* according to ugi is a form of servitude to Allah Swt. to be kind to each other in human

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<sup>46</sup> Wahyuddin Halim, "Korelasi Petuah Bugis Pappaseng Dengan Hadis-Hadis Tarbawi (Telaah Catatan Mappiasse Gule Dalam 100 Ada-Ada Pappaseng Toriyolo)," *Islamika: Jurnal Ilmu-Ilmu Keislaman* 18, no. 01 (2018): 320–21.

interaction. Likewise, *siri' na pesse* is integrated in the second precept to elevate the dignity of human values. *Siri' na pesse* wants *to' ugi* to always maintain unity and integrity, so that it cannot be denied that *siri' na pesse* has harmony with the values contained in the Pancasila philosophy.

*Pappaseng* also includes the meaning of one's education to realize appropriate attitudes and behavior in order to respect each other. *Pappaseng* like that can serve to instill values of noble character, ethics, and politeness. It turns out *pappaseng* which are very popular in Bugis community, one of which is *sipakatau*, *sipakatu*, *sipakatu* means to respect each other, remind and live and give life to each other.<sup>47</sup> The principles contained in *pappaseng* about *sipakatau*, *sipakatu*, *sipakatu* has a very close relationship with *siri' na pesse*. Because *siri' na pesse* is for *to' ugi'* in their association, it requires them to work hand in hand to create happiness, tranquility, peace and prosperity in society.<sup>48</sup>

Exploring the deep meaning of *sipakatau* is that the Bugis community places a high priority on the position of humans as *tau'* (humans) as a form of appreciation or respect for fellow humans to love each other. Meanwhile, *sipakinge* aims to remind each other if someone makes a mistake and exceeds the limit, so as not to let each other in the abyss of destruction and misfortune, can return to the path of truth. *Sipakatu* in the view of the Bugis community can be a philosophy to protect each other's life and be solid with each other, keep each other calm from any or any threats in order to survive and maintain life.

*Pappaseng* about *tellui riyala sappo*, *taue ri dewatae*, *sirie ri watakkale*, *sirie ri padatta tau* equip humans to protect themselves from submitting to God, have a feeling of shame on themselves, and also have feelings of shame on their fellow human beings. It is important for humans in society to behave well for themselves and for others so that there is no desire to behave badly, because this principle contains the meaning of *karma* which will have an effect on themselves and also for their children and grandchildren in the future. The Bugis community have always believed in the existence of majesty and supernatural powers as a symbol of the power of God. Through this belief, all human efforts are always relied on the

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<sup>47</sup> Subair, "Pappasang To Riolo: Belajar Dari Petuah Leluhur Dalam Membentuk Siswa Berkarakter."

<sup>48</sup> Aris, "interview" (Kota Parepare, 11 Nopember 2021).

Almighty as the supreme ruler of nature as the belief that Bugis community is *puang seuwae* (God Almighty).<sup>49</sup>

*Pappaseng* has elements of moral values, etiquette and education to Bugis community. *Pappaseng* can function as a life guide based on *siri'*. The integration between moral values, etiquette and educational values can form a personal figure who has polite behavior in Bugis community. That way, *to' ugi* (Bugis people) who always gets *pappaseng* guidance from parents or relatives, is able to present himself with morality, namely having a personal figure who fears Allah, has an attitude of gentleness, coolness, calmness and peace.

In this way, the view of *to' ugi* that *pappaseng* has an important meaning in humanizing humans, finding their inner identity as a personal figure who is breathed in by *siri' na pesse*. *Pappaseng* can be incarnated as a principle of life *to' ugi* so it is not surprising that they have a strong emotional bond with each other. Even with the *pappaseng*, *to' ugi* is willing to sacrifice himself to the *siambuigi'* (fellow Bugis people), defending the common interest as long as they are on the path of truth and justice. On the other hand, *to' ugi* doesn't just allow itself from bad behavior and wrongdoing which can eventually turn into a silly death.

As long as *to' ugi* holds fast to *pappaseng* through the power of common sense, then of course he always tries not to indulge his passions. That lust can encourage someone to do bad without any consideration of the good and bad of the results of that action. *Pappaseng* can pressure someone to behave badly which is motivated by lust that goes beyond the limits of truth, belief, and the view of life held by the Bugis community, so in such a situation lust no longer excites that life, instead creates unlimited distress for oneself and one's self. also to others. *Pappaseng* told to *ugi'* that when you indulge your lust too much to the point of uncontrollable, it makes the limit of satisfaction endless and causes the conscience to be tormented by unfulfilled desires.

