Siri' in the Perspective of Islamic Values And Current Issue

Deni Iriyadi
Universitas Islam Negeri Sultan Maulana Hasanuddin Banten

Corresponding Author: deni.iriyadi@uinbanten.ac.id

Abstract
This study aims to see how the siri' culture is the philosophy of life for the Bugis people in living their lives. In addition, in this study, the siri' attitude will be reviewed from the point of view of contemporary Islamic values. This research is a qualitative research with a literature study approach. Various references related to siri' culture and Islamic values about that culture to how the implementation of siri' culture is currently used as material for this research study. The results showed that there was a correlation between the Bugis people's philosophy of life in the siri' culture and Islamic values. The relationship lies in a condition where a person must always place themselves according to their nature. Always instill in yourself the nature of siri' so that the pattern of life can run as well as possible. In Islam, cities are commanded to always obey Allah's commands and stay away from His prohibitions. If someone has siri' nature, then that person will always behave in accordance with the corridors of applicable laws and norms. However, currently the siri' culture has experienced a shift in meaning. Various behaviors that were once very hard to do, are now considered
normal and even become something to be proud of. Therefore, we should return the dignity of the siri culture as it should be.

**Keywords**: Siri’ culture, Islamic value, Siri’ in Current Issue.

**Introduction**

In a society, culture in a society is something that can change, direct or lead humans to behave in accordance with the system that applies in the social order. With the increasing number of foreign tourists entering Indonesia, their culture has gradually affected the nation’s cultural identity. Supported by the increasingly advanced technology at this time resulted in shifting the cultures that exist in society. Technological products can not only change human behavior but the culture in society will also change. Humans as cultured creatures in general have not been able to use technology properly.

Culture is not only about physical objects but also related to non-physical things such as behavior. In South Sulawesi culture, especially the Bugis people, it is known as siri’. This relates to the behavior of someone who always maintains his honor. Various outside influences are now increasingly worrying. Cultural values that have always been instilled by ancestors to their children and grandchildren may now only be stories, especially the siri culture. Behaviors that do not reflect cultural values are now easier to find in society, especially urban communities. The siri’ culture in the Bugis society is now increasingly marginalized by western cultures which are generally contrary to local culture, and which is supported by a lack of teaching to the younger generation about siri culture. Gradually this culture is starting to become unknown to the "owner". Many events have invalidated the meaning of siri among the younger...
generation. This of course needs to be straightened out again about the true meaning of siri' culture. In Bugis culture there are six main values according to Toriolo (Rahim 1985) which are used as a guide to life, including: (1) Lempu which means honesty, (2) Acca which means intelligence, (3) Asitinajang which means propriety, (4) Getteng which means firmness, (5) Reso which means effort, and (6) Siri which means shame or self-respect.

Various studies on Siri' have been carried out, including those conducted by Safitri and Suharno (2020) regarding the Siri'Na Pacce Culture in the Bugis community. In this study, it is explained about how humans view Siri' which is related to one's self-esteem. Research conducted by (Rusdi, 2016) on how siri' culture shapes the character of someone who is anti-corruption. Research conducted by Nashir (2017) on the relation of siri' culture with Islamic law. This study shows that the siri' culture still exists in society but has begun to fade. Research conducted by Badewi (2019; 2015) on how siri' culture strengthens national values. From some of the studies above, it can be seen the role of siri' culture in everyday life, but there has been no research that looks at how siri' culture is when viewed from the point of view of Islamic values and how siri' culture is today. For this reason, researchers are interested in conducting research on this matter. This study uses a qualitative descriptive method in the form of a literature study. The data was collected qualitatively with reference to the literature. The use of this method intends to describe one of the cultural characteristics of the Bugis society (siri') in terms of Islamic values.

Methods

This research takes an anthropological and qualitatively descriptive approach to its methodology. The fact that the subject of ethnographic research takes the shape of ethnicity demonstrates that there is a direct connection between ethnography and human life as it is experienced in society and culture. The purpose of utilizing this method is to describe one of the cultural aspects of Bugis civilization that has steadily switched significance over time. The research was carried out in a factual manner through the use of observations, and it was done so in accordance with the facts and observations that were discovered in the field. The results of this ethnographic investigation
can provide a summary of the fundamental aspects as well as the layered complexity of the culture of a particular ethnic group. Therefore, those who are not a part of the culture are able to comprehend and become aware of the presence of the tribe and culture.

