

Implementation of Siri' Na Pacce's Local Wisdom Values to Create Good Governance and Corruption-Free South Sulawesi, Indonesia

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Corruption is one of the obstacles to development in developing countries, including Indonesia. One factor of corruption is the problem of morality. To overcome this problem, a way that can be used is the implementation of the Siri 'Na Pacce values as local wisdom. This is qualitative research. Data was collected through literature research, in-depth interviews and FGD. Data were analysed qualitatively and described descriptively. Based on the analysis, it can be concluded that corruption in Indonesia has been classified as an extraordinary crime. One of the methods used to eradicate corruption is the application of local wisdom values, the Siri 'Na Pacce culture as a new approach in preventing corrupt behaviour. Siri Na Na Pacce's culture contains honesty, social solidarity, and compliance with regulations. The value of Siri 'Na Pacce must be implemented by people and government officials so that people can optimise the prevention of corruption in order to realise good governance.

Key words: *Good governance, corruption prevention, local wisdom, siri' na pace.*

Introduction

Corruption is one of the challenges for developing countries in the world, including Indonesia. Corruption in Indonesia is inherent in all aspects or fields of life in society. Corruption does not only occur in the regions, but also at the central level where the Centre is the highest level of government. The growth and development of corruption crimes in Indonesia, make people increasingly not believe in the performance of the government and law enforcement (Dinanti & Tarina, 2019).



The results of research conducted by Barr & Serra (2006), states that corruption has become a phenomenon that occurs in society because the behaviour is shown by public servants. So, if the community has considered corrupt behaviour to be normal and people are accustomed to it, corruption will become part of the culture of the community (Murzinova et al, 2018).

Corruption in Indonesia occurs in all branches of power, namely the executive, legislative and judiciary. Perpetrators include the Head of the Higher Body, Ministers, Heads of Regional Governments, members of the House of Representatives, members of the Regional People's Representative Council, Law Officers and other positions (Mahfud, 2017). Spreading corruption continues to infect Indonesia with its enormous corrosive power, corruption impedes economic growth, thwarts plans for a better quality of life, impedes social development, distorts political structures, and breaches injustice (Setiadarma, 2018).

In Indonesia, corruption is known as KKN, which stands for Collusion and Corruption of Nepotism. Corruption can occur because of habits that have been done for a long time and these habits ultimately shape culture. Based on the results of research conducted by Fisman and Miguel (2007), the culture and social norms related to corruption will be quite difficult to change (Moosavinia & Kharrasi, 2018).

The Corruption Perception Index (GPA) of Indonesia in 2018 was ranked 89 out of 180 countries, up from the previous year which was in position 96. While the Corruption Perception Index (CPI) of Indonesia in 2018 rose to rank 4 at the ASEAN level. Previously, Indonesia's position was below Thailand. Transparency International survey results noted that the Indonesian GPA in 2018 rose 1 point to 38 from a scale of 0-100, while the Thai GPA dropped 1 point to 36 (databoks.katadata.co.id). Based on data from the Corruption Eradication Commission (KPK), from 2004 to 2019, there were 124 local government heads involved in corruption cases (databoks.katadata.co.id).

Various efforts to eradicate corruption continue to be carried out from every government regime including in the reform era. Corruption eradication is one of the demands requested by the community. The response to the demands for reform related to corruption eradication, namely by establishing policies specifically for dealing with corruption cases. This institution is known as the Corruption Eradication Commission (KPK) whose existence is regulated in Law Number 30 of 2002. The renewal of corruption eradication steps can also be seen by the existence of Law Number 31 of 1999 concerning corruption.

But in fact, these policies have not been able to suppress corruption in Indonesia, as data released by Transparency International shows that Indonesia is still in a state of corruption emergency. Indonesia, which is still in a state of corruption emergency, provides a warning to continue to look for and formulate strategies to prevent and eradicate corruption, in seeking

the formulation of a strategy for preventing and eradicating corruption, firstly knowing and understanding the factors causing corruption.

One of the factors that causes corruption in Indonesia is because of the cultural roots that instil the term corruption, the thought that corruption is natural, the element of consumerism, because of the influence of others, and the mental weakness and thinking of the Indonesian people (Nida, 2011). Research by Swamy et al. (2001), concluded that culture is one of the factors of corruption; in contrary, to fight corruption practices, a cultural approach can be used.