Furthermore, one of the systems of the sense of *siri'* that there is no desire to do inappropriate things, can't bear to see the difficulties that befall others, it is not

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<sup>49</sup> Syamsudduha Arisal, "Pappaseng Bugis: Nilai Budaya Dan Peranannya Dalam Membentuk Jati Diri Masyarakat Yang Berkarakter," *Penguatan Budaya Lokal Sebagai Peneguh Multikulturalisme Melalui Toleransi Budaya*, n.d., 12.

surprising that people who sympathize, so that friends multiply. While the skills channeled for truth will pave the way to luck, so luck is the door to success. In addition, courage to be a shield for oneself, one's family, society and even the state is a big responsibility that requires awareness and sincerity that can be strengthened by the courage to bear the consequences of that responsibility.

*Pappaseng* in Bugis community in order to remain consistent in good behavior, here is a quote that can be put forward “*atutuiwi angngolonna atimmu, aja’ muammanasaianngi ri ja’e padammu rupa tau nasaba’ mattenti iko matti’ nareweki ja’na apa’ riturungenngi ritu gau’ madecenngge riati maja’e nade’sa nariturungeng ati madecenngge ri gau’ maja’e.*”<sup>50</sup> As humans, you should be aware of where your heart is going, not allowing anything from bad ethics to your fellow human beings, because everything from the form of that action will definitely get the risk someday from that bad deed, because a good deed can attract influence over a bad deed. People who have bad intentions will have bad consequences for their children and grandchildren.

The *pappaseng* quote emphasizes the need for *to’ ugi* in order to keep the heart’s direction. Humans must think carefully about the purpose of the form of action that will be intended for fellow humans even though it is to produce good. Humans must always instill a clean heart in themselves before interacting with fellow humans, in order to enjoy together the fruits of good deeds. On the other hand, humans who have dirty hearts, do bad things to fellow humans, will surely accept the consequences of their bad deeds. That way, the teaching contained in *pappaseng* is that there is no reason for humans to always start thinking, let alone to cause bad deeds to fellow humans.

*Siri’* is a very vulnerable thing because it involves self-esteem. Therefore, when it comes to *siri’* there is no other way but to directly fight, because courage in a situation of danger is a wisdom. When Bugis community believe that *siri’* has become a character, then *siri’* is also considered sacred, so that wherever they are they always uphold *siri’* in their life. *Siri’* in Bugis community it is believed that it

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<sup>50</sup> H Muhammad Bahar Akkase Teng, “Pappaseng To Riolo, Falsafah Hidup Orang Bugis: Dalam Perspektif Sejarah,” *Penguatan Budaya Lokal Sebagai Peneguh Multikuralisme Melalui Toleransi Budaya*, n.d., 25.

will never become extinct. The spirit of the Bugis community has never subsided in maintaining and caring for *siri'* even though it is from various changing times. Because *siri'* itself is ingrained in every Bugis human, both male and female. The main essence of Bugis culture is *siri'* which always shows dynamism and becomes a force in Bugis human civilization. One of the dynamics of the *siri'* is *siri' na pesse*. *Siri' na pesse* is to be a way of life for the Bugis people in living their lives.

The actualization of *siri' na pesse* positions humans to uphold self-respect as a fixed value, realize humans consistently hold strong principles, grow and strengthen solidarity relationships, maintain togetherness, unity and unity to avoid division. The *siri' na pesse* culture in Bugis community contains values universal to promote human dignity, to teach Bugis community to grow care, to let each other escape from life's difficulties and to raise sensitivity to fellow human beings to help each other.<sup>51</sup>

Its relation to the life of the Bugis people that *siri' na pesse* transformed into a philosophy and a way of life. *Siri' na pesse* is a jargon to reflect the identity, characteristics and character of Bugis people. *Pesse* according to the Bugis human principle refers to the principles of *getteng*, *lempu*, *macca na warani* as the main characteristics that determine the presence or absence of *siri'*. *Siri'* as previously stated is generally interpreted in Bugis community as shame and can also be interpreted as self-respect. Meanwhile, *pesse* is interpreted in the sense of pain, firm stance, deep feelings and also a very deep empathy for someone. *Pesse* in Bugis community is sometimes also interpreted as compassion, because there is a very strong bond between humans. *Siri'* and *pesse* are two things that can not be separated.<sup>52</sup>

*Siri'* interpreted as a very strong shame and closely related to self-esteem, chastity, honor, dignity, and self-esteem as a Bugis Man. *Siri'* is considered a value system that is believed to care for the self-esteem, dignity and worth of Bugis Humans. On the other hand, *pesse* is interpreted as "pain or pain", meaning compassion, calling, calling of the soul to help fellow human beings dry up as a

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<sup>51</sup> Zainal Zainal and Sri Wahyuni, *Siri'Na Pesse Dalam Masyarakat Bugis Di Kota Tanjungpinang, Jurnal Masyarakat Maritim*, vol. 2 (Raja Ali Haji Maritime University, n.d.).

