

Ethics of the Governor and Vice Governor Political Campaign in South Sulawesi 2018

Syukri^a, Dadang Rahmat Hidayat^b, Atwar Bajari^c, Hafied Cangara^d,
^{a,b,c}Universitas Padjadjaran, ^dUniversitas Hasanuddin, Email:
^asyukri17001@mail.unpad.ac.id, ^bdadang.rahmat@unpad.ac.id,
^catwar.bajari@unpad.ac.id, ^dcangara_hafied@yahoo.com

This study discusses the ethical meaning of political campaigns related to the local wisdom of the people of South Sulawesi, specifically the Bugis tribe with the culture of *sipakatau*, *sipakalebbi*, *sipakainge*. This culture has a noble value that upholds mutual respect, mutual remembrance, and mutual respect between fellow humans in attitudes and behaviour, including in the context of competition for power in the election of the Governor and Deputy Governor of South Sulawesi in 2018. The research was conducted to find out the experiences and strategies used by each of the 2018 candidates for the Governor and Deputy Governor of South Sulawesi in conducting political campaigns while prioritising the values of the Bugis philosophy of *sipakatau*, *sipakainge*, *sipakalebbi*. The research method used is a qualitative method with a phenomenological study approach. In-depth interview techniques were carried out with the winning teams from the four election contestants for the Governor and Deputy Governor of South Sulawesi as informants with diverse backgrounds, namely as politicians, activists, businessmen, and former journalists. The results showed that the 2018 South Sulawesi Governor and Deputy Governor election contestation was full of competition. From the time of the nomination until the election day there was a war of opinion which brought down one another. The winning teams compete with each other and tackle the other candidates. All candidates for Governor and South Sulawesi Deputy Governor are subjected to negative campaigns and tend to be black campaigns. Disclosure of negative things has led to the slander of the killing of the character of each candidate pair, by ignoring the ethical philosophy of the Bugis who uphold the principles in human relations namely: *sipakatau* (determination, polite speaking), *a'bulo sibatang* (unity), *mali'u sipakainge* (remind each other when something goes wrong), *warani* (courage), *malempe* (honest), *mali'u* (solidarity or togetherness), *sipakalebbi* (mutual respect), *sibaliperrri* (same destiny), *sisaro mase* (love each other), and *tudang sipulung* (deliberation).

Keywords: *Ethic, Political Campaign*

INTRODUCTION

The implementation of the election of the Governor and Deputy Governor of South Sulawesi in 2018 is an illustration of the democratic process at the very dynamic local level. Competition between candidates is not only local but also a national concern. This has at least two main reasons: first, South Sulawesi is one of the provinces included in the red area category, an area that is very prone to horizontal conflicts. Second, some people say that the election of the Governor and Deputy Governor of South Sulawesi is the election of a governor who always involves the national political elite.

The election of regional leaders is also a process of finding regional leaders who have leadership potential not only at the regional level but also in the interests of national leadership. According to research conducted by Halim (2012), this is proof that there are many figures from South Sulawesi who have worked at the national level. Two state leaders have served at the highest peak of government, namely Prof. Dr. Ing B.J. Habibie (3rd President of Indonesia), and Dr. (H.C) Jusuf Kalla (Indonesian Vice President for the 2004-2009 and 2014-2019 periods), plus previous national figures such as General Andi Muhammad Yusuf Amir and Baharuddin Lopa.

The competition takes place using strategy, intrigue, and mutual influence of opinion in the community during the election of the Governor and Deputy Governor of South Sulawesi. All candidate pairs and their respective winning teams arrange ways to win, convey ideas and programs to the people who will become voters. The competition for governor election is considered to be the competition of national elites. This can be understood because political party leaders always want the cadres or candidates they carry to win and become leaders in provinces or districts/cities throughout Indonesia. By winning the governor's election, the regent/mayor election will have a greater influence on regional control for the sake of legislative and presidential elections in the future (Amin R., 2018).

The dynamic governor election contest has been going on since the beginning of the nomination until the vote with the emergence of character assassination attempts on the candidates for governor election. All candidates are exposed to negative issues, demeaning each other, and even tend to be slanderous. The methods used in political campaigns like this by Pala (2016) are categorised as a form of negative campaigns and black campaigns.

From the legal side, black campaigns and negative campaigns are legal and do not violate the law, but in terms of ethics is something that has no propriety and is not worth doing. Ethics regulate things that are appropriate and inappropriate, something that is sensitive, ethical and

unethical, and no right or wrong. In contrast to hoax information, fake news, hate speech and the like that.