Results

Siri culture

Siri in Bugis culture has moral values that always maintain the self-esteem of those who adhere to it (Maddukelleng and Muhammad 2021). Hamid (2007) suggests that siri shapes a person's mood. With the siri culture, a person always protects himself from everything that can interfere with his life in terms of self-esteem. The word siri is so sacred that it cannot be separated from the life of the Bugis people. When there is no siri in a person, then there is no longer any meaning for him to lead a human life (Azis, Saleh, and Suriani 2020; Kilawati 2020; 2019). Even in the absence of siri can make someone like an animal. In the life of the Bugis people, there is a philosophy (Siri mi Natotou) which is the guideline for the Bugis people in society. So eating it is that it can make a person feel excluded in society.

Siri comes from within and from outside a person, Siri Ripakasiri comes from outside and Siri Masiri comes from within (Mannahao 2010). Siri ripakasiri occurs when someone is humiliated beyond the bounds of humanity. Siri masiri occurs when someone when someone has done something that he thinks is inappropriate or harms others. Siri culture is closely related to feelings of shame which contains ethical behavior, civility and prioritizing self-esteem. This opinion is in line with some of the opinions of experts previously mentioned which explain the siri problem as something that comes from within humans about feelings and self-esteem.

Siri' in Indonesian means shame, which is a habit that has had a major influence on the culture of life for the people of South Sulawesi. Matthes in Saragih (2020), Mattulada (1995), Yusuf, Wekke, and Shafa (2020) in their explanation suggests that siri 'is shame in our daily language. Siri 'is considered as something very meaningful to be able to explain about self-esteem. Self-esteem in question is an inner trait that always upholds honor. This culture is inherited by the Bugis as a form of responsibility towards ancestral culture to
always uphold the customs that are the strong foundation of a nation. Siri' has
embedded how to behave and place oneself in every situation and condition.
Siri is the pride or majesty of self-respect. In everyday life, the Bugis people are
bound by a system of norms and customary rules that highly uphold honor.
The term siri' when discussed in its form has two parts, the first Siri' is
something that comes from within the human person which is used to be able
to give a sense where the feeling is not against his will but from outside himself
which is usually called siri' ripakkasiri'. The second is siri' which comes from
the human person himself which is usually called siri' masiri'.

Siri in the Big Indonesian Dictionary (KBBI) is a value system that is a
self-reflection in the form of socio-cultural which is an institution of life in
order to maintain the dignity of individuals and group members in Bugis
society. Siri can also be defined as a condition in which an individual or group
feels embarrassed or humiliated in Bugis and Makassar society ("The Meaning
of Siri - Kamus Besar Bahasa Indonesia (KBBI) Online," n.d.). According to
Israpil (2015) siri means shame (self-respect), used as a form of defense of self-
respect and honor against anyone who intends to trample on self-esteem.

Epistemologically siri' can mean 3 different things but all of them can be
generally interpreted as self-esteem, dignity, and one's dignity. The first Siri' is
defined as a violation in terms of decency, such as elopement, rape, adultery,
incest, namely in the form of sexual behavior that is prohibited due to a
relationship with one's own family, such as marriage between a child and
father or mother. This serial culture is often regarded as something very cruel.
But behind all that there is a deep meaning about maintaining self-esteem.
When a child is born without a father, it will certainly cause various criticisms
in society. With this siri culture, all these things can be avoided.

The second type of siri' is the nature of siri' which is directed as a source
of motivation in achieving success. Like, when you hear or see someone's
success that makes you feel ashamed because you can't be like that person. This
form of series tends to lead to positive things. As a concrete form, it has been
embedded within the Bugis tribe that if they have decided to migrate, they will
feel jealous if they return to their original area before achieving success in the
in-laws' place. Therefore, they will always work hard to achieve the success that
they dream of.
The third Siri' is shyness. This form of siri' can have a negative or positive impact on a person. For example, what is bad is if someone is asked to be a performer or asked to speak in public, but has no desire to do so because of siri' reasons. This can interfere with one's ability to appear before a crowd. Then again, the positive result of this siri', for example, is that someone is told to take something that doesn't belong to him, then at that time he prefers not to do it on the grounds of siri'.