<sup>52</sup> Fadhilah Latief, "Nilai Budaya Sirina Pesse Pada Pola Asuh Masyarakat Bugis Makassar," *Indonesian Parenting* 59 (2020): 67.

whole. Bugis community have deeper cultural meaning, so if *siri'* is more inclined to the internal formation or character of Bugis community, while *pesse* is more emphasized on the external towards fellow human beings. Both *siri'* and *pesse* are intertwined in Bugis human relations, perfecting each other and cannot be separated from one another.<sup>53</sup>

*Pesse'* in Bugis community always have an important role in solidarity with fellow humans in showing social involvement. *Pesse'* is compassion to see others who experience suffering or mental pressure over others and the like. *Siri'* and *pesse* are two moral attitudes that maintain and have the dimension of harmonization, so that the social order runs dynamically. *Siri' na pesse* as has been described is a view of life that metamorphoses into an ideology. *Siri' na pesse* contains the principles of *sipakatuo* (giving each other life), *sipakalebbi* (mutual respect, respect) and *sipakatuo* (reminding each other).

### **Religious Moderation and Islamic law in the *Siri' na Pesse* Culture in the Bugis Community**

Religious moderation and Islamic law bring us to the concept of “*wasathiyyah* Islam”, namely a religion full of love and compassion, which was brought by the Prophet Muhammad SAW. *Wasathiyyah* Islam is taking a middle position, being compromising and abandoning violence in religion to actualize the truth. Implementing *wasathiyyah* Islam means practicing religion with a moderate, peace-loving, humanist attitude, and can even position oneself as a separator of two opposite or opposite things. The Islamic concept of *wasathiyyah* is having the ability to uphold the principles of justice, the principle of balance and the principle of tolerance in order to create a harmonious life.

Islam is not only accepted as a religion and belief, but also in the aspect of Islamic law it is accepted as an absolute value to be applied in people's lives. Departing from Islamic teachings in presenting coolness and peace, Islamic law is believed to contain an ideal system to be implemented in society. On the other hand, the diversity of the Indonesian nation has its own challenges in building

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<sup>53</sup> Muh Rusli, “Impelementasi Nilai Siri’Napacce Dan Agama Di Tanah Rantau; Potret Suku Bugis-Makassar Di Kota Gorontalo,” *Al Asas* 3, no. 2 (2019): 78.

harmony. It is acknowledged that plurality often leads to division and conflict with each other, even though from the start there have been efforts to live together in building peace and harmony<sup>54</sup>.

Religious moderation and Islamic law encourage everyone towards the correct religious path in spreading balance and upholding justice in religion.<sup>55</sup> Efforts to always look for common ground in implementing Islamic teachings, not the other way around, which always triggers conflict and division in religious life. Through religious moderation and Islamic law, we strive to position ourselves as the golden mean so that we are able to refrain from extreme attitudes that are always detrimental, in addition to being able to combine attitudes and behavior that love peace and coolness<sup>56</sup>. Religious moderation and Islamic law are intended to return the Indonesian nation to a nation known for its friendly attitude and anti-radicalism. Express religious attitudes and behavior that are able to accept local wisdom and traditions. Religious moderation and Islamic law can reflect a friendly attitude in accepting local traditions and culture in religion.

Religious moderation and Islamic law means that there is no option to reject religious moderation, in fact many people think religion is to deceive people, even though this is important because there are many ideas that spread Islamic liberalism. Religious moderation is the essence of Islamic teachings so as a Muslim there is no choice to reject Islamic moderation. Because moderation is a principle in Islamic law to prioritize human values,<sup>57</sup>

Understanding the explanation of the characteristics of people who are not moderate, radical is to be able to understand the aim of Islamic law to bring every Muslim to become moderate. Religious moderation and Islamic law are efforts to protect Muslims in Indonesia from being trapped in intolerant, anarchic, extreme and militant acts. Apart from that, religious moderation and Islamic law aim to stem the damage to relations between religious communities, and reduce internal conflicts due to truth claims. Therefore, religious moderation and Islamic law must

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<sup>54</sup> H Nasaruddin Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia*, 14 Nopembe (Mangkoso, Kabupaten Barru: Elex Media Komputindo, 2021).