There are at least four reasons why ethics is important in political campaigns. First, the characteristics of a society that is 'plural'. In a plural society, there are many kinds of moral teachings that are referred to. Why we use it and why we don't choose it will help if we learn about ethical knowledge. Second, in a society that is always changing its civilisation (transformation) will always give birth to innovation changes both at the level of structure and in the culture of society. Through these changes, it is certain that there will be shifts in life values including morality. Third, there is the potential for bias in various life relationships. Ethics is very helpful to be able to read the reasoning and modes of various interests that exist. Fourth, the relation of religious values, beliefs and ideology to the changing dimensions of society. Ethics helps humans to build a dialogue against values clashes such as religious morality norms with various other dimensions of human life values, such as science. Not infrequently we will find many such conflicts can even expand into the potential for widespread social conflict (Suseno, 1985).

In the Bugis Makassar community in South Sulawesi, there are also customary moral values that are in line with religious values called 3S Ethics, namely *sipakatau*, *sipakainge*, *sipakalebbi*. These 3S Ethics are a cultural noble value of the Bugis Tribe which has the meaning of mutual respect, remind each other for good, and respect for one other. These values cannot be separated from ethics and religion which should be a reference in conducting political campaigns. But it is unfortunate because, in the process of implementing the political campaign for the election of the Governor and Deputy Governor of South Sulawesi, the winning team of each candidate tends to ignore the ethical values of Bugis philosophies that are highly respected and obeyed by the people of South Sulawesi.

This research tries to explain about the experience of political campaigns conducted by each team winning the candidacy for Governor and Deputy Governor in the Election of Governors and Deputy Governors of South Sulawesi in 2018, viewed from the perspective of the 3S philosophy of the Bugis, namely: *sipakatau*, *sipakainge*, *sipakalebbi*'. (Ruslan & Cangara, 2011).

LITERATURE REVIEW

A political campaign is a form of political communication carried out by people or groups (organisations) in a certain time to obtain and strengthen political support from the people or voters. This is a series of planned communication actions with the aim of creating a certain effect on a large number of audiences. This is done continuously at a certain time. In contrast to propaganda, campaigns have a characteristic that sources are always clear, implementation time is bound and restricted, the nature of ideas is open for public debate, the purpose is clear,

varied and specific, the mode of acceptance of voluntary messages and persuasion, the mode of action is regulated by its rules and code of ethics, and the nature of interests considers the interests of both parties (Fatimah, 2018).

Since the beginning of the era of direct regional head elections in 2004/2005 in Indonesia, political campaigns have become increasingly massive and structured (Kurniawan, 2009). Various types of campaign forms and strategies were carried out. The form and strategy of the campaign carried out are no longer conventional but are done using social media. The messages in the campaign also adjust to the conditions of the community where the regional head elections take place. The models and ways of political campaigns carried out in Indonesia are increasingly inclined to imitate the models and methods of a liberal US political campaign. Therefore, political campaigns carried out in Indonesia should be based on attitudes and behaviours to maintain a conducive political atmosphere. This can happen if the winning teams of candidates participating in the election pay attention to and obey the rules contained in the Election Law and the election management regulations. Not only the rules that are written but also the unwritten rules that have existed long ago and became a culture of society. This unwritten regulation regulates the ethics of a political campaign that will keep the process of carrying out the direct election of regional heads to be safe and peaceful.

Ethical political campaigns are rules that cannot be violated in undergoing an election process. Ethics comes from the Greek Ethos which means habit. So it can be said that campaign ethics is a habit that is carried out in undergoing the election process. Ethics in carrying out the campaign has been contained in the election law and election organiser regulations. The purpose of making campaign ethics is to prevent violations such as insulting someone, religion, race, ethnicity, , class, candidates or other election participants as well as inciting and pitting individuals or communities.

Campaign ethics in every election for regional leaders such as Regents and Governors is also inseparable from the local culture adopted by each region. In South Sulawesi, one culture that is still adhered to is *sipakatau* (mutual respect), *sipakainge'* (remind each other for good) and *sipakalebbi'* (glorify each other) or commonly abbreviated as 3S. Based on research conducted by Haryanto (2014), it was found that the election of regional leaders in the area of South Sulawesi Province still involved political figures and community leaders who had a large influence both at the regional and national levels. One of the involvements of these figures is to apply local cultural values (3S) which are adopted by the people in South Sulawesi.