In Indonesia, there are various kinds of culture, one of them is in South Sulawesi, namely *Siri 'Na Pacce* culture (Hamid et al., 2007; Qomar et al., 2018). *Siri 'Na Pacce* itself is a cultural value that is used as a guide by the Bugis people in South Sulawesi in living their daily lives. *Siri' Na Pacce* itself has four elements in it, namely self-actualisation, shame and guilt, loyalty, and honesty. Self-actualisation is the desire of individuals to develop their own potential. Shame and guilt are a form of attitude that is felt by individuals when they cannot obey the rules that exist in society. Loyalty is the ability to carry out the mandate given. Honesty is that individuals behave according to conscience (Marzuki, 1995; Rusdi & Prasetyaningrum, 2015; Hamid, et al., 2007; Ultsani et al., 2019).

Siri' Na Pacce for people in South Sulawesi is considered as a view of life practised from the past until now (Lopa, 1988). The *Siri' Na Pacce* culture is more demanding that people carry out their duties as well as possible because they have social responsibilities. In addition, by upholding self-esteem in work, it will make individuals more active, trustworthy, and apply the values of honesty. By pervading every element of *Siri' Na Pacce*, that is, individuals work to develop their potential, obey the rules in society, be able to carry out the mandate, and do things according to their conscience; therefore, the individual will not commit corruption (Rusdi & Prasetyaningrum, 2015).

Studies on corruption behaviour in Indonesia have been widely carried out, but the cultural approach has not been much worked on by researchers. Thus, to prevent corrupt practices, especially in South Sulawesi Province and create good governance, it is important to implement the cultural values or local wisdom of *Siri 'Na Pacce* (Singagerda Faurani Santi, 2019).

Method

This study uses qualitative methods and aims to describe and analyse problems with detailed constraints, in-depth data collection, and various sources of information. The problem under study is an activity, event, or individual. The type of data collected is a series of words or

descriptions of something contained in an explanation using words or writing (Patton, 1990; Bogdan & Taylor, 1993; Spradley, 1997; Creswel, 2013; Taylor et al., 2015).

Data collection is done by using literature review, in-depth interview techniques, and is focused on the discussion. The data is then analysed using descriptive/analytic techniques. According to Bogdan & Taylor (1993), Ritchie & Spencer (2002) and Dey (2003), conducting an interview means communicative interaction or conversation between the interviewer and the interviewee to gather information from the interview.

Results and Discussion

Self-Esteem in the Concept of Siri' Na Pacce

In the environment of South Sulawesi society, self-esteem is closely related to the concept of "Siri" as a value system. The meaning of "Siri" in South Sulawesi society means so much that there is a Bugis proverb that says "*Siri pa ranreng, nyawa paa lao*", which means: "When self-esteem has been torn apart, then life is paid". The people of South Sulawesi, losing one's self-esteem can only be returned at the cost of living by the opposing party even the person concerned. For the people of South Sulawesi, self-esteem is the most important thing so that their values and honour get the highest place.

When deciphering the concept of *Siri Na 'Pacce'*, two syllables can be found namely, "*Siri*" means: shame (self-esteem), whereas *Pacce* or in Bugis language is called *Pesse* which means: Poignant/spicy (hard, sturdy establishment). Thus, *Pacce* means a kind of emotional intelligence to share in the pain or distress of other individuals in the community (solidarity and empathy).

The word *Siri*, in the Bugis language (a tribe in South Sulawesi), means "shame". While *Pacce* (Bugis: *Pesse*) can mean "cannot bear" or "sorry" or "compassion". The structure of *Siri'* in Bugis or Makassar culture has four categories, namely:

- First, *Siri' Ripaka Siri'*. It is *Siri'* which is related to personal self-esteem, as well as self-esteem or dignity and family dignity. This type of *Siri'* is something taboo and unyielding because the stakes are lives.
- Second, *Siri' Mappakasiri' Siri'*. This type of *Siri* is related to work ethic. In the Bugis philosophy, it says, "*Narekko degaga siri'mu, inrengko siri*". That means, if you have no shame then borrow it from someone who still has a sense of shame (*Siri'*). Vice versa, "*Narekko engka siri'mu, aja' mumapakasiri'-siri*." Meaning, if you have shame then don't be ashamed.

