
**ANALYSIS OF THE ROLE OF SIPAKATAU, SIPAKALEBBI, SIPAKAINGE'
AS CULTURAL VALUES FOR JUVENILE CRIME CASES IN
PANAKUKKANG SUB-DISTRICT, MAKASSAR CITY**

**Muh. Fauzan Anwar^{1*}, Devi Triyana², Ayu Purnama Sari³, Novayagori Tarmizi⁴,
Ayrin Eka Putri A⁵**

Universitas Hasanuddin Makasar, Indonesia

Email: fauzan.anwar195@gmail.com^{1*}, detriyana2303@gmail.com²,
ayupurnamarii@gmail.com³, novgori21@gmail.com⁴, ayiekaputri@gmail.com⁵

*Correspondence

ABSTRACT

Keywords: lean services; lean consumption map; workshop service repair.

This research aims to 1. Find out how the community understands the cultural values of Sipakatau, Sipakalebba, and Sipakainge' in Panakkukang District, Makassar City. 2. Analyze the role of Sipakatau, Sipakalebba, and Sigunakanng'e' in cases of juvenile crime in Panakkukang District, Makassar City. This research uses a qualitative descriptive approach to reveal the real situation in implementing the cultural values of Sipakatau, Sipakalebba, and Sipakainge' by the people of Panakkukang District, Makassar City. The subjects of this research were informants who were taken by purposive sampling from the community, cultural experts, and government officials in Panakkukang District, Makassar City. Data and information collection techniques were carried out through interviews (in-depth interviews), participatory observation, as well as document studies and literature studies. The results of the study were then analyzed using the interactive model of Miles, Huberman, and Saldana, namely data condensation, data presentation, and conclusion. The results of this research show that the cultural values of Sipakatau, Sipakalebba, and Sipakainge' as a way of life for the Makassar Bugis community have a very large role in preventing intolerant behavior in the Makassar Bugis community.



Introduction

Society expects adolescents to behave according to prevailing values and norms. Such as noble character, polite and polite, tolerant, please help, sensitive to the social life of others who need help, knowing their duties as students, and being oriented to the future (Mannuhung, 2019). However, due to the influence of sophisticated technology, it is not uncommon for many teenagers to be swept away due to the negative influence of foreign cultures that are not by local cultural norms and customs (Andina, 2015).

In the Bugis tribe in South Sulawesi known cultural values of Sipakatau, Sipakainge, and Sipakalebba in essence these values become the view of life of the Bugis people. As a view of life, of course, in the process of social interaction, there will be a relationship between each other or it can be called give and take both verbally and in actions that can cause changes in feelings and impressions that exist in the highest crime rate, which is 10,951 cases in 2022. This is an increase from 2021 with 4,718 cases. Meanwhile, in Makassar, in the 2023 figures released by the Central Bureau of Statistics of Makassar City (BPS Makassar), Panakkukang District with 756 cases in 2022, this is

an increase from 2021 with 176 cases. The mind then can determine the actions to be taken (Safitri & Suharno, 2020). So the culture of Sipakatau, Sipakainge, and Sipakalebbi becomes a design for living or Social control because it has a positive impact that is followed by the community and believed to be true. Realizing this, this culture can be used as an effort to prevent intolerance by exploring and instilling the values contained in it (Rifai, 2018).

The phenomenon of juvenile crime is the impact of the non-realization of values and norms in the process of social interaction (Al-Gazali, 2022). In Indonesia's statistics in 2023 figures released by the Central Statistics Agency (BPS) stated that South Sulawesi experienced an increase in crime cases from 12,815 cases in 2020 to 14,636 cases in 2021 (Nadirah, 2017). South Sulawesi in 2023 figures released by the Central Bureau of Statistics of South Sulawesi Province (BPS SULSEL) stated that Makassar City is in the first position as a region in South Sulawesi. Intentionally by setting specific criteria for informants. The subjects of this research are resource persons consisting of the community, cultural experts, and government officials in Panakkukang District, Makassar City who are considered to be able to provide information related to research topics.