The people of South Sulawesi consist of several tribes, with the largest ethnic group being the Buginese. This is in line with research conducted by Kapojos & Wijaya (2018) that the Bugis tribe is one of the largest tribes inhabiting the area of South Sulawesi. The Bugis tribe is spread in 17 of 24 regencies and cities in South Sulawesi, namely the districts of East Luwu, North Luwu, Luwu, Enrekang, Bone, Wajo, Soppeng, Sinjai, Bulukumba, Barru, Maros, Sidenreng Rappang, Pinrang, Pangkajene Kepulauan, and Kota Palopo, Pare-pare and most of Makassar,

not including those spread in various provinces, such as Southeast Sulawesi, Central Sulawesi, Gorontalo, East Kalimantan, South Kalimantan, Riau, Jambi, Lampung, Bengkulu, West Kalimantan, NTB, NTT, North Maluku, Maluku, West Papua and Papua, as well as those scattered in Malaysia, especially in Sabah and the Sultanate of Johor.

The Bugis community still adheres to the local cultural system as their philosophy of life. Cultural values that correlate with togetherness are known as *assimellereng* (togetherness). The value consists of three values, namely the value of *sipakatau* (mutual respect), *sipakainge'* (remind each other), *sipakalebbi'* (mutual respect). This is reflected in the values embodied and is a guide to the life of the Bugis people from the past to the present (Rahim, 2019).

Values are related to how individuals respect each other or are known as humanising humans. Human beings are demanded to respect each other's rights and obligations both between ordinary people and leaders (Razak, 2015). Among them is expected an attitude of mutual respect and support for each other, because it cannot be denied that the ruler needs support from the community in fulfilling his interests, and vice versa the community also needs leaders who can realise their welfare.

The concept of *sipakatau*, understood by the Bugis community in the practice of daily life, is a balance between rights and obligations at all social levels. If there is an imbalance between rights and obligations then that means there is injustice. *Sipakatau* is universal, as are human rights themselves. The long debate in the history of civilisation, starting from the theory of natural law, the positivistic theory of cultural relativity to ideological thinking, affirming our belief in the idea of human rights or *sipakatau*, absolutely must be upheld as the noblest creature of all creatures on earth (Salim, Salik, & Wekke, 2018).

According to Mattulada (1985) *sipakatau* can be interpreted as humanising humans. This concept is one of the messages of the previous people (*pappasenna tau rioloe*) in the Bugis tribe community that needs to be a source of life. As mentioned in a book it states that *upasekko makketenning ri lima akkateningeng: mammulanna, ri no tongenge'; maduanna, ri lempue; matellunna, ri getteng'e; maeppana, sipak oru; malimanna, mappucue ri dewata seuwae*. It means that I order you to the five handles: first, to the word true; second, in honesty; third, in courage; fourth, mutual respect / humanise each other; fifth, surrender to God Almighty (Mallombasi, 2012).

Sipakatau's philosophy is a trait that does not discriminate against each other. That is, in the eyes of the people (God), all people are the same. There is no difference in degree, wealth, beauty, and others. This then translates that humans should respect and respect each other. This spirit encourages the growth of attitudes and actions implemented in harmonious social relations characterised by the existence of intersubjectivity and mutual respect as human beings. Respect for fellow human beings becomes the main foundation in attitudes and

behaviour with fellow human beings as well as mutual respect for civilisation and identity for each member of the community (Syarif, Astina, & Sumarmi, 2016).

Psychologically, every human being wants to be seen as the essence and existence of its creator. This is the same as Maslow's theory of the need for self-esteem, and therefore in the Bugis known the term *sipakatau* (humanise each other) which is simply a trait to look at humans as humans. It means that in our social life we should view humans as fully human in any condition (Amin, Tang, Parawansa, & Salam, 2015).

Sipakalebbi is a concept that views humans as beings who respect each other are treated well and treated properly. In this context, the Bugis person will not treat other humans in moderation, but he tends to look at other humans with all their strengths and weaknesses. Mutual respect will create a pleasant atmosphere, so anyone who is in these conditions will be happy and excited. The nature of *sipakalebbi* will make anyone enjoy life as beautiful. This is also in accordance with human instincts who love to be praised (Rahim, 2019).

Sipakainge means reminding each other. In this value, there are two concepts that include *waranti* (courage) and *arung* (leaders). *Warani* teaches humans to have the courage to express opinions both criticism and suggestions while *arung* teaches that every human being leader has the humility to accept all opinions (criticism and suggestions). Anyone will always be reminded to walk on a straight path. Customs are made and agreed upon which govern the relationship and the roles and functions of each component of society. Anyone who violates will get sanctions.

Sipakainge culture exists as a guide for Bugis people to remind one another (Razak, 2015). The importance of this value for the Bugis people is stated in one of the *pappasenna to riolo e* on the second point regarding the causes of the chaos of a country. The message stated that *maduanna mabbicara tenriamparanni Arung Mangkau'e*, which means that if the reigning King no longer wants to be reminded then wait for the destruction of society (Mallombasi, 2012).