<sup>55</sup> Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022): 451.

<sup>56</sup> Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 395.

<sup>57</sup> Abdul Rauf Muhammad Amin, "interview" at Parepare, 11 Nopember 2021.



not make religion an excuse for conflict and division. Religious moderation and Islamic law can be a reason to become a unifying force for Muslims and all religious communities to create harmony and tolerance. Religious and legal moderation is an attitude and behavior to try to eliminate hatred and actions that damage religious harmony.

The context of religious moderation and the existence of Islamic law in Indonesia shows several characteristics to promote anti-violent, radical, extreme and terror ideologies<sup>58</sup>. Narrative of the need for a central axis as a form of religious moderation and Islamic law by mainstreaming moderate Islam. Religious moderation and Islamic law continue to be carried out on an ongoing basis which is echoed by ulama, academics and also community leaders. Pushing the narrative of religious moderation and Islamic law is an effort to eliminate extreme attitudes and radicalism in religion. The expansion of attitudes and behavior in religious moderation and Islamic law reflects the Indonesian nation as a nation that is cultured, civilized, friendly, and loves truth and justice. Once again, religious moderation and Islamic law show that the Indonesian nation is a nation that clearly rejects extreme attitudes, intolerance, radicalism, and the ultimate goal is to carry out acts of terrorism.<sup>59</sup>

Religious moderation and Islamic law have very appropriate values in religious attitudes and behavior in accordance with culture and ethnicity in Indonesia. Religious moderation and Islamic law are historical facts that cannot be denied in Indonesia, so diversity is also a historical fact that cannot be ignored, for example caused by the dialectic between the text of revelation and context, the perspective in positioning reason and revelation in establishing a law. Understanding of different understandings triggered the emergence of fundamentalist Islam, liberal Islam, progressive Islam, moderate Islam, and many other Islamic identities.

Religious moderation means grounding Islamic teachings that are *rahmatan lil alamin*, ensuring that religious teachings are relevant to human nature. Religious

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<sup>58</sup> Fahri and Zainuri, "Moderasi Beragama Di Indonesia."

<sup>59</sup> Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 329.

moderation and Islamic law guide humans to the truth, realizing justice and happiness as the best people. Religious moderation and Islamic law emphasize the need for religion with a moderate attitude. Religious moderation and Islamic law are in accordance with the various *ada' pappaseng* established through the *siri' na pesse* culture in Bugis community. Religious moderation and Islamic law, there are *pappaseng* in Bugis community who have teachings to obey Allah, and live peacefully and coexist with fellow humans. Because religious moderation and Islamic law reflect the culture of *siri' na pesse* by prioritizing a system of good values so that humans live in harmony and peace, avoiding radical attitudes and behavior and conflict <sup>60</sup>

The function of religious moderation and Islamic law is to reject intolerant attitudes and behavior, radicalism, and teachings that are contrary to human nature. Therefore, there are *pappaseng* in Bugis community who do not want every Bugis human to carry out reckless actions, such as attitudes and behavior that always cause chaos and conflict in society. On the other hand, religious moderation and Islamic law require every Muslim to be moderate, tolerant and always look for common ground when facing a problem. Attitudes and behavior of religious moderation and Islamic law in *pappaseng* are reflected in the teachings of *siri' na pesse*. Religious moderation is in line with *pappaseng*, for example the principles of *getteng, lempu, macca na warani* which prove that humans must always have firm character, be honest, have intelligence and courage because they are right.

Religious moderation and Islamic law seek to make people behave firmly, honestly and speak the truth. It turns out that in *pappaseng* in Bugis community it has been instilled that there are three things that can be used as a benchmark, namely *getteng, lempu, and ada' tongeng*, so that every Bugis human being can be loyal to his beliefs, be steadfast, and always honestly tell the truth. However, religious moderation and Islamic law are that every time you speak to another person you must be gentle, as in *pappaseng* which says "*pasijeppe'i lilamu nabatelamu*", meaning align your tongue with your footsteps.

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<sup>60</sup> Saenong, "Wawancara."