- Three, *Siri' Tappela' Siri'* (Bugis: *Teddeng Siri'*). This means that someone's shame disappears "disturbed" because of something. For example, when someone has a debt and has promised to pay it, the debtor tries his best to keep his promise or pay the debt at the time specified (agreed). When it comes to the allotted time, if the debtor turns out not to keep his promise, it means he has embarrassed himself.
- Four, *Siri' Siri Mate'*. The one *Siri* is related to faith. In the view of the *Bugis*, the person whose mate *Siri'* is a person in whom there is no shame (faith) in the slightest. People like this also will never feel embarrassed, or commonly referred to as the corpse of living life.

From these four categories, it becomes the accumulation of the *Siri'* structure and places the word *Pacce* or *Pesse* in the unity of meaning, namely the formation of a culture (character) known as the *Siri' Na Pacce* concept in the life principles of the people of South Sulawesi.

The actualisation of the *Siri' Na Pacce* concept has been developed as a basic value in the *Bugis* political culture. This practice can be found in six important values as a guideline (*akkateningeng*) in running the regional government in South Sulawesi. The six points referred to are:

- (a) consistent (*ada tongeng*), that a person should be a leader if his words can be held;
- (b) honesty (*lempu'*), that a king/leader maintains honesty and does not take the rights of his people;
- (c) firmness (*getteng*), that the leader's firmness adheres to the principle of community protection;
- (d) propriety (*asittinajang*), that a person is appointed as a leader based on propriety/appropriateness, which is related to physical and spiritual abilities;
- (e) mutual respect (*sipakatau*), that in social interaction must respect each other; and
- (f) *tawakal* (*mappucu ri pawinruk seuwae*), religious values that guide human action and accountability to its creator.

Siri' Na Pacce, Corruption Behaviour and Good Governance

Siri'ji nanimantang attalasa 'ri linoa, punna tenamo siri'nu matemako kaniakkangngami angga'na olo-oloka. That is, because of shame we can live in this world. If the shame is gone then it would be better to die because you have no interest at all; even animals are more valuable than you. This philosophy is firmly held by the people in South Sulawesi.

This philosophy is always believed in running everyday life and formed into the culture of *Siri' Na Pacce*. *Siri'* means shame (self-esteem), whereas *Pacce* or in the Bugis language is called *Pesse* which means: poignant or spicy (hard, sturdy establishment). So *Pacce* means a

kind of emotional intelligence to share in the pain or distress of others. This value is seen as a concept that impacts the behaviour of the people who adhere to it.

Hamid, et al (2007), mapped the cultural value of *Siri' Na Pacce* into four elements, namely self-actualisation, shame and guilt, loyalty, and honesty. Self-actualisation is the seriousness of the individual in working optimally by using the potentials that exist in him optimally. Embarrassment and guilt that is a very deep sense of shame and guilt experienced by individuals because they are unable to obey the rules that apply in society, unable to show concern for others, and unable to show discipline in all their activities. The shame and guilt that individuals feel are also very influential in their moods. Loyalty is the ability to maintain the trust that has been entrusted and keep the promises that have been made. Honesty is the synchronisation between mind, heart, words, and actions so as to make individuals behave according to conscience and truth.

Meanwhile, Mannahao (2010), divides *Siri'* into three which is described as the roof of the house (*timpa' laja'*) of South Sulawesi people in the form of a triangular triangle. The three stacking prototypes are (1) *siri'e ripadatta rupa tau'* (shame to fellow human beings), (2) *siri'e riwattakaleta tau* (shame to themselves), and (3) *siri'e riAllah Ta' ala* (shame on god).

According to Alatas (1983) corruption behaviour, there are 3 phenomena covered, namely bribery, extortion, and nepotism. Bribery is a public servant who receives gifts from other parties with the intention that these employees pay more attention to the interests of the giver. Extortion is a request for a gift in carrying out public duties. Nepotism is the use of power to appoint the closest person to become a public official regardless of the impact of the appointment.

Individuals who live up to the cultural value of *Siri' Na Pacce* will bring about positive behaviour in carrying out their daily lives (Ahmadi, 1999). Individuals will work optimally by using the potential that exists in him. Individuals will be very obedient to the existing regulations in society, show concern for others and will show a disciplined attitude in carrying out all their activities. In addition, the individual will maintain the trust that has been entrusted to him and keep the promises that have been made. Individuals will behave according to conscience and truth. Meanwhile, individuals who have corrupt behaviour will work when getting rewards or gifts from others. Individuals who have corrupt behaviour will also work by asking for rewards or gifts in carrying out public duties. The individual will also use his position to appoint his closest person to become a public official regardless of the impact of the appointment.