The principles of *sipakatau*, *sipakainge*, and *sipakalebbi*, become the basic capital in the governance of the Bugis community with other human beings. *Siri'* which is the self-respect of every Bugis person will always be guarded and defended with the concept of *sipakatau*, *sipakainge*, and *sipakalebbi*.

METHOD

This research used a qualitative method with a phenomenological study approach. Qualitative research, also called naturalistic research, is an appropriate method used to explain the unique events of human communication behaviour that are always dynamic and rapidly changing (Bajari, 2015).

The main purpose of phenomenology is to study how phenomena are experienced in consciousness, thoughts, and inactions, such as how phenomena are valued or accepted aesthetically. Husserl explained that with phenomenology we can study forms of experience from the point of view of those who experience it directly as if we were experiencing it ourselves. Phenomenology not only classifies every conscious action carried out, but also includes predictions of conscious actions taken, but also includes predictions of future actions, viewed from the aspects associated with it (Kuswarno, 2009).

Phenomenology is a research strategy in which researchers identify the nature of human experience about a particular phenomenon. Understanding the experiences of human life makes the philosophy of phenomenology a research method whose procedures require researchers to study a number of subjects by being directly involved and relatively long in it to develop patterns and relationships of meaning (Creswell, 2013).

The research related to the practice of political campaign ethics in the 2018 South Sulawesi Governor and Deputy Governor candidate pair based on Bugis philosophy refers to the basic techniques of qualitative research. The paradigm used is phenomenological and symbolic interaction, with a focus on the phenomenological paradigm and symbolic interaction to complete it. The data collection was carried out using observation techniques, in-depth interviews and documentation studies.

The flow of research uses the phenomenology methodology on the winning team of candidates for governor and deputy governor of South Sulawesi 2018, the setting is field research, namely the activities and activities of the winning team of candidates for governor and vice governor candidates for South Sulawesi in 2018 in conducting political campaigns. The process is to go to the research area. Before the study was conducted, researchers had interacted several times with the South Sulawesi 2018 governor candidate winning team. Therefore, the researcher was already familiar with the research location and the general condition of the 2018 governor and vice governor candidates.

Technically, the researchers began by contacting one of the research friends who had access to all the winning teams for the governor candidate and deputy governor candidate for South Sulawesi 2018 who was one of the political communication consultants. In the process of field research, researchers conducted participant observation (participant observer) first.

This technique is carried out in the first phase because activities are needed to get closer and be accepted by the winning team of candidates for governor and vice governor candidates for South Sulawesi 2018. The process of data analysis took place during the study, such as after the interview was conducted, researchers conducted interview transcripts while grouping issues like.

RESULT AND FINDINGS

Based on the results of in-depth interviews with informants (MN) the winning team of the governor and deputy governor candidates number 1 (Nurdin Halid-Abd Azis Kahar Muzakkir), this candidate used the political campaign tagline "Build Village". Supported by 5 political parties namely: Golkar Party, Nasdem Party, Hanura Party, PKB, and PKPI. According to the MN tagline "Build Village" using the hash phrase "NH Kita". This theme is promoted as the answer and solution for the development of South Sulawesi Province. Almost all villages have been visited by this couple who conveyed their program as the theme of their political campaign.

According to MN each time they visit the regions, the couple gets wide acceptance in the community. This was proven by the enthusiasm of the community coming to the campaign site. Submitting the theme of this couple's campaign always conveys well (polite language) by emphasising the importance of speaking, behaving, and behaving in accordance with the culture of the Bugis people who uphold the spirit of mutual respect and respect among humans. MN explained that *sipakatau* culture that is upheld is determination, courtesy in delivering political campaigns, and the importance of *a'bulo sibatang* or maintaining unity, and not insulting one another. Nurdin Halik's success team - Azis Kahar (NH-AK) always emphasises the importance of mutual respect, recognising the strengths of other candidate pairs (*sipakalebbi'*), but also being critical of other candidate programs that are deemed incompatible with reality (*Warani / courage, mali'u sipakainge'* remind the wrong / lie).

He acknowledged that the contestants in the election of the Governor of South Sulawesi were the best sons of South Sulawesi from the Bugis Tribe. These candidates are South Sulawesi leaders who are experienced in government both at the local and national level. They are very familiar with the Bugis philosophy and have applied a lot in leadership in their respective regions. But in the political campaign for the Election of Governor and Deputy Governor of South Sulawesi, there were many negative and black campaigns that cornered NH-Azis. For example, NH was hit by the issue of corruption, had been imprisoned, liked to gamble, and immoral acts. While his partner AK was hit by the issue of hereditary rebels and supporters of the application of Islamic law. This issue was packaged in such a way and carried out systematically from other parties with the aim of reducing the opponent's electability while increasing the electability of other candidates. These accusations and attacks are easily found in the mass media and social media, some of which are anonymous and what are also explicitly mentioned by name.