The meaning of *pappaseng* shows a person's value is determined by *siri' na pesse* such as communication ethics when doing, speaking and acting towards other people. When there is harmony between the two, it will certainly elevate a person's social position. A person's attitudes and behavior are certainly a reflection of the attitude of religious moderation and Islamic law as outlined in *siri' na pesse* through *pappaseng*. Currently, religious moderation and Islamic law continue to be echoed with the aim of not uttering hate speech when speaking like *pappaseng* that "*sideceng-decengna ada de'e riolona, engka munrinna. Sija'-ja'na ada engka riolana, de'e rimunri.*" This means that the best way to speak is not to be prefaced, but to have reality. Furthermore, the context of speaking according to *pappaseng* can be related to religious moderation such as "*aja' mumatebbe ada, apa ada'e maega bettuanna, muuatutuiwi lilammu, lila'e pawere-were.*" This means emphasizing by not saying much, because speaking means a lot. Take care of your tongue slicer. Therefore, every word in a speech must be prioritized with careful consideration before the words are conveyed to other people. The attitude and behavior of *pappaseng* shows religious moderation, in order to create peace, happiness and comfort.

The implementation of religious moderation and Islamic law is attitudes and behavior in maintaining harmony, love and affection in the family and society. Religious moderation and Islamic law are knots of inner ties that connect heart to heart and mind to reason. Forgiveness is an attitude and behavior of religious moderation and the goal of Islamic law is to give birth to a heart full of understanding, forgiving other people's mistakes, keeping away feelings of suspicion, revenge, anger, so that harmonious human and family relationships can continue well. The attitude and behavior of mutual forgiveness are pearls of life that can become the most beautiful jewelry of wise people.

Furthermore, religious moderation and the aim of implementing Islamic law can be practiced with the concern of the Bugis community in treating each other to help each other through a culture of mutual cooperation. Concern for mutual cooperation to help reduce distance in social position, attitudes and behavior emerge from religious moderation to feelings of shared destiny that are fostered

within the family and community. Pappaseng can be a solution to the main source of conflict by minimizing tension, violence and radical attitudes.

The lesson that can be learned from *pappaseng* which describes religious moderation and the aim of Islamic law is that if someone believes in Allah, then humans will avoid going astray. Increased involvement in truth and goodness, and conversely increasingly shunning error. When goodness and truth reside in the heart, it can radiate to envelop the goodness in Bugis community.

Of course, the meaning of *pappaseng* which is constructed through *siri' na pesse* can show the behavior and attitude of religious moderation as a goal that must be achieved in Islamic law. Revengeful attitudes and behavior will not be able to untangle something that is already tangled and connect what is broken. Nor is it a good last resort to resolve a problem, but rather the beginning of a disaster and destruction, because revenge will burn the opponent and scorch oneself. By eliminating grudges, opening your heart and eliminating awkwardness with the implementation of religious moderation, everything that has become tangled can be unraveled and broken relationships can be reconnected.

Therefore, the Bugis community in upholding the existence of *siri na pesse* which is constructed through *pappaseng* reflects attitudes and behavior of religious moderation and the context in implementing Islamic law, especially prioritizing common interests, mutual cooperation and mutual assistance based on love and affection. Attitudes and behavior of natural religious moderation *siri na pesse*, so that relations with other parties become closer to create more dynamic tolerance and cooperation, mutual consideration is needed to forgive each other's shortcomings. The attitude of tolerance and cooperation in maintaining harmony can be stronger than both if they keep their promises to each other. The pearls of life will be more beautiful because they are arranged into jewelry, as beautiful as life if they are woven with good understanding and cooperation.

#### **D. Conclusion**

Religious moderation and the legal objectives of Islamic law are united in *pappaseng* which is constructed from *siri' na pesse* as practiced by the Bugis community. In general, religious moderation, Islamic law, and *siri' na pesse* are the

three that have long been practiced and are even believed to be a culture that especially strengthens and strengthens relationships with each other, solidarity and unity, creating harmony, order, tranquility and peace in the life of the Bugis community. The application of religious moderation, Islamic law and *siri' na pesse* is believed to be an inner and outer bond in Bugis community to escape from violent, radical, extremist and terror attitudes and behavior that can trigger conflict. The context of religious moderation, Islamic law and *siri' na pesse* creates concern in treating others, helping each other with the cultural principle of mutual cooperation, eliminating gaps and friction in relationships that are bound by feelings of the same fate, a very deep sense of empathy to create love and affection in Bugis community. The limitation of this study is that it still focuses on the context of religious moderation and Islamic law which is reflected through the *siri na pesse* culture, so it is recommended that further studies be conducted on the *pannggadereng* culture in Bugis community.

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