Research Methods

This research uses qualitative descriptive methods with a qualitative approach that refers to ethnographic methods proposed by Spradley to reveal and know the learning of local wisdom values in local communities. Spradley suggests that the ethnographic method is the work of describing a culture. Bronislaw Malinowski also says that the goal of ethnography is to understand the point of view of indigenous people and their life relationships to gain a view of their world (Gonzales et al., 2007). This research uses ethnographic methods to reveal the facts of local wisdom of the Makassar Bugis community in Panakkukang District, Makassar City.

1. Research Subject

The subject in this research was determined by purposive sampling technique, namely the determination of informants determined deliberately by setting special criteria on informants. The subjects of this research are resource persons consisting of the community, cultural experts, and government officials in Panakkukang District, Makassar City who are considered to be able to provide information related to research topics.

2. Data Collection Techniques

Data is the most important part of research. In this research, data was obtained from various sources using data collection techniques, namely:

- a. Observation of participation
- b. Interview
- c. Study documents
- d. Literature study

3. Data Analysis Techniques

The data analysis technique used in this research is the interactive technique of Miles, Huberman, and Saldana with data analysis components, namely:

- a. Data condensation
- b. Data presentation (Data display)
- c. Conclusions drawing

Results and Discussion

1. Cultural Values of Sipakatau

Sipakatau or humanizing each other is a basic form that underlies all manners, meaning that we as humans, should humanize each other with other humans, regardless of background. We do not look at a person's position, material, or social attributes, simply because he is a human being and must be addressed, personed. So it's not because he is a rickshaw driver, he is mistreated and humanized (Salim, Salik, & Wekke, 2018). As in a Bugis philosophy about humans (Tau), namely "Sipakatauwwi tauwe nasaba tauwi" (Humans humanize each other because they are humans). The adagio mentioned above comes from the epicenter of the Bugis life principle called "Siri". Because behavior and manners must always reflect the characteristics contained in the philosophy of "Siri". "Siri" is a Bugis view of life that aims to maintain and increase the self-esteem and dignity of human beings, both as individual beings and as social beings. Man (Tau) in the view of the Bugis man of Makassar, not only sees only his body but deeper than that (Ilyasin, 2010).

The element of Sipakatau nature in the culture of the Makassar Bugis tribe aims to maintain and preserve cultural values in community life (Syarif, Sumarmi, Fatchan, & Astina, 2016). This comes from the Bugis human life principle called "Siri". That's why every bugis human is required to make "Siri" his soul. Because it is the soul of "Siri" who can determine whether he still deserves to be called a human or not. So it becomes a must for them to always obey and obey "Ade' (law), "Pangaddereng" (civilization), and "Ampi kale" (always guard themselves against ethical and moral nature).

2. Cultural Values of Sipakalebbi

"Sipakalebbi" comes from the word "lebbi" in the Bugis language which means: more, and also means: noble. The two meanings of this word have a relationship that explains each other. This means that a new human being can be considered to have excess, if he has a noble nature, or a new man can be said to be noble if he has an exaggerated nature from other humans. The meaning of glory itself cannot be measured in terms of wealth, lineage and nobility, name, title, position, or status that makes him someone who is glorified, liked, and loved by those around him. Glorifying each other is essentially a value and norm that applies to an ethnic group which is expressed in the form of culture and becomes a guide in speaking and behaving daily. In other words, glorifying each other is the ability to respond to and empower the potential of the noble values of local culture. Therefore, mutual glorification is very decisive about the dignity and dignity of the Bugis people in their environment.

3. Sipakainge Cultural Values

Sipakainge' which means to remind each other. This is a guide for every Bugis human who aims to remind each other. Sipakainge' is needed in life as a critique and

suggestion of each other. Man is the place of delusion and sin. Therefore, sipakainge' became a means used by Bugis humans to issue criticisms and suggestions to always do good in all rules. This criticism and suggestion is certainly needed to make improvements to the mistakes and shortcomings made. (Razak, 2015). This is also expected to make each individual able to remind each other when doing actions outside existing norms and ethics.