Siri' in Islamic perspective

Islam teaches its adherents to always instill shame because it can build high individual ethics. Individuals who do not instill shame in themselves, it is certain that they will be morally low and unable to control their desires (Farmawati 2021). Simplicity is one of the personality traits of a believer. Simplicity is a reflection of shyness. Individuals who believe in having a sense of shame will not behave extravagantly and will always act in proportion. People who have this quality if they do something wrong or not lawful to consume, it will show feelings of regret. After all, individuals who are far from feeling siri' will have a normal perception when they do something wrong even though the action they have done is known to others. However, along with the development of technology, and the times are getting more sophisticated, it makes shame in the present time to be neglected. Especially for women who freely interact in cyberspace, and expose themselves without limits. We should have to apply the nature of shame in our daily lives, by applying the nature of shame properly and correctly. Because shame is the lowest branch of faith.

Hayâ' (Shame) is etymologically a small part of the word Hayâ (name of rain), or Hayâh which means life. An analogy that can explain this point is that by raining all the animals on this planet can live, in the end, a shyness compared to the way of life in the universe. So assuming that a person has no shame, it means he is dead (Sauri 2019). Ibn Qoyim said that "a living heart is a heart that is perfected with great disgrace". Hayâ also implies al-Ihtisham, and it implies anger and hurt. This means that when someone's honor is lowered or something is inappropriate to show to others, then at that time it will cause anger or hurt the person's heart. Hayâ can also mean Taubah and al-Hasymah which means shame and fear. Ali bin Abi Talib asked the Messenger of Allah a
question about madhi which is one of al-Hasymah's descriptions, while Taubah is a shame that arises because of one's carelessness towards Allah SWT, moreover, it is guaranteed that there will be absolutely no use in doing it in the future.

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Shame is a trait or feeling that becomes a bulwark for an individual from self-deprecating and/or disrespectful actions. Islam calls on all its people to always instill siri' because it can make a person's morals become bigger (Khodijah 2018). For those who do not instill shame in themselves, will have low morals and lust that can no longer be controlled. Shyness is one of the characteristics of people who have faith. Individuals with the nature of siri' have been ingrained in him, if they do something wrong, then he will feel sorry for doing it. On the other hand, people who no longer instill shame in themselves will feel that all the mistakes they have made look normal and will even feel that it is a normal thing to do even though the people who witnessed their actions know that everything they have done is wrong. Islam considers the siri culture to be something that is part of one's faith. For those who believe, it can be ascertained that the sense of siri' is an inseparable part in living their lives. However, for those who are far from siri', it means that the person does not believe in himself even though his tongue declares that he is a believer. Rasulullah SAW said, "Faith is more than 70 (seventy) or 60 (sixty)
branches, the highest branch of faith is saying 'La ilaha illallah', and the lowest branch of faith is removing distractions (thorns) from the road, and shame is a branch of faith." Shame must be shown by an individual in their daily life (Al-Bugha and Mistu 2017). Through this, one can avoid vile, despicable, and despicable acts. In addition, a person will always try hard to always behave that reflects kindness and will always feel regret if he cannot do good consistently. Every time a person loses his sense of shame, his behavior will gradually become bad, then, at that time, diminish for the worse, and continue to decline from dishonorable to despicable to the lowest level. Islam describes the culture of siri' as a component of one's self-confidence. Individuals who have a strong faith will instill a sense of siri' in him to socialize.