The results of interviews with (AAB) the winning team of candidates for Governor and Deputy Governor Agus Arifin Nu'mang-Tanribali Lamo (AAN-TBL) that the candidate supported by 3 political parties namely: Gerindra Party, Persatuan Pembangunan Party, and Partai Bulan Bintang Party, hit by the issue of negative campaigns with underachievement and thirst for position. AAN, who was formerly the Deputy Governor of South Sulawesi for two periods,

was said to lack achievement and was only a complement in the leadership of Governor Syahrul Yasin Limpo during his tenure, while TBL, who was a former Director-General of Kesbangpol Kemendagri and had served as acting Governor of South Sulawesi and West Papua was also thirsty for his position. According to the AAB, this was a negative campaign and undermined the ability of the AAN-TBL governing candidate. This is proof that the campaign carried out in the election of the Governor and Deputy Governor of South Sulawesi in 2018 is not *sipakalebbi'* i.e. respecting strengths/expertise and not being appreciating, even though this candidate pair is a hardworking, experienced, clean, and trustworthy figure.

AAB stressed that the negative campaigns that attacked the candidate pairs were not responded to in the same way. They remain consistent with good political campaigns, use polite sentences, keep respecting other candidates with their strengths (*sipakalebbi'*), and always encourage *a'bulo sibatang* culture (upholding unity) in competing. This candidate pair has always emphasised the importance of a good democratic process. The philosophical principles of Bugis *sipakatau*, *sikapainge*, *sipakalebbi* must always be upheld and the process of victory must be achieved by not toppling each other and tackling other candidates. Victory needs to be achieved with dignity, whoever wins must be respected and accepted in the field as part of a democratic process that does not lose its identity as a Bugis.

Next was an interview with BA, one of the winning teams for candidate pair number 3, Governor and Deputy Governor Nurdin Abdullah - Andi Sudirman Sulaiman (NA-AS). Candidate pairs of academics and entrepreneurs who are supported by 3 political parties, namely: PDIP, PAN, and PKS parties by carrying the tagline "Real Work" with the jargon "Prof-Andalan", are getting a lot of negative campaign attacks and black campaigns. Among the contents of the campaign, it was said that NA was not consistent with speech, health problems, and public deception. While his partner Andi Sudirman Sulaiman was said to be impressed because he was too young and had no experience at all in the government field.

Compared to other candidates, according to BA, the NA-AS candidate pairs get the most systematic and structured attacks. The attack no longer attacks the programs that are carried but has led to the killing of candidate characters, especially NA. When related to the philosophy of the Bugis, the practice of political campaigns like this is very contradictory and not ethical, not by the culture of the Bugis community that is thick with the noble values of *sipakatau*, *sipakinge'*, *sipakalebbi'* (3S culture). Allegations of lying make them feel unappreciated (*sipakatau*). His governor candidate is slendered with a serious illness, and his work was not seen as a former Bantaeng Regent for two periods of achievement. This is considered incompatible with the culture of *sipakalebbi'* (mutual respect for strengths or achievements).

According to AS (the winning teams of Governor and Deputy Governor candidate Ichsan Yasin Limpo - Andi Muzakkar (IYL-AM)), the pair used the slogan "Punggawa Macakka" and did also not escape from negative campaigns and black campaigns. The governor's candidate was rumoured to have a fake diploma, wanting to maintain a political, arrogant dynasty. While the

vice-governor candidate was rumoured to be lacking in achievement and the son of a former rebel against the Unitary State of the Republic of Indonesia.

These undignified political campaign messages are often found on social media and deliberately spread to reduce the positive image of candidates who are advancing from the independent channel. Although the sender is not clear their allegations were made by people from the opposing pair of candidates. They saw and judged that the other candidates teams were trying to bring down the candidate pairs who had the "*Jangan Kasi Kendor*" hashtag. The issues that are spread are far from the values of the Bugis philosophy of *sipakatau*, *sipakainge'*, *sipakalebbi'*. They are not respected, are not respected by opposing candidates (not *sipakalebbi'*), and do not dare to point directly at the accused candidate (Inappropriate *warani*).

Sipakatau, in social relations, means placing human rights by their existence. The balance between rights and obligations in all positions and roles in social institutions or work units is the demand of civil servants. *Sipakatau* culture has been known as a cultural system that shows the subtlety of mind and the height of civilisation which is always upheld in behaviour.

Sipakatau has a social-horizontal dimension and a vertical dimension. This dimension requires that the Bugis interact in treating others as human beings and respecting their rights as human beings. Humanising each other here means respecting the dignity and dignity of a person as a fellow-creature created by Allah SWT, which is created equally, the difference is the level of faith and devotion. Someone should be called a human if that person applies both meanings in his life.