4. Implementation of Sipakatau, Sipakalebbi, and Sipakainge Cultural Values

In the life of the Bugis community, the cultivation of Sipakatau, Sipakalebbi, and Sipakainge cultural values in the Panakkukang District of Makassar City is currently still difficult to realize due to the lack of understanding given from one generation to the next.

This is evidenced by the lack of understanding of adolescents in Panakkukang District, Makassar City related to the cultural values of Sipakatau, Sipakalebbi, and Sipakainge'. From the results of an interview conducted with Andika (16 years old), understanding cultural values is indeed taught in the family environment, but only limited to saying that Bugis people must be Sipakatau, Sipakalebbi, and Sipakainge' without providing an understanding of how Sipakatau, Sipakalebbi, and Sipakainge' are applied in life.

In the book *Latoa* written by Prof. H. A. Mattulada it is said that, in Panggaderreng there is a system of norms that reflect the Bugis culture of Makassar, that is, if you want to visit the house of a familiar person, the guest must declare his presence before setting foot on the stairs. To declare his presence, he should say a greeting. If people in the house hear it, then peek to find out who the guest is, and the person above the house appears, then the guest can ask if the person he wants to visit is at home. Male guests are expected to ask whether the head of the household, i.e. father or eldest son in an adult family is at home, if neither of the two is in the house, then the male guest is considered to be violating custom when climbing stairs, let alone entering the house (H. A. Mattulada, 2015).

What is considered impolite is if the younger person precedes the older one in opening the conversation. Therefore, it is the person who feels older who should start a conversation even if it is just lip service. Women, both married and even more respectable girls, are less polite to appear in front of male guests when they are not called. Minors are prohibited from approaching at all. A guest is usually entertained, even if only with hot water, tea, or coffee. When the guest comes when people in the house are eating, then when he is accepted he is directly invited to join the meal. The invitation shouldn't be rejected (H. A. Mattulada, 2015: 63-64)

Furthermore, the results of participation observations show that most adolescents in Panakkukang District no longer reflect the behavior of Sipakatau, Sipakalebbi, and Sipakainge'. This is evident from how teenagers speak to parents who use high tones and disrespectful body language.

Based on an interview conducted with Prof. Nurhayati, a cultural expert, said that for cultural values to be preserved, the previous people not only taught through speech but there needed to be concrete examples of how cultural values were implemented. The

role of parents and the community environment is an important part of efforts to preserve cultural values.

According to Hamsul (a resident of Pampang Village), the intensity of adolescent time that tends to use gadgets more than social interaction becomes sal

ah one cause of the non-implementation of Sipakatau, Sipakalebbi, and Sipakainge cultural values. Thus, innovation is needed in instilling these cultural values, for example by creating cultural educational content that can be accessed through social media.

5. The Influence of Sipakatau, Sipakalebbi, Sipakainga Cultural Values on Juvenile Crime Cases

The cultural values of Sipakatau, Sipakalebbi, and Sipakainge' have a very important role in preventing crime. The behavior reflected by the Makassar Bugis community who still make the cultural values of Sipakatau, Sipakalebbi, and Sipakainge as guidelines in social interaction shows the low potential for committing crimes. Meanwhile, people who no longer implement the cultural values of Sipakatau, Sipakalebbi, and Sipakainge' have a high potential for crime, such as brawls, scattering, theft, persecution, and even murder.

This is evidenced by the results of an interview conducted with Mr. Rusli who is a community leader in Pampang Village as well as a cultural observer said that by reimplementing the cultural values of Sipakatau, Sipakalebbi, Sipakainge' is a solution to suppress crime committed by the community, especially among teenagers.

Therefore, as a form of preserving cultural values in Pampang Village, Mr. Rusli together with community leaders supported by the Panakkukang Regional Police tried to form a forum for the people of Pampang Village, namely the Police and Community Partnership Forum (FKPM). This forum aims to reduce crime in Pampang Village through the preservation of Sipakatau, Sipakalebbi, and Sipakainge's cultural values.