Siri' must be shown by an individual in every movement of life (Ultsani et al. 2019). This can make a person able to stop the behavior that is not good, vile, and despicable. Through siri' behavior, the individual will always try to make a lawful living and there will be regret in him if he cannot do good consistently. Whenever a person loses his sense of shame, his behavior will continue to change for the worse, then, at that point, decrease to the more regrettable, and continue to go from the ignoble to the more despicable to the lowest level. Rasulullah SAW said, "For sure, when Allah needs to destroy a person, He removes shame from that individual. When shame has been lifted, then at that time, that person does not get any attention. Whenever it is not observed unless it is insulted and ignored, then at that time, the view of the nature of trustworthiness will disappear from the individual. Every time the sense of trust has been lost from him, then he will not be found except as an impostor. If he becomes a deceiver and is deceived, virtue will decrease from him. If grace has disappeared from him, then he will not observe except the reviled person who curses. Whenever the insulted person has been removed from him, then at that time, finally his Islamic bond is uprooted." (HR Ibn Majah).

It is important as a steadfast and pious individual to continue to maintain his self-respect and refrain from being embarrassed if he does inappropriate things, regardless of whether it is not visible to others as it will have a little more impact on the nature of one's self-confidence. In one hadith the Messenger of Allah said: "Indeed, all my ummah will be forgiven (on the
Day of Resurrection) except al-Mujahirun. (What is al-Mujahirun?), al-Mujahirun is a person who commits immoral acts at night, (until the morning rises). already knows the deed (of so and so) and Allah is also the one who covers his sinful deeds, but instead (fulanlah) opens the satire that Allah has given him". In essence, the nature of shame / siri' has a deep meaning about things that can provide good benefits for someone which is basically something that is highly coveted by everyone. In another hadith it is stated that "If you have no shame, do as you please" (Zahriyanti and Yuhafliza 2021). The meaning that can be drawn from the hadith is how we as humans always place ourselves as humans who are afraid of His prohibition by always instilling shame in doing.

There are three types of siri' that must be owned by each individual. The first one encourages him to do more good deeds and piety to Allah SWT and humanity. This form of siri' makes a person do things that are minimally beneficial in the sight of Allah and benevolence to the individual compared to others. The second, siri' for individuals with people in other words the nature of shame with fellow humans. This is very useful for individuals because they can become self-control/controllers so they don't abuse their interests and clear directions, even though the individual does not actually get an ideal award because his siri' is not due to Allah SWT. In fact, this kind of siri' can provide benefits that are obtained from Allah SWT because an individual can be saved from disobedience. The third, siri' to Allah. This is the most ideal shame because it provides the benefit of the people. People who have siri' about Allah SWT will distance themselves from doing anything wrong and always commit as long as they accept that Allah never sleeps and knows very well what his workers are doing. Because the nature of siri' is an important thing as a shield to maintain an individual's personality and as a basis for always doing good, it is this quality that every Muslim individual must possess and maintain, whether at work, locally, at work. family and wherever he is, as a result of his shy nature can endlessly follow and show one's confidence.

Discussion

Some words that we often use in everyday life no longer have the same meaning when they were first used. Some experience the expansion of
meaning, narrowing of meaning, total change, refinement, and roughening (Taufiq and Majid 2020). Siri' as one of the cultures of the Bugis society has now experienced a shift in meaning (Iriyadi 2018). The shift is widespread. When the shift in meaning that occurs can further emphasize the identity of the Bugis community about Siri culture, of course this is not a serious problem. But when the shift has strayed far and eliminates the real force, of course it is very unfortunate to happen. As one of the Bugis cultural heritage, it should be maintained and preserved so that it does not disappear with the times.

It is very difficult to measure siri because it is something that is not clearly observable. In research, this can be categorized as a latent variable, something that cannot be measured directly but can be identified through indicators that can explain it or is referred to as a manifest variable. For this reason, to investigate how the siri 'nature of a person can be trained from their daily lives (Wahyuddin 2017). Muslims who have the nature of siri 'will always maintain their honor both verbally and through actions. Today there have been many shifts in the siri culture in the Bugis society. The concept of siri in society has gradually shifted from its real meaning. In the past, women were very shy when they were scantily dressed outside the house, now many feel ashamed when they don't wear these clothes outside the house. Currently, many teenagers are experiencing a siri' cultural crisis. Teenagers' manners when talking to older people begin to not reflect siri. They sometimes raise their feet when talking to older people. The use of the word "iye" is also a reflection of the siri culture for the Bugis society which nowadays we rarely hear when we hear conversations between children/teenagers and adults. This kind of behavior should not be carried out considering that it violates the norms of decency nor does it reflect the siri culture related to ethics.