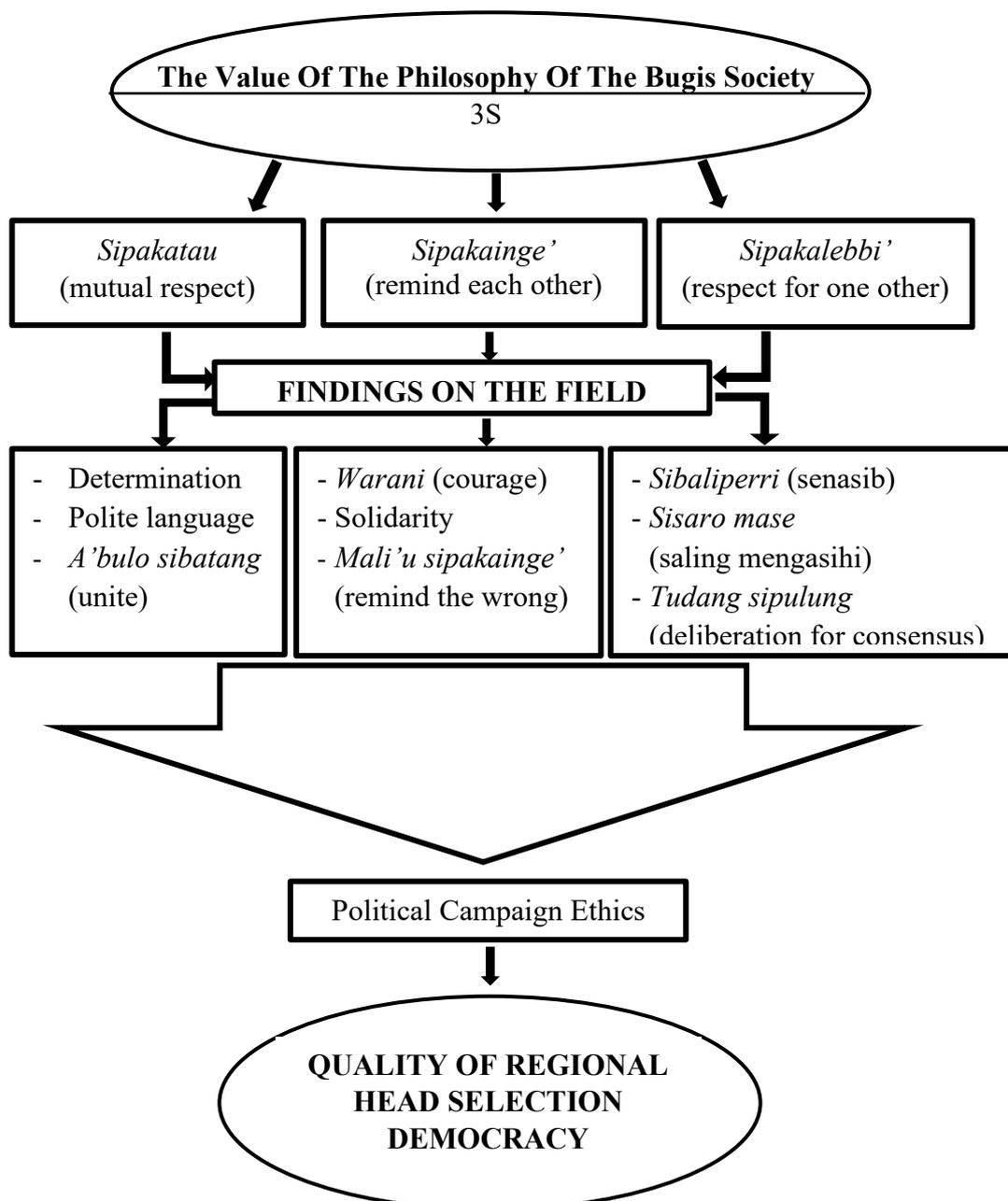
This concept is translated by mutual respect, mutual love, and mutual glory. However, furthermore, it appears in manners, radiating in speech and speaking style, evidenced in only words and deeds. A person who knows respect - an honourable person and who is good at glorifying people - is a noble person.