Based on information obtained from resource persons, since the establishment of FKPM in Pampang Village, crime began to decline within four months of the establishment of this forum. People in Pampang Village said that the implementation of Sipakatau, Sipakalebbi, and Sipakainge cultural values carried out by the Police and Community Partnership Forum (FKPM) was very effective in reducing the high crime rate in Pampang Village, Panakkukang District.

Conclusion

The cultural values of Sipakatau, Sipakalebbi, and Sipakainge' as a guideline for the life of the Makassar Bugis community have a very large role in preventing intolerant behavior in the Makassar Bugis community. However, the existence of Sipakatau, Sipakalebbi, and Sipakainge cultural values has now begun to fade so preservation efforts are needed by teaching and reinstilling Sipakatau, Sipakalebbi, Sipakainge cultural values in the community, especially among adolescents.

The role of family, community, and government is indispensable in efforts to preserve the cultural values of Sipakatau, Sipakalebbi, and Sipakainge'. One example of the preservation of Sipakatau, Sipakalebbi, and Sipakainge cultural values is the

establishment of the Police and Community Partnership Forum (FKPM) carried out by community and government leaders supported by the Panakkukang Regional Police in Pampang Village which has proven to be able to reduce the high crime rate by reinstilling the values of Sipakatau, Sipakalebbi, and Sipakainge'.

Bibliography

- Al-Gazali, Muhammad Yasin Isa. (2022). Interaksi Sosial Pada Masyarakat Beda Agama Dalam Perspektif Komunikasi Antarbudaya Di Kota Tua Ampenan Mataram. *Jurnal Ilmiah Global Education*, 3(1), 53–59.
- Andina, Elga. (2015). kejahatan sadis oleh remaja: studi kasus begal sepeda motor di Kota Depok. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 6(2), 145–158. <https://doi.org/10.46807/aspirasi.v6i2.623>
- Gonzales, David, Redtomahawk, Donovan, Pizacani, Barbara, Bjornson, Wendy G., Spradley, Janet, Allen, Elizabeth, & Lees, Paul. (2007). Support for spirituality in smoking cessation: results of pilot survey. *Nicotine & Tobacco Research*, 9(2), 299–303.
- Iyasin, H. Mukhamad. (2010). *Seni Mendidik dalam Pendidikan: Improvisasi Memanusiakan Manusia via Pendidikan*. Absolute Media.
- Mannuhung, Suparman. (2019). Penanggulangan tingkat kenakalan remaja dengan bimbingan agama Islam. *To Maega: Jurnal Pengabdian Masyarakat*, 2(1), 9–16. <https://doi.org/10.35914/tomaega.v2i1.234>
- Nadirah, Sitti. (2017). Peranan Pendidikan Dalam Menghindari Pergaulan Bebas Anak Usia Remaja. *Musawa: Journal for Gender Studies*, 9(2), 309–351. <https://doi.org/10.24239/msw.v9i2.254>
- Rifai, Andri Irfan. (2018). *Proceedings of the 4th International Conference on Engineering, Technology, and Industrial Application (ICETIA) 2017*.
- Safitri, Auliah, & Suharno, Suharno. (2020). Budaya Siri'Na Pacce dan Sipakatau dalam Interaksi Sosial Masyarakat Sulawesi Selatan. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(1), 102–111. <https://doi.org/10.25077/jantro.v22.n1.p102-111.2020>
- Salim, Arhanuddin, Salik, Yunus, & Wekke, Ismail Suwardi. (2018). Pendidikan karakter dalam masyarakat bugis. *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, 11(1), 41–62.
- Syarif, Erman, Sumarmi, Sumarmi, Fatchan, Ach, & Astina, I. Komang. (2016). Integrasi nilai budaya etnis Bugis Makassar dalam proses pembelajaran sebagai salah satu strategi menghadapi era masyarakat ekonomi ASEAN (MEA). *Jurnal Teori Dan Praksis Pembelajaran IPS*, 1(1), 13–21.