The reflection of siri culture among teenagers is from the way they behave, speak, and dress that is strict and open (Yunizar 2019). In other respects Siri is related to self-respect. The fights that often occur on campuses are a small example, sometimes in them they no longer maintain siri but because of coercion from certain parties. When siri no longer plays a role as it should and is more emotional in acting, of course it is wrong and does not reflect as a Bugis society that has siri. From the things described above
regarding the shift in the meaning of siri, actually all of these things are reflected in a person's behavior. It is the same as knowing a person's ability which can be measured by his learning outcomes. Behavior that no longer reflects the meaning of siri can be seen from the way people behave.

Nowadays, siri has been seen fading among teenagers which is marked by various incidents that show genitalia, commit evil deeds in public places, and so on. When it is associated with Islamic values, of course it is no longer relevant. In the time of the Prophet, someone who commits adultery will be punished by stoning. The punishment will indirectly provide a deep deterrent effect for other communities. Unlike today, those who are proven to have committed adultery are not subject to physical punishment that “kills”. However, unlike the conditions in Aceh Province, those who are proven to have committed adultery will be subject to lashes with an amount that is adjusted to the level of their violation (Iqbal and Kabir 2020). This will certainly provide a lot of deterrent effects for other people than just languishing in iron bars.

Due to the many modifications that have been made, Siri is no longer in accordance with the fundamental dignity and Islamic precepts that it formerly possessed. One illustration of this can be found in the manner in which one dresses. The religion of Islam requires its followers to always keep their genitalia covered (Baso 2015). The rule cannot be bent or broken in any way, and there are no other regulations that have the power to do so. This is consistent with the previous version of Siri, in which the dress code was managed in such a way that users were not frightened by other individuals or by those of the opposite sex. At this time, as a result of developments in society that cannot be stopped on a large scale, the standard for appropriate attire has shifted, and many people now break the rules. In the past, those who had broken social norms would experience "irritation" over their way of life, and as a result, they would either choose to leave their area or be shunned by others entirely. In modern times, it has taken on the role of a percussion instrument. People have behaved as though it were something ordinary. On the other hand, people who do this also have the perception that no one will correct them, leading them to believe that what they are doing is OK. As a result, the "siri" culture that was once ingrained in them progressively fades away. Siri is
essentially the regional culture of the Bugis community, and the term can be used to refer to any and all aspects of that culture, ranging from the bottom classes to the higher strata of society. Every facet of the culture is perfectly consistent with the principles upheld by Islam. The proper order will be restored to people's lives after the Siri values have been implemented, and everything will function as it should. When it comes to policymaking, those in leadership positions will unquestionably prioritize the interests of the general public over those of any particular group. Without a desire to stray in any way, subordinates will perform their task in accordance with the duties and functions assigned to them.

Conclusion

From the discussion above, it can be concluded that Siri' culture and Islamic values have a strong relationship. Both of them always teach things that have a positive meaning. Therefore, as humans, this should be a way of life so that we can always get the blessing of Allah SWT. However, if the siri culture is reviewed in today's life, there have been many shifts in the siri culture in the Bugis society. Several matters concerning the shift have been described above. We as a Bugis society should still uphold the Bugis philosophy of Siri. The ancient elders did not create this philosophy without reason. They must have thought about the good and the bad for the sake of public peace, especially the Bugis community. When the siri philosophy is applied throughout Indonesia, it is not impossible that crime will be reduced or even disappeared. Criminals/corruptors will feel ashamed of themselves when they do things that violate ethics. There needs to be a role from parents, teachers, and the elderly community to restore the true representation of siri culture in the behavior of today's teenagers. From the phenomena that have been stated above, siri' culture should be taught to children since they are full of education, especially elementary school. The role of parents as educators at home is expected to be able to introduce siri culture to their children. The development of learning models that involve local wisdom in it certainly needs to be done.
Endnotes


23 Yunizar, Fitri. 2019. “Menumbuhkan Rasa Malu (Shame) Dalam
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