Sipakainge' means to remind each other. In the teachings of the Bugis tribe, *Sipakainge'* has two important values, namely *warani* (courage) and *Arung* (leader). *Warani* teaches humans to have the courage to express their opinions both critical and of suggestions to improve, while *Arung* teaches that every human being is a leader, leader for himself, and his family. Therefore, every human being has the humility to accept all criticism and advice. The principle of *sipakainge'* is needed in life because it aims to remind each other, provide input in the form of criticism and suggestions for each other. This is important because ordinary people are inseparable from mistakes \ so human beings who live in the structure of society are expected to remind each other. When someone does something that is outside the norms and ethics, there must be someone brave (*warani*) to remind both in the form of reprimand, criticism, and suggestions to make improvements for mistakes and shortcomings committed. For example, if leaders (*arung*) make mistakes then the community is obliged to remind their leader that he has behaved outside the norms and ethics. An *arung* must also be graceful to accept criticism and

suggestions from the community because there *arung*. After all, it comes from the people, by the people, and is for the people.

The practice of political campaigns that vilify, bring down, and attack personal opponents, is a behaviour that not only violates the ethical principles of *sipakatau*, *sipakainge'*, and *sipakalebbi'* but also erodes the joints of harmony between communities, especially the Bugis tribe community which in turn can create elite and horizontal conflict. The leaders who compete in the contestation for the election of the Governor and Deputy Governor of South Sulawesi together with the winning teams are a bad example for the community.

Figure 1. Ethics of a Bugis-Based Philosophy (3S) Campaign



Source: processed from 2020 research results

CONCLUSION

The direct election of the Governor and Deputy Governor in South Sulawesi in 2018 is a democratic practice to elect local leaders who are coveted by the people of South Sulawesi. The hope of the chosen people is a leader who is not only able to bring significant changes to the development of various sectors of South Sulawesi's community life but is also able to show their identity as leaders who uphold the noble culture and values of *sipakatu*, *sipakainge*, *sipakalebbi*' (3S).

But in reality, the process of selecting the Governor and Deputy Governor in South Sulawesi is not what many people expected. The process was coloured with many negative campaigns and black campaigns. Starting from before the official stages of the election based on the time determined by the Election Commission to the stage officially determined by the election organisers, unethical campaign practices continue to occur both directly and through mass media and social media.

All candidate pairs are not spared from this unethical campaign attack. Issues that were widely raised in his campaign included candidate pair number 1 (Nurdin Halid - Azis) being attacked with corruption issues, having been jailed in the past, immoral cases, gambling, scheming, and pairing with children of rebel figures of the Republic of Indonesia. Pair number 2 (Agus Arifin Nu'mang - Tanribali Lamo) was attacked with a power-hungry issue and had no achievements in the past. Pair number 3 (Nurdin Abdullah - Andi Sudirman Sulaiman) what attacked in his campaign with the issue of staying overnight so that they do not qualify as candidates for governor, public deception, inconsistency, and pairing up with young people who have no experience in the bureaucracy. Whereas candidate pair number 4 (Ichsan Yasin Limpo - Andi Muzakkar) was attacked with the issue of fake diplomas, arrogance, successors to the dynasty, and pairing up with children of former rebels against the country.

The various issues are packaged in such a way and spread both directly and through mass media and social media by the winning teams in the hope that the community is affected by these issues and does not elect a particular governor candidate. This aims to reduce the electability of the opposing candidates and simultaneously increase the electability of other candidates.

If this political campaign process is related to ethics and moral values of humanity, then such campaign practices are not by the 3S philosophy adopted by every Bugis who always emphasises mutual respect (*sipakatau*), remind each other (*sipakainge*'), and mutual respect (*sipakalebbi*'). This philosophy serves as a way of life for every Bugis person to behave in society and has been embedded deep in culture before the emergence of direct local elections.



Now the culture of 3S feels increasingly left behind because of political interests, whereas 3S values if applied properly will have an impact on the formation of a cultural unity such as (1) determination, namely motivation and outlook on life; (2) *warani*, the value of courage, namely the value of emotional temperament in maintaining self-esteem, (3) solidarity, namely the value of mutual cooperation, (4) politeness of language, language skills according to Bugis ethnic culture, (5) *mali'u sipakainge'* if erroneous, remind each other, (6) *sibaliperrri'* help each other (7) *sisaro mase'*, love each other (8) *tudang sipulung*, sitting together 'culture of soft and pleasant, and (9) *a'bbulosibatang* (a stick of bamboo, same destiny, cooperate with each other, and endurance).