Seen from the elements of *Siri' Na Pacce* cultural value and associated with the characteristics of corrupt behaviour, individuals who commit corruption will utilise the

potentials that exist in themselves only when getting rewards or gifts from other individuals to do their jobs. The individual also has no shame and guilt for not obeying the rules that exist in society. Individuals who commit corruption cannot be trusted because they have broken the mandate and promise they have made. The individual does not behave in accordance with conscience and truth because the actions taken by individuals are very detrimental to the surrounding community.

The inculcation of *Siri 'Na Pacce* cultural values is considered capable of preventing corrupt behaviour. Because the individual has a cultural value of *Siri 'Na Pacce* in themselves, the individual will work as much as possible by utilising the potential that exists in them; not because of rewards or gifts given. Individuals will also obey applicable regulations in the community, have a caring attitude that is by not appointing close relatives to become public officials whose impacts are unknown to the community and will show discipline in carrying out their duties. Individuals will maintain the mandate or task that has been entrusted to them and make the best use of their authority so that it does not harm the community. Individuals will exhibit behaviour that is in accordance with their conscience and truth rather than hiding or eliminating that truth.

According to Maecmusd, in *Siri' Na Pacce* culture there are four characters and human nature called *sulapak eppa'e*, where human nature is divided into four elements of wind, fire, water and earth. The wind itself is described by the violence that is not based on honesty and only takes one path without trying to find a better way. Meanwhile, fire is described as an individual who likes to be angry or act violently without thinking about the results of his actions, which in Makassar term is called *pabbambangangi natolo*. Water is described as a violating individual who uses immoral mercy to determine a thing, thus protecting the individual who is guilty because the individual is his closest person. The land is described as a moving, honest and strong nature, and is described as an individual who has perfect *Siri'* (Hamid, et al., 2007).

Individuals who have corrupt behaviour fall into the category of character or nature of wind and water. That is because individuals who have the nature of the wind are people who cheat, take shortcuts once reprehensible, and are categorised "*to rangga sela*" that is, those who have no conviction, are not principled and have money as well as corruption. The nature of water itself is an individual who uses his position to protect the closest person who is guilty (Hamid, et al., 2007).

In addition, when viewed from the value that involves the meaning of *Siri'* with corrupt behaviour, that is *Siri'* as determination. According to Wahid (2010), *Siri'* as perseverance or what in Bugis is called high tuition *Siri'na* is an individual who can determine attitudes in accordance with the truth of his correct conscience or have a strong personality. Where

individuals who commit corruption do not have the determination in themselves and cannot determine the attitude to do the right thing and dare to fight corruption with no doubt at all. By instilling the cultural values of *Siri' Na Pacce* in each individual it is expected to build the determination of individuals to do corruption. So that individuals can prevent the emergence of corrupt behaviour starting from within each individual. This will be able to create good governance, free of corruption, especially in South Sulawesi Province.

Conclusion

Based on the results of the study, it can be concluded that the greater the cultural value of the *Siri' Na Pacce* embraced by the Bugis ethnic community (an ethnic group of South Sulawesi), the smaller the corrupt behaviour. Conversely, if the smaller the cultural value of *Siri' Na Pacce* embraced by the Bugis ethnic community, the greater the behaviour of corruption. In addition, based on the results of the research, it also proves that the cultural value of *Siri' Na Pacce* can be one of the factors to suppress corruption behaviour. So, it is hoped that by instilling the cultural values of *Siri' Na Pacce*, corrupt behaviour can be prevented and ultimately good governance is created.

The implication of this research is that the community is expected to be able to interpret the meaning of culture, especially *Siri' Na Pacce* culture. Because by interpreting and instilling cultural values, *Siri' Na Pacce* will make itself more useful, especially in carrying out personal life and as members of the community. Aside from being a guide in daily life, the cultural value of *Siri' Na Pacce* is also a tool to control the attitudes and behaviour of each individual and form a more moral and ethical society. So, it is hoped that the values that exist in the culture of *Siri' Na Pacce* are maintained and preserved.

For future researchers, corrupt behaviour can also be linked to other local Indonesian cultural values. Meanwhile, if you want to use the cultural value of *Siri' Na Pacce*, it can still be associated with corruption and good governance but with the target of ethnic cultural subjects other than those in South Sulawesi Province. The research was conducted to determine whether the cultural value of *Siri' Na Pacce* can be applied universally in suppressing corrupt behaviour and realising good governance.

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