REFERENCES

- Amin, K. F., Tang, M. R., Parawansa, P., & Salam. (2015). The Ideology of Buginese in Indonesia (Study of. *Journal of Language Teaching and Research*, Vol. 6, No. 4, pp. 758-765, July.
- Amin, R. (2018). *Relasi Kuasa Di Balik Kontestasi Wacana Pemilihan Gubernur Sulsel 2018, Pada Harian Radar Makassar Dan Rakyat Sulsel*. Makassar: Pascasarjana Universitas Hasanuddin.
- Bajari, A. (2015). *Metode Penelitian Komunikasi. Prosedur, Tren, dan Etika*. Bandung: Simbiosis Rekatama Media.
- Cangara, H. (2016). *Komunikasi Politik, Konsep, Teori, dan Strategi, Edisi Revisi*. Jakarta: RajaGrafindo Persada.
- Creswell, J. W. (2013). *Research Design, Pendekatan Kualitatif, Kuantitatif, dan Mixed Edisi Ketiga*. Yogyakarta: Pustaka Pelajar.
- Darwis, M. (2007). Hubungan Antara Pemertahanan Bahasa Dengan Pemerthanan Budaya . *Jurnal Pusat Bahasa Depdiknas Sulawesi Selatan*: .
- Fatimah, S. (2018). Kampanye sebagai Komunikasi Politik: Esensi dan Strategi dalam Pemilu. *Resolusi*, Vol. 1 No. 1 Juni .
- Halim, W. (2012). Arung, Topanrita dan Anregurutta dalam Masyarakat Bugis Abad XX. *Jurnal Al-Ulum*, Volume 12 Nomor 2, Desember, p 317-334.
- Haryanto. (2014). Kebangkitan Party ID: Analisis Perilaku Memilih dalam Politik Lokal di Indonesia. *JSP Jurnal Sosial dan Ilmu Politik*, Volume 17, Nomor 3, Maret.
- Kapojos, S. M., & Wijaya, H. (2018). Mengenal Budaya Suku Bugis (Pendekatan Misi Terhadap Suku Bugis). *Jurnal Lembaga STAKN MATHETEUEO Volume 6 Nomor 2*, 154.
- Kurniawan, R. C. (2009). Kampanye Politik: Idealitas dan Tantangan. *JSP Jurnal Ilmu Sosial dan Ilmu Politik*, Vol 12 No 3.
- Kuswarno, E. (2009). *Fenomenologi, Konsepsi, Pedoman, Dan Contoh Penelitian*. Bandung: Widya Padjadjaran.
- Mallombasi, M. S. (2012). *Pappaseng: Wujud Ideal Budaya Sulawesi Selatan*. Makassar: Bidang Sejarah dan Kepurbakalaan Dinas Kebudayaan Sulawesi Selatan.
- Mattulada. (1985). *Latoa: Satu Lukisa Analitis Terhadap Antropologi Politik Orang Bugis*. Yogyakarta: Gajah Mada University Press.
- Pala, R. (2016). Representasi Sikap Media Terhadap Calon Kepala Daerah (Analisis Semiotika Sosial MAK Halliday Terhadap Isu Calon Gubernur dalam Pilkada DKI Jakarta dalam FAJAR.CO.ID edisi Jumat , 11 Maret 2016 09:46). *Jurnal Studi Komunikasi Dan Media*, Vol. 20 No. 1 (Januari - Juni 2016) Hal : 35 - 49.
- Rahim, A. (2019). Internalisasi Nilai Sipakatau, Sipakalebbi, Sipakainge' Dalam Upaya Pencegahan Tindak Pidana Korupsi . *Jurnal Al-Himayah* , Volume 3 Nomor 1 Maret p 29-52.



- Razak, F. S. (2015). Kuasa Wacana Kebudayaan Bugis Makassar Dalam Pilkada Di Kabupaten Pinrang (Studi Kasus: Implementasi Nilai-nilai Sipakatau, Sipakainge, Sipakalebbi' Dalam Memobilisasi Massa Pada Pilkada Pinrang Tahun 2013). *Jurnal Politik Profetik*, Volume 5 Nomor 1.
- Ruslan, A. S., & Cangara, H. (2011). Perilaku Komunikasi Orang Bugis Dari Perspektif Islam. *Jurnal Komunikasi Kareba*, Volume 1 No. 1 Januari - Maret.
- Salim, A., Salik, Y., & Wekke, I. S. (2018). Pendidikan Karakter Dalam Masyarakat Bugis. *Ijtima'iyyah: Jurnal Pengembangan Masyarakat Islam*, 41-62.
- Sinaga, C. P., & Yonatia, J. (2018). Kampanye Penangkalan Hoax Melalui Aplikasi Gawai. *Serat Rupa Journal of Design*, July , Vol.2, No.2: 119-129 .
- Suseno, F. M. (1985). *Etika Dasar: Masalah-Masalah Pokok Filsafat Moral*. Yogyakarta: Kanisius.
- Syarif, E., Astina, I. K., & Sumarmi, S. (2016). *Integrasi Nilai Budaya Etnis Bugis Makassar Dalam Proses Pembelajaran Sebagai Salah Satu Strategi Menghadapi Era Masyarakat Ekonomi Asean (MEA)*. Makassar: Jurnal Teori Dan Praktis Pembelajaran